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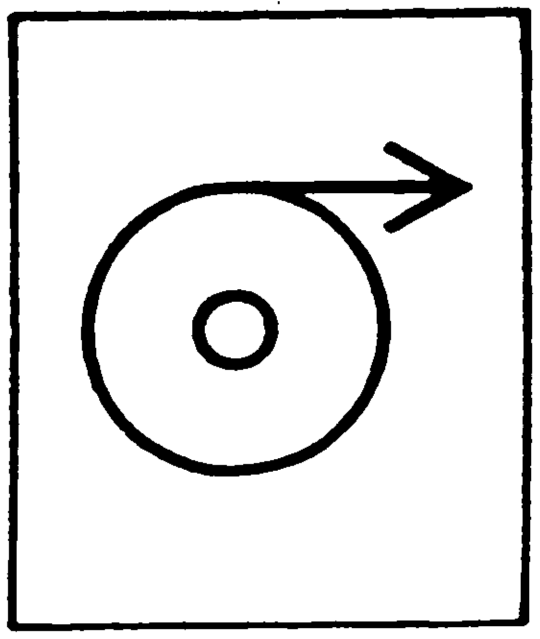

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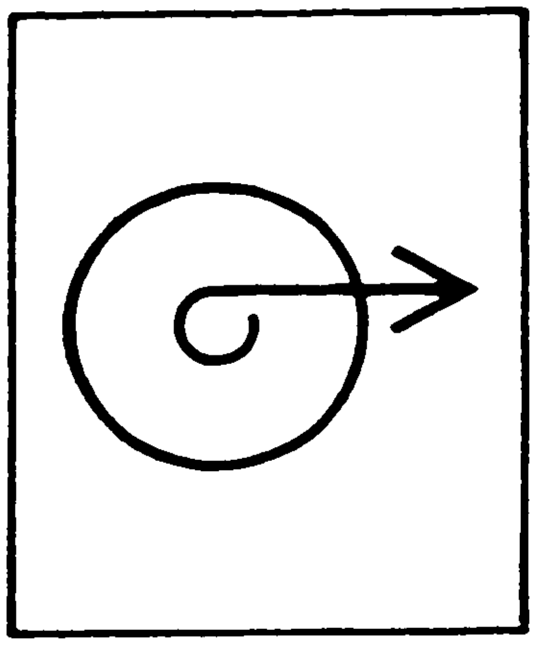

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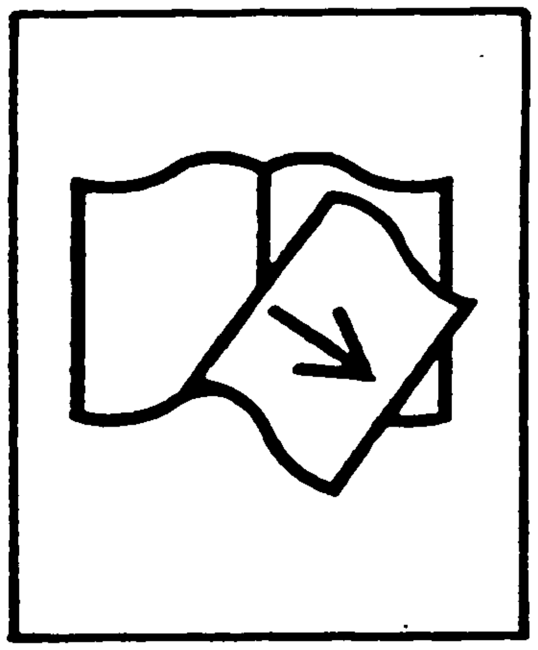

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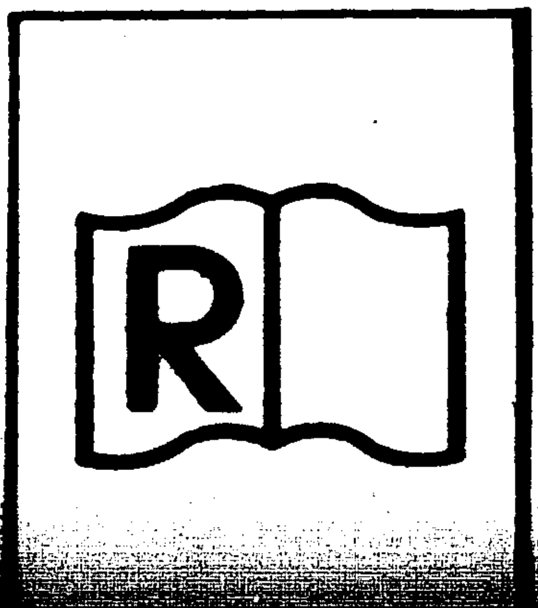

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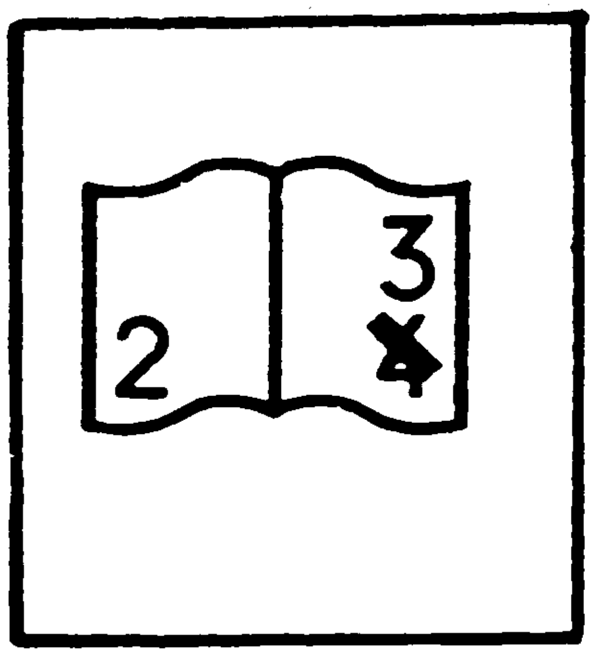

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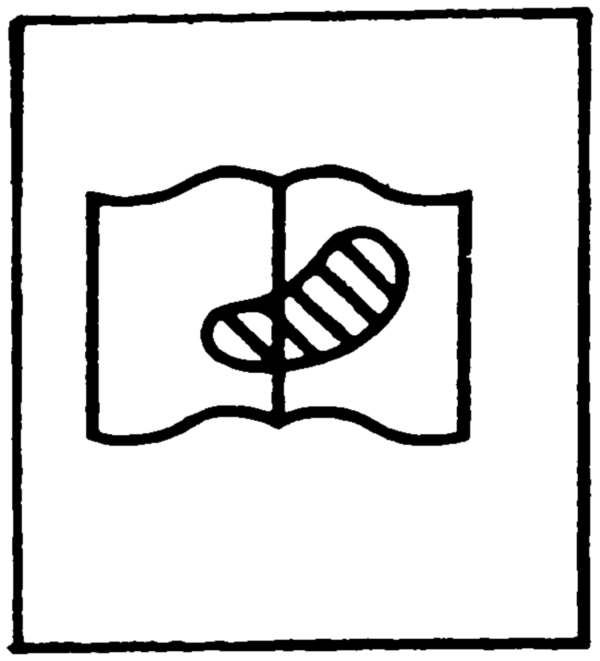

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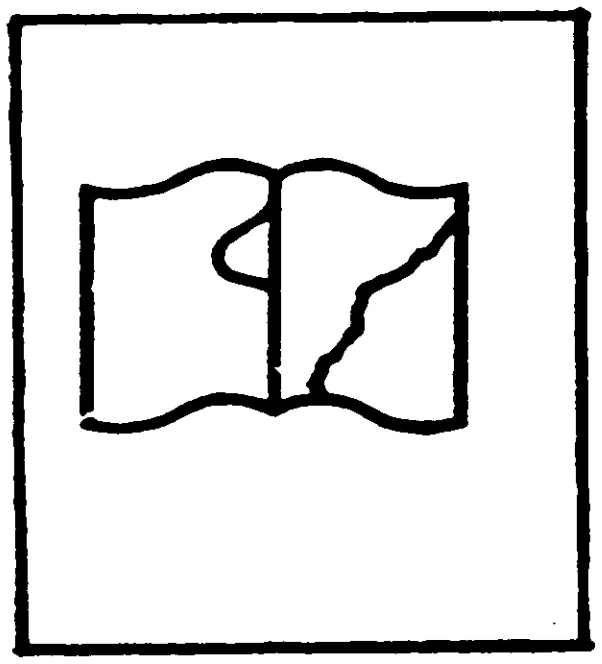

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1 Sheet 4. Dr Rudd

Of the Talismanicall Sculpture of the Persians: or the manner of making Figures or Images under certain Constellations

MVSEVM BRITANNICVM

Section 1st;

That the Persians are unjustly blamed concerning their choice & curious knowledge in Magick Sculpture, & Astrology.

The Persians, or if you please the Babylonians that bordered upon the River Euphrates were the first as Rabbins report that found out the secret power of Figures. The wonders that have been effected by them have been acknowledged

acknowledged by all the Ancients & approved of throughout all Egypt: in so much that those who were the first that have written of them have maintained, that there was not any thing of more Excellency & admiration within the Compass of the whole Universe These first Writers have been seconded by all those that have come after them, even down to our own days wherein we have at length seen this Secret condemned and the Persians accused of Sorcery. for four Reasons. first, because the Persians are said to be derived from the most wicked person next to Cain that ever was, that is from Cham otherwise called

called Zoroaster. Second is, because the learned men of this Nation acknowledged no other Deity save that of the Heavens & the Stars; and by consequence their Doctrine must be very dangerous The third is. That they teach the worshiping of Spirits or Divels, that convey themselves into Statues. The fourth is that they made certain Figures and Images from whence they received Benefits of all sorts by the use of witchcrafts and Inchantments. I will show their Innocence, and free them from Suspition, and shall ground my Defence of them, upon what I have found written in the preface of Hamahalzel a Persian Astrologer translated into

into Hebrew by Rabbi Chomer a Moderne Author.

In Answer to the first he sayes, that the constant and unanimous Tradition in Persia is That Zoroaster was so good a man that the most Religious sort of people of that Country & are dayly conversant in the reading of a pious Tract of his Composing, the Title is Memlechiti Halaat. i.e. The Kingdom of God. R. Chomer avers that none but the Counterfeit Berosus will have him to be Cham the Son of Noah. I confesse that wise Persian addicted himselfe to the Contemplation of the Starrs but worship them he did not.

To the second Reason Hamahalzel Answers that the Persians were so far from worshipping the Heavens and the Starrs, that on the contrary, they taught all men to acknowledge One God, by observing the just Motion of the Heavens & the Starrs, & that if he were at all acknowledged by any of the ancient Philosophers it was for the very same reason, as you may learn of Manilius, Diogenes Laertius, Rosellus and Picus Mirandula. Heurnius adds that their observation of the Stars was so Holy, that the first that addicted themselves unto it were therefore called Magi, that is to say Wise men: from whence the word Magick also descended; wch signifies

signifies only a perfect knowledge of the —
workes of God, and their effects; which —
appear more visibly in the Celestial Bodies; by —
contra Cardan. which the Magi understood (saith Scaliger) that
One, that was God, was to become man. Hac
Magia (saith he Dominum Jesum fuisse promissum
Regem cognoverunt Magi; qui ad eum adorandum
longissimis è Regionibus profecti sunt. If this
Magick, by which men came to a full knowledge
of the Heavens & the Stars were so black and —
damnable a piece of knowledge, as it is given
out to be; why then did none of ye antient
Philosophers ever condemn it? or rather —
why did they take such long Journeys upon —
them

them, for the attaining to this knowledge?
for this Magick is the fountain of all good Doc=
trine. All Antiquity comends the Addiction
of those Magi, which followed the strange
Star, why then should their Doctrine be —
condemned? Why did they not out of their zeale
fall down and worship this Star, which appeared
more bright and wonderfull then any of the —
rest? but rather, on the contrary only followed
it, as knowing well that it was the Messenger
of him whom they afterwards worshipped in
a Stable. See this truth proved at large by St. —
Jerome, Socrates, Eustathius, Agathias, Pliny, Amianus
Marcellinus, Casaubon, Brissonius, Duret & Bullinger

The third Reason is refuted, saith Hamahazet in saing no more then this, that our Adversaries cannot name one Persian Astrologer, that ever worshipped a Statue. They had indeed some wonderfull Images or Statues: but since they were such, as were allowed by the Egyptian Law maker, (he means Moses) why might not they make use of them? Now that they were allowed of, appears by that of Micah, —
Judic: 17. and his Mother who allotted two hundred peices of Silver to make one of. Neither do we find that they were reproved by God for this, no more then Laban was, for doing the like, but rather on the contrary, Nunc scio, quod benefaciet

benefaciet mihi Deus (saith Micah) after that he had gotten him a Levite to be his Priest, and to have the charge of those Teraphim, or Statues: which are often called by the name of God; either because they were consecrated unto him: or else, because there appeared in them the Wonderfull effects of some Particular Residence of some Power, which served in stead of Oracles. Quia dies
Os: 3. 4. multos (saith Hosea) sedebunt filij Israel, sine Rege & sine Principe & sine sacrificio, & sine Altari, & sine Ephod, & sine Teraphim. that is, as if he had said: neither Ephod nor Teraphim, shall give any Answer.

And here we are to take notice of the Errors of divers

divers Authors concerning these Teraphim; and first
In Thisbi. of Elias Levita; who reports that they were made —
after this manner. They killed a Man, that was the —
first born, and wrung off his head; and having embalmed
it, they placed it upon a plate of Gold, on which was
first written the name of the unclean Spirit that
they would call upon: and so hanging it up against
a wall and placing Lamps and Torches about it —
they worshipped it. A very subtile Invention, but
something dismal! but who can imagine the people
In Genes. 31. of God ever guilty of it? The conceit of Aben-Ezra
is altogether as false, though not so scandalous; for
he says, that the Teraphim were certain Instruments
of brass like Sundials; by which they know the —
particular

particular Hour and minute that they were to practice
their Divination in. Rabbi Eliezer surnamed: גדול
Gadol, that is the Great, in his Book entituled
Impr. Ven. an. 1544. Cap. 36. פרקי אליעזר:, Pirche Eliezer, i.e. Capitula R. Eliezer,
is of Opinion, that they were certain Statues, made
in form of a Man, under certain Constellations, whose
influences, (which they were capable of receiving) —
caused them to speak at some certain houres, &
give an Answer to whatsoever was demanded of
them. And the reason, saith he, why Rachel —
stole away her father Labans Images, was; for feare
that Laban, having recourse to them, might learne —
which way Jacob with his family had taken.
Gul: Malmsbury de Gestis Reg. Angl. l. 2. c. 10 W^m^ of Malmsbury affirmes that the use of these
Images —

Images was practised by one of the most learned Bishops of the Church. R. David Kimchi is also deceived when he says that these Teraphim were certain Images, (whose figure is yet unknown) by which the ancients were instructed concerning future events: being as it were; like those Oracles which oftentimes spake by the mouth of the Devil. This false opinion of his is taken up by Cardinal Cajetan, Sanctes, Vatablus, Clarius, Selden, and Marinus in his arca Noe. —

Mercerus also goes along with the Stream of — Interpreters & sayes that these Images were as — the Houshold Gods of the ancients; ut penates — saith he; & Lares sumpserim. Philo Judeus is also — out of the way for speaking of the Story in the 17.th of Judges, he sayes that Micah made of fine — gold and silver, three Images of young Lads, and three Calves, one Eagle and one Lion, one Dragon & one Dove. So that if any one had a minde to know any secret concerning his wife he was to have recourse to the Image of the Dove; which answered his demand. If concerning his Children he went to the Boyes; if concerning Riches to the Eagle; ~~Calves~~ If concerning power and strength to the Lyon: If it any thing, concerned Sons & Daughters he went then to the Calves, And if it were about Length of years and dayes he was to Consult the Image of the Dragon —

In Thesaur. Heb.

But I am of opinion with St. Jerome; an Author more worthy of credit in matters of ye old Testamt. then —

In 1. Reg. 22. 4 Reg. 6. 16.

then any Interpreter whatever either Greek or Latin
That these Teraphim were Sacred Images belonging
to the Priest. Teraphim (saith he with Aquila) proprie
appellantur μορφώματα, id est, figuræ et simulachra
quæ nos possumus, in præsenti duntaxat loco, Che-
rubim et Seraphim, sive alia, quæ in Templi
ornamenta fieri jussa sunt dicere: This opinion
of his is so sound, and so true a one; that he
must be no Rational man that preferres it not
before any other. You have it also again expres-
Ep:130. sed in other termes, in his Epistle ad Marcellam.
In Teraphim (saith this learned father) vel figuris
varia opera, quæ Teraphim vocantur, intelliguntur
&c. Juxta igitur hunc sensum & Micha cum veste
sacerdotali.

sacerdotali pertinent ornamenta per Teraphim expresso
monstratur.
Now seeing that the Images of Seraphims or
Cherubims are by a generall name called
Teraphim who can accuse the Eastern people
of Sorcery, for using them, any more then Laban
who did the like? Certainly the holy Scriptures
which reprove so sharply all manner of vice
never reproves him for doing it: neither is it
at all credible, that Jacob would have served
an Idolater so long a time; and at length
marry his Daughters too. It may be also
probably conjectured that David made use of
those Images, seeing that it is storied that his
wife

wife Michal Tulit Teraphim, et posuit eum —
super Lectum; using this subtile Devise to save
& secure her husbands Life. If it be objected
that Jacob comanded all his houshold to put away
all the strange Gods, and he hid them in a pit
covering them with earth under a Turpentine tree
I answer that there is nothing more clear then that
he there speaks of the houshold gods of gold &
silver which his Sons took from the Sichemites
Gen: 34. as a rich booty when they spoiled their City. although
this blessed Patriarch had been so long a time sojourning in
this Country yet he never made any mention of
false gods till the time of the pillaging of these
Canaanites, who were a people given to all manner of
Idolatry

Idolatry: which was the Reason (say the most Learned of ye
Rabbins) that Abraham made his Servant sweare
unto him not to take a wife for his Son Isaack out of
this people because he knew that they were Idolaters.
The same charge did Isaack give his Son Jacob.
Hamahalzel therefore concludes with this Truth; —
That certainly in the time of these Patriarchs, there
were some certain wonderfull Images or Statues,
by which God made known his will to his people.
Those that shall have the happyness to see the —
Tract, which Monceaus saies, he hath written of
this Subject will be ready to confesse, that they are not
Dreams which are here delivered by this Persian —
Astrologer. If it be demanded why then did not
Moses —

Moses make a particular Description of these Images I answer, that this wise Lawgiver, knowing how extreamly inclined to Idolatry the people which he conducted, was; makes no other mention of them save only in passage: being unwilling to forget them wholly lest any thing of the History should have been left out.

I do the more boldly propose this Doctrine, after this Persian Writer; because I see that in all ages God hath made known his Wonders, and what ever Accident of Importance was to happen throughout the Universe by some sensible ~~sign~~ thing; and will yet do the same hereafter, when he shall come to judge the Quick and the Dead; giving a signe of his

his Coming by the Falling of the Stars, & the darkning of the Sun and Moon, and by a deep astonishment cast upon all Mortals. If you please but to looke back upon all Ages past you shall not finde any one (which according to this truth) some new Prodigy did not foreshew the Good, or the evil Accidents, that were to come. Thus we see that a little before the time that Xerxes covered the Earth, with his Million of men, there appeared horrible and dreadfull Meteors, as Presages of the Evils that afterwards happned: as there did likewise in the time of Attila who was called Flagellum Dei And, to go higher, was not poor Jerusalem forewarned

of her Approaching Miserie, which made her the most wretched of all Cities by many the like prodigies. For there were often seen in the air, Armies of men in Battail array, seeming to be ready to charge each other: and one day at the feast of Pentecost, the High Priest entring into the temple to offer the Usual Sacrifices, which God regarded now no more; there was heard a sudden noise, & a voice imediately following it, which said: נַעֲבוֹר מִזֶּה: Naavour Mizeh. Let us depart hence. I shall not speak of the Brazen Gate which opened of it self without being touched by any body: and all the other Prodigies which are spoken of by Josephus;
Appian

Appian hath reckoned up, what miraculous things were seen and heard before the breaking out of the Civil wars; as namely fearfull voices; & strange running up and down of Horses, which no body could see. Pliny hath likewise set down those that were heard in the same manner, before the Cymbrian war; and among the rest divers voices that were heard from heaven, and dreadfull Alarmes, sounded by certain terrible Trumpets. Before the Lacedemonians were overthrown at the Battle of Leuctra, the Armes, in the Temple were heard to make a noise of their own accord: and about the same time at
Thebes

Lib. de Divin. — Valer. Max. l. 1 — Felix Malleol. de Nob. c. 30. — Peucer. de praecip. Divinat. Gen. — Cypr: Leovitius de Conjunct. mag. Lavater. de Spectris. part 1. c. 16. 17 — vid. Livy.

Thebes, the Gates of the Temple of Hercules
opened of themselves without any man
touching them, and the Armes that hung
against the wall, were found cast on the
ground (as Cicero reports the Story) not without
the great astonishment of the beholders.
At the time that Miltiades went against
the Persians, divers strange sights foreshewed
what the event would be: In the Reign
of Theodosius there appeared a Star shooting
forth beams in the shape of a sword: and
in the time of Sultan Selim, an infinite
number of Crosses appeared shining in the
air which foreshewed the losse he after-
=ward

=ward received by the Christians. The Emperour
Pertinax was forewarned of his death three dayes
before by a certain vision that he saw in a pond
that seemed to threaten him with a drawn sword
in his hand. Certain Spirits foretold the death
of Constans son to Constantine the Great.
Alexander the 3. King of Scots ~~was~~ was adver=
tised of his death by a Spectre that danced
publickly with him in a mask. Another sad
gastly lean disfigured Ghost foretold Julian the
Apostate & the Emperour Tacitus theirs.
Cardan assures us that in the City Parma, there
is a certain Noble Family, out of which when
any one is to dye, there is alwayes an old strange
unknown—

unknown woman seen sitting in the Hall in the Chymney corner; and this so certainly, that it never fails. A Avila there is to be seen a wonderfull Bell, that is, when any disaster is to befall Christendome; sometime before it happend is heard to sound without any body touching it. The Authors which affirme that they have known this of their own experience, are of such Integrity as that we cannot but believe them? and this Miracle was seen by ten Thousand, a little before the Overthrow given to the Granatins. But what we shall to this prodigious thing which the Executioners of Justice upon Malefactors (whom we cannot name without horror) find to be true too often: namely

namely that when any Malefactor is to be delivered is to be delivered into their hands, the Sword or Fauchion, that they are wont to use in this business, remove it self, no man coming so much as near it; as it is at large discoursed of by Lavaterus in his Book de Spectris, and Natalis Taillepied in his Treatise de l'Apparition des Esprits. part 1. cap. 17.

We may here add that direfull Massacre of the Huguenots on St. Bartholomews day; which was foretold by the White Thorn, that blossomed the night before. Besides, it is observed, that if on Michaelmas Day, which is the 29th of September there be found a certain little worm in ye Oak apple the yeare will then certainly be very pleasant and seasonable

reasonable: if there be found a Spider, it will be a barren year, and there will be great scarcity of all things; If a Fly, it is a sign of a moderate season: If there be nothing at all found in it, it is a signe that very sore diseases shall reign all that year. Sometimes also God lets us know what shall come to passe, by some inward signe; either in sleeping, or waking.

loco citato. So Camerarius affirmes, that some people have an Apprehension, and knowledge of the death of their friends and Kindred either before or after they are dead, by a certain strange & unusual Restlesness within themselves though they be a thousand Leagues off. My Mother Lucretia Rudd

Rudd when she was living, had some such Sign alwayes given her: for there never dyed any of our Kindred, but a little before; she dreamt either of haire or of Eggs or of Teeth all mingled together with earth and this Sign was an infallible one: and I my selfe when I had heard say she had any such dream, observed the Event alwayes to follow.

I shall draw this Conclusion from all that which I before delivered; that seing that God hath formerly Miraculously foreshowed, and doth still at this very day foreshow by divers signes, and in very many things what Events shall follow he may then as well have showed it heretofore, by one only particular means: such peradventure as

as was that of Labans Images, which we may proba=
bly guess to have been the Teraphim spoken of
by Hosea. And then if the ancient Persians
as Zoroaster, having kept themselves to the use
of one kind only of these Figures; following
the Example of the First Fathers, who inhabited
their Country, are they presently to be condemned,
as Magicians? This is all one, as if we should
accuse of Sorcery all those, that by the sounding
of the Bell at Avila, or any other the like
Prodigy conclude that some Calamity is to follow.
The last Reason, for which the Persian Magici
=ans are condemned is thus Answered by Hama=
halzel. I deny not, saith he, but that our
ancient

ancient Astrologers did make certain Images
under such and such Constellations both of Gold
silver, wood, wax, earth and stone; from the
use of which they did as ere was much benefit
But that it was either by way of Enchantments
or Witchcraft there is no man will ever be
able to prove. These are his very words
Translated: So that it now Remains that we
set down how, or in what manner, the Vertue
of these Images could be Natural: which
I shall endeavour to do, after I have first
showed how our Modern Philosophy have
erred in this particular.

Section 2d.

That for want of understanding Aristotle aright, Men have condemned the Power of Figures; and conclude very many things both against this Philosopher & against all sound Philosophy.

The Ignorance of the Languages hath been the occasion of so many Errors, not only in Learning, but even in Religion too; that it is not without cause that Learned men complain thereof. For what can be imagined more ridiculous, then for a man, not knowing the force of the word: רָקִיעַ Rachajah, which signifies

signifies no more but the Air, or the extent of any thing, to fancy a Christalline Heaven. From this passage; Divisit aquas quæ subter Firmamentum, ab iis quæ super Firmamentum sunt, et aquas omnes quæ super Cælos sunt. It hath been concluded, either that there were waters above the Heavens, or else that there were certain Christalline Heavens. What grosser conceit can there be, then for want of understanding the Equivocall meaning of the word: קֶרֶן Keren which signifies both a Horne and Light or Brightness, to paint Moses with Hornes which hath been the cause of great astonishment

astonishment among many Christians, and of Laughter to the Jewes and Arabians. Many Abuses are crept into our Religion meerly for want of the Hebrew or Holy tongue. I shall now shew some Errors with which our Bookes are full only for want of understanding the Text of Aristotle aright.

I shall mention some few Errors, and that only to make it appeare that Figures are condemned without cause, and that many Conclusions are deduced which sound Argumentation could not beare.

In. Isag. Porphyr. } All Interpreters have rendred the Greek word εἶδος, species whereas it ought to be rendred Specimen

Specimen. For it cannot be denied but that εἰδέα signifies the Species or Sampler, and εἶδος the Copy or extract: unless we should give Plato the Lye who alwayes takes εἶδος in this sense; as if we should interpret it in our Language, The Copy of the Great Pattern or Sampler.

2. Next, it is a manner of speaking very frequent with Plato, that when he speakes of the Idea of a Man or of a Horse he sayes αὐτὸς ἄνθρωπος, αὐτὸς ἵππος: which almost all Interpreters have corrected, though very falsly and read αὐτος ἄνθρωπος: as in Latin every particular man may be called Ipse homo; but when we would expresse the Idea we cannot do it, but in those

termes, Ipsi Homo, Ipsi Equus, ipsi Cælum &c.

3. Another Error that is comitted in the interpreting of Aristotle, is in the word ὑφέστηκε the sense whereof is usually expressed thus: Utrum Universalia cadant in rerum naturam? Namely, Whether there be any Universals in the world, or not? — whereas they should rather say, Utrum realiter subsistant? or else, Utrum sint realia. i.e. Whether they have an Existence real and of themselves or not. There being no small difference betwixt these two Propositions, Utrum Universalia existant? and, Utrum existant per se? which was the opinion of Plato. And upon the same Subject there is likewise another Error comitted in these

εἴτε ἐν μόναις ψιλαῖς ἐπινοίαις, Utrum Universalia in nudis tantum conceptionibus posita sint? — — Utrum sint secundum Intentionaliter, sive per solam cogitationem mentis? Whether Universals have their being only in little thoughts, Whereas in sound Philosophy, and according to the Text it should have been proposed in these words Whether Universals exist only by the Reflection of the Understanding? Which is said to be a fine, small Thought, and so the question is, An sint realiter aut per Intellectum. And we are to note, that ψιλαῖς ἐπινοίαις is very properly rendered Small thoughts or Conceptions because the second thoughts are lesser & finer then the first.

Section. 3.d

The Power of Artificial Images or Figures is proved by that of those that are found Naturally Imprinted on Stones and Plants comonly called Gamahe or Camaieu, and Signatures.

When I consider the wonderfull Effects that are found not only in Plants, and in the most stupid of Living Creatures; but also even in Stones, and the most rude and unpolished Flints that are found: I confesse I find my-selfe very much inclined to the beleife of that which our Half brained Smatterers in Learning

account

account Ridiculous and Fabulous. For who would ever have thought, that besides those many wonders which have been discovered to be in the Loadstone; but in the days of our Grandfathers, there should yet in our time also be found out this in a certain kinde of Load-stone which is of a mixt Colour betwixt white and black, and something resembling that of Iron; that, if a knife or Needle be touched with it, it will cut and enter into a Mans body without the least sense of pain at all? Which hath given occasion to a very ~~all~~ Learned, who himselfe had tryed the Experiment to say, that our

Card. de Subtil. l. 6. 7°

Mountibanks

Mountebancks which we see to cut and slash themselves upon their stages in such-manner without the least change of countenance do make use of this expriment. But my purpose here is not, to set down indifferently what ever wonderfull effects there are found in Stones and in Plants: Their several Figures, the power whereof we now undertake is the Subject I now shall treat of.

I will make a Division of these Figures their general name being already known.

1. These Figures are either Natural, Accidental or Artificial. The Artificial Figures shall be the Subject of my Discourse in the next Section

Now both the Natural and Accidental Figures as they are of three sorts; that is Imbossed or rising up, Hollowed or Naturaly Ingraven; and only Painted; so are they found also in three sorts of things; namely in Stones chiefly; in Plants and in Living Creatures: which neither Albertus nor Camillus have observed.

Now there is this difference betwixt the Naturall and the Accidental: that these Later (say Writers) are not made to any End proposed whereas on the contrary: these other are never produced without some Reason or other. The Accidental are produced after some such manner as was that act of the Painter, who being not able-

able to expresse to his mind the Foaming of a horse, in a Fury threw his Spunge at his Piece, with a purpose utterly to deface it: but it so hapned, that what his Pencil could not do his Spunge performed so rarely, that it was impossible for any hand to mend it. This Foam then was made without any Intention of the Painter to make it: But if I should say there is no such matter in the works of nature, I should say nothing but what were justifiable. For if ~~we are~~ taught even by Divinity it selfe, and Reason also confirmes it; that there is a certain Providence which leads on all things to their end; &
which

which makes nothing, but to some purpose; why should we then ascribe to Fortune any thing that causeth us to admire the Power of God, and to impute to chance things that are of greatest admiration.

Natural & Accidental Figures are found in three sorts of things in Stones, in Plants and in Living Creatures. Those that are found in Stones are called Gamahes, a word derived, in my opinion, from Camaïeu by which name in France they call all figured Agats: so that from this particular name there is now made a generall Appellation serving to expresse all sorts of Figured Stones. It is a difficult thing to tell
whence

this word Gamahe is descended originally. It is thought that the Jewes who lived a long time in France have left as many of their words and this among the rest, this Conjecture seems more probable for the Jewes traffick much in precious Stones. Now the word: כמיוה Chamaiell, may have been corrupted from: כמ״יה Chemaija, which signifies, As the waters of God: because that you shall see some Agats streaked in such manner as that they perfectly represent the Figure of waters: and the word God is here added according to an Idiotisme frequent in the Hebrew Tongue; which when it is to speake of any thing of Excellence, usually adds this Holy Name after it. Thus speaking of a pleasant Garden, it calls it Paradisus Domini: of a Great Army, Exercitus Domini. of tall Cedars, Cedri Dei: of high Mountaines Montes Dei &c. The figures then which are represented on Stones are either Painted, Embossed or Ingraven.

2\. The Painted ones are of two sorts, Coloured or without colour: the Coloured, are all such as are found on Agats; such as was that of King Pyrrhus, where the nine Muses, richly apparrelled were represented dancing with Apollo in the midst playing upon a harp. Cardan cannot believe that this figure could

Cardan de Subtil: l. 1. 7.

could ever be so exactly drawn by meer Accident: but rather is of opinion that it was made after this manner. Some Painter said he had long before; pictured upon a piece of Marble; Apollo amidst the Muses, & afterwards either by chance; or upon set purpose, this Picture being buried in the ground, in some place where Agats were generated, the Marble was turned into Agate, & yet still retained the very same lineaments, which had been formerly drawn upon it. A pleasant Conceit! But what would he have said if he had seen that which M. de Breves had observed in his Voyages into the Levant, of a Crucifix represented Naturally

Naturally on Marble stone. I have seen (saith he) another the like wonder at St. Georges in Venice where the figure of a Crucifix was represented upon a Marble stone; but with so much life, as that you might there plainly distinguish the Nails, the Wounds, the drops of blood, in a word, all the particulars that the most curious painter would have expressed. This Crucifix now (according to Cardan) must needs have been drawn upon some other kind of stone, which was afterwards converted into Marble, which is very ridiculous: or suppose, that this was not some other Stone turned into Marble; but

Breves Relations fol. 137.

but that it had by some extraordinary Means only received and retained the figure of some Crucifix, which had been applyed unto it: We must then be forced necessarily to say, that all other Stones have received those Figures which we see perfectly represented upon them by the like Application: which Opinion is far wider of comon sense, then the former. M. de Breves either had not observed, or else had forgott to speake of that other Gamahe, or wonderfull figure meerly Naturall which is to be seen in the same Church upon an Altar of Jasper coloured marble. This figure is a Deaths Head so exactly drawn,

drawn, that you cannot find any part defective How prodigiously full of wonder the Effects of Nature are which shewes her selfe admirable in all her ways!

And here we are to take notice, that these Figures are more frequently found, toward the Eastern & Southern Countries then in any other; by reason of the Heat, by which they are generated, and the vertue of the Stars. In India (saies Albertus Magnus) plures quam hic Gamahe, quia potentiora astra. In Italy there are more of them seen then in France for the same reason. At Limans a Village in Provence, about a League

Tract. 3. Cap. 4.

League distant from Forcalquier a City of good note there hath been some time found in a certain Mine of a ~~certain~~ kind of reddish soft stone a great Number of those Gamahes, or painted figures, of birds, Mice, Trees Serpents and Letters, so exactly shaped that little Children could tell what they were.

Three Leagues from Lyons which is a Country hotter yet then this there are found, on the coast of Isron great store of Stones, which divided in two yield many of those Gamahes exactly figured.

Lib. de Mirab. c. 3 } Albertus Magnus saw at Collen, on the Tomb of the three Kings, the Heads of two young men very white drawn by Nature

Nature upon a Cornaline, but so ordered as that the one was placed upon the other like the Medals of the French King & Queen in one figure. There was likewise seen upon this Gornaline, a Black serpent, that encircled the two Heads in manner of a Garland and that with so much perfection that Albertus could not believe that it was the workmanship of nature: Probavi

Exod. Tract. C. 1. } autem (saies he) quod non est vitrum, sed lapis: propter quod præsumpsi Picturam illam esse a Natura & non ab arte. The same Author also saw at Venice one of those Gamahes, upon a Marble stone that had been

been sawed asunder, and this was the figure of a Kings head with a Crown upon it; & there was so much perfection in this Natural piece of picture, as that the skilfullest painter in the world, would have found it a very hard task to have copied it: such was the Majesty of his Countenance Eyes & Mouth; that it filled with astonishment all that beheld it; In a word it was in nothing defective, save that the fore head was somewhat greater then the Life and the reason of it was (saith he) be=cause that the hot vapour whereof this stone had been formed, being too vehe=
ment

vehement, it mounted higher then it should have done in the forming of this figure.

Cardan tels also of another of these Gamahes on an Agate where was represented the Hemis=phere of the Heavens, with the Earth placed in the Midst and as it were upon ye waters and many other wonderfull rarities he mentions

3. Those Figures which are not painted at all cannot be knowne otherwise then by the ending of the Lines: and yet they notwithstanding perfectly exprest that which they represent.

Ses Relations fol. 476.

Of this sort is that M. de Breves saw at Bethlehem upon one of the Tables of Marble; that adorns the place where the Cratch is: upon which you have
represented

represented an old man with a beard and a long gown with a Cowl fitted to it: and all merely by the meeting together, and casual corresponding of the lines of the Stone: Niderreports, that in Mauritania, near to the City of Septa, there is a Fountain, where there is found a certain kind of Stones, that naturally represent all the words of the Ave Maria. As for Example: in one you shall have Ave Maria, written at length: in another Gratia plena; and in another, Dominus tecum. Neither will this story seem so incredible to any man, that shall but consider, that the late King of France was sometime presented with a Company of little Flint Stones, that by the Letters

In Formic. l. 6. 5. c. 6.

Letters naturally figured on them did make up his name at large. Now if Nature doth produce among these little Flints, some that bear one Letter, and many also that have two or three; why may she not as well produce one greater stone where the word Maria may be found at length? And if any man have a mind to impute this, to some extraordinary Working of God, I shall not hinder him: as it is in like manner said of the foremention'd Old man at Bethlehem; which is conceived to be the Portraiture of St Jerome; which was thus wonderfully represented upon the Marble, by reason of the great Devotion he bare to the Cratch

And

And in this sense I shall be able much more easily to make good the Power of Figures, wch I have undertaken to maintain: although I shall endeavour to produce such natural Reasons as shall confirme the truth hereof. The same Nider reports also, that the Marquesse de Bade had a pretious Stone, that on which side soever you looked on it, it always represented a Crucifix, naturally figured on it. As for that other strange effect which was observed in it, it was rather Externall then particularly Appropriate, either to the Stone or to the figure. For they say that if a Woman that had her Monthly Courses upon her chanced to looke

to looke on it, it instantly covered it selfe with a little dark Cloud; which afterwards vanished by little and little: Peradventure it was pollished and was made as smooth as Looking-glasses are wch are often observed to be sullied and loose their lustre; when women in that condition have looked upon them. Gorropius Becanus also affirmes that he saw in England, a Pearch Fish so perfectly figured on a stone, that you might ~~have~~ distinguish both every part of the body, and every little Scale: This Stone was taken up, upon one of the highest mountains of the Kingdome: So yt Cardan may learn from hence; that this Stone could not possibly have been thus figured by

in Nilosop. lib. 3.

the touch of any fish of the Sea; neither was it a Pearch, which had been turned into a Stone: for who should carry it (saith he) to the top of an unhabitable Mountain? Pliny reports that there was the Image of a Satyre found in a Marble stone sawed in two: And Gesner a very learned Switzer, mentions another Gamahe which represented two Roses; and of another that was full of starres. You may further see his Tract Lib. de rerum fossil: Lap. et gemmar: figur: where he tells you of many Gamahes, which represent, some Comets, others, Plants fruits, fishes, Living Creatures of the Land; and some Artificial things too. He forgetts to mention

Plin. l. 37. c. 5 ?

mention those embossed Gamahes which the Earth produceth: such as was that of the Virgin Mary holding her Son in her arms; which was naturally represented in a piece of a Rock and with very great Relief, and was found in one of the Isles of the Archipelago. As Thevet testifies in his Cosmography. And in the Caves that are found in a certain Desart in Provence in France, called l'Hermitage Saint Maurim; a Desart that is indeed a very horrid one, by reason that it is encompassed with Rocks, but which is much more to be admired, then that of the grand Chartreuse: whether you consider the Air of it, which is for the most part, serene & pleasant, or its

its Christall Fountains, whose Original is wonderfull
Or the beauty of its Caves, which seem to be a
Palace; fit for Nature to inhabit; or the Flowings
of its Verdon; which being pent up by too small
Channel makes a noise which causeth a horror
suitable to those holy Solitudes: In these Caves
are found good Store of these Gamahes, Embossed
which represent almost all the several sorts
of Figures, that can fall within a mans Imagi=
nation. You shall see some of them as hanging
on high; others appeare, as placed sidewise as
you see Images placed in Walls: as if Nature had
not forgotten any thing that might serve to
render a place comendable. About 7 leagues
from

from Auxerre, in those Caves which they call, Autou
=noirs, there are found almost the very same
Gamahes or Figures: and both the one, and the
other, have all of them a little hole in them
running along through them from the top to the
bottom: and my Judgm.t of these figures is, that
they are nothing else but water petrified or
congealed to Stone (at least the greatest part
of them) as if they were fastned to a Roofe
above.
Goropius Becanus speaking of this kind of
Gamahe; assures us that he hath seen Bones
that hath been produced naturally within the
bowells of the Earth which were of a Prodigious
magnitude

magnitude though they were generated of other Matter. And of this kind peradventure are those Bones whose vast bigness hath caused people vainly to conclude; that there have been heretofore Giants in the world. So true it is that for want of the true knowledge of the secrets of nature; Men usually fall into most grosse errors. Now those Embossed figures y^t are found in Stones, are of two sorts: the first are whole embossed round; as was the peice of Rock in forme of the Virgin Mary; and those Bones that the Earth naturally produceth: the other are only in Releif; or only half embossed such as were those Rocks, which Ortelius makes mention

In Fab. Suggr. Russ.

mention of, scituate in the entrance of the most western parts of Tartary; on which are to be seen the Figures of Camels, Horses, sheep and many other things, the marvellousness whereof this Geographer being not able to comprehend he saies: Hæc saxa, Hominum, Camelorum, pecorumq; cæterarumq; rerum formas referentia, Horda populi gregis pascentia, armentaq; fuit: quæ stupenda quadam Metamorphosi repente in saxa riguit, priori parte nullâ in parte diminutâ. And then to make the story passe for a Truth, he adds: Evenit hoc prodigium annis circiter 300, retro elapsis. These Tartarian Rocks are only Gamahes

generated by Nature. Otherwise, we shall be forced to forge new Miracles, for all the places where ever any of the like effects are produced which would be most ridiculous seing that we shall by and by make it appeare out of the writings of one of the most pious & learned men, the Ages past have brought forth, that these Effects are the Workmanship of Nature only, who produceth them no otherwise then she doth flowers. Of this sort of Gamahes were those three serpents figured within the hollow of an Oyster shell which were found by the King of Castiles Cooks, in the belly of a Fish. These Serpents were figured with their Head

Head Relieved or swelling up; and that so naturally as that they seemed to be alive. The upper part of the Shell also afforded pretty variety of the like said figures: and which was most of all to be admired, there was not one of them but had a hole running along through it, from the very mouth to the Taile, though it were indeed but a very small one. Therefore saith Albertus Magnus, Constat per illud experimentum, etiam Figuras elevatas super lapides aliquandò fieri à naturâ.

4. Those Figures that are Naturally Ingraved upon Stones, are either graved superficially only, or transparently, so as the Graving passes

passes through the body. Of this later kind you shall oftentimes meet with some, among the heap of hollow stones that are found in the fields, wherein you may observe the forme of a head by the little holes, which represent the Eyes the Nostrills and the Mouth and sometimes you shall have of them, yt have the form of a Deaths head, either of a man or a horse. As for those other, which are only superficially graved, you may have store of them, among the little stones on the banks of River and upon the Sea shore: where you shall light upon some so exactly representing the figure of shells that

that you would thinke they were ye Natural shells of fishes: and this sort ought rather to be reckoned in the Number of Embossed Gamahes then those that are simply Graved. I met with one of these stones which perfectly resembled a Goats Horne, which the Ancients called Cornu Ammonis, as you may see in Georg. Agricola lib. 5. de Natura Fossilium. I thought at first, when I saw some of these stones figured like shells that they had been at first Reall shells of Fishes, which had afterwards been petrified and turned into Stone, by the vertue of some kind of water they were so perfectly & exactly

and exactly formed. But I have since consider'd that, seeing there are found of them upon the tops of the highest hills, they must necessarily be Gamahes and the workmanship of nature; which without doubt hath not produced them, but to some end; as we shall see hereafter. From hence you may judge, whether or no Goropius hath not good reason to reprove those that confidently affirme, that Ægypt and a part of Ethiopia hath heretofore been covered all over with the Sea, because that there are some of those shells frequently found in those parts. For we may as well conclude by the same Argument, that the Appenine

Appenine, the Alpes and the Pyrenean Hills have been sometime also overwhelmed with ye Sea; which is most absurd: unless they mean at the General Deluge. But this is not their Intention. Let us now come to the figures of the Plants.

5. The most learned among the Naturalists divide them thus. A Plant, say they, is either Arbor, or Cremium, or Frutex, or Herba. A Tree is a Plant, that hath a great Trunk or body: the Cremium hath but a little one: the Frutex hath many: and the Herba, is that, which at its first appearing out of the ground puts forth only two little leaves

leaves. I find then, that in all the severall kinds there is an infinite number of admirable Figures, which are called by the Philosophers Signaturæ rerum: now, One part only of a Figured Plant and not the whole Plant is called Signatura: or, the Signature is some certain thing in that Part, I speake not here of Internal Signatures; the Doctrine of these belong to Chymists: I purpose to Discourse of those Signatures that we meet withall in Plants, which the Ages past have taken very little notice of. I shall begin to shew, in order to the parts of ~~the~~ Plants, what Signatures or Marvellous Figures

Figures Nature hath produced in them.

And first, the Root of divers sorts of Plants representeth divers parts of our Bodies: as that of the Hermodactil, resembles a mans Hand. The Body or Stock is yet more Admirable: for whether it be in great Trees, or in small Plants, you shall find Figures, that represent the parts of Living Creatures. Among these later, the Serpentaria major perfectly resembles the Skinn of a Serpent; as doth also the Dracunculus, and the Ophioscorodon: among the Former, we must consider either the wood or the Bark of them.

In the Bark you shall many times see especially

especially in that of old Trees, many Figures representing divers kinds of things by the various Cranies and Clifts that are in it. In young Trees where the Bark is closer it is figured with many little streakes, and Lines in the nature of Painting: And I have some time observed upon the bark of a young Cherry tree, the figure of Little Trees laden with fruit, so naturally exprest as if it had been done with a Pencil.

The Wood is yet more admirable than the rest, seeing that in many Trees, there is the very same variety found, that is in Agats. There was a Tree found in Holland, which being

being cut in peeces by a wood cleaver, they saw in one part of it the Figure of a Chalice; in another, that of a Priests Albe; in another ye of a Stole; and in a word there were represented very near all the Ornaments belonging to a priest. In boards of *Maple, you shall often find the figure of a Serpent, of a Bird, of a Fly &c. perfectly expressed by the streaks of this variegated Wood. There are also some other sorts of wood that represent some of these figures but not painted but embossed. At a City in provence called Apt I saw the Trunk of a ~~Tree~~ Vine which represented a Mans face as far

* Acer.

far as the hair of the Head, so lively that you might perceive the Forehead, the Eyes Nose, Ears, Mouth, Chin all exactly formed and in very good proportion.

The Branches of Plants are lesse Considerable in matter of Figures then all the rest; (though it were in wood:) never the lesse you may oftentimes observe in them some Kind of Resemblance; of the Fingers of a Mans hand; and of the Bushinesse of his hair. And this is the reason, in my opinion why the Poets, when they discourse in their Metamorphoses, of the Transforming of men into Trees, they say that their Fingers, and the hair

the Hair of their Heads were changed into Branches. In the Branches of Corall, you shall often meet with many Curiosities; & the thing is not so rare or scarce; but that any man may see easily the Experiment.

The Leaves seem to surpasse all the other parts; being divided into so many figures, that there seems not to be any thing in Nature, the Image whereof is not to be found among them. If the question be made of the parts of Mans body, they are here represented: if you would have a Representation of the waters, you shall find among these some that are waved: If you would have the Living Creatures of the Land

land, you shall have some that have their Feet, and walke as they do; such as are those; which are found in the great Isle of Burner, which are ~~found~~ described by Antonio Pigafetta: of the Birds of the Air and the Fishes of the waters, you shall finde some that are scaled and which have Finnes; & some that have both a Bill and Wings, and which do in a manner fly. I referr you, for the truth of these Relations. to Baptista Porta, Barthol: Chassaneus, Jo: de Torquemada, Thevet, Cardan. Scaliger, & Gul. Rovillius.

Neither are the Flowers less admirable then these: For they likewise represent the figures of Living Creatures, both Beasts, Fishes, and Birds, the Stars also, the Rainbow, and almost all the other kinds of Meteors.

Fruits also are equally to be admired, for their several forms and figures: and although they do not represent the figures of so many various things, as Leaves and Flowers do; yet they do represent very many and very considerable ones as you may observe in some Gourds, Peares, Apples, and other fruits. That sort of Leafe, which the Latines call Arietini, resembles the head of a Ram: as another sort of them (which are for the same reason called Columbini) doth a Pigeons: having each of them this quality agreable to their figure; that they are both equally hott

hot. So Beans likewise, bear on one side, the Form and figure, of a Mans Privy parts, and on the other of a Womans. And perhaps it might be for this only cause, that Pythagoras gave that precept to his Scholars (which hath yet been rightly understood by no man) A Fabis abstineto. Neither is the Seed which is the part of Plants that is brought last to perfection, as being of the Greatest Importance, altogether deprived of the Beauty of these Figures. For that of the Herb Echion, or wild Buglosse resembleth the Head of a Serpent, with its Mouth and Eyes and for this cause also it is observed to be very Soveraign against the biting of Serpents according

Leonard: Fuschius Hist: plant. Cap. 103

according to Dioscorides. That of Rue is made in the fashion of a Crosse; and this peradventure is the reason that it is of so great vertue, in the cure of those that are possessed, and that the Roman Church useth it in their Exorcismes. You may also observe some kind of Resemblance of the Privy parts both of men and women in a Grain of wheat, and in the stones of Grapes: and my opinion is that out of this Observation may be raised a Philosophical Interpretation, far above that which is usually given of this Proverbial Saying Sine Cerere et ~~Libero~~ Baccho friget Venus. If after you have considered all the parts severally

severally, you but take the whole entire plant altogether; you will yet meet with some such rare figures as would seem Incredible! did not such excellent Historians confirme us in the beliefe of the Relation. Of this sort is the Boramet which growes in Scythia, having a perfect Resemblance of a Lamb, having a head, eyes, Eares, teeth, & the rest of the parts of the body proportionable. This Plant crops and feeds upon all the grasse that growes round about it; and when there is no more left it dyes with famine. Perhaps this is that Zoophyte or Plant Animal which is called in Hebrew Jeduah. You may

* Hist. Mosc. De var: c. 22 / Exercit. 181. / Hist. plant. l. 18. c. 185. / Sur les Tabl. de Phyl.

may see the Story of it in *Sigismundus, Cardan, Scaliger, Vigenerius. Guil: Rovillius, Dureet.

Jos. Silvester saith, of these Boramets

Such as those Boramets in Scythia bred,
Of slender seeds, & with green fodder fed:
Although their Bodies, Noses, Mouths, & Eyes
Of new yean'd Lambs have full the form & guise

Now in all the parts of Plants the Figures are either Internall, or Externall only; or both Internall & Externall also! The Internal are, such as the Fruit of Palestine; w.ch beares the figure of Ashes within; and likewise all the sorts of figures, that are found in sawing of Marble. The Externall are all such as are painted, & coloured on the outside of the fruit, but only not at all

not at all Within; in like manner as the Apple called in France the Fambure; is, which is all sparkled with red Spots like drops of blood but only on the Outside or Rind. Those that are both Internally and Externally Figured are such as the Maple wood, & many sorts of Stones. The Internal Figures are likewise discovered, either by any manner of cutting Indifferently; or else by one certain particular way, only. That which appears after any manner of Cutting indifferently is as in that kind of Apple, which as Nider reports hath been seen at Granada, which being cut any manner of way did still nevertheless represent

represent the Figure of a Crucifix. That which requires One only particular way of cutting, is, as in the Root of Fferne; which being cut One way only represents an Eagle perfectly. I have often observed, that an Orange likewise so cut, not across but long waies represents with its Kernells & little Skins an Orange tree laden with Oranges. It is also observed that the Kernels of an Apple represent the Tree.

Those Figures do yet consist either in the colour; or in the Division of the parts; in the Colour; as in the flower of the Herb Eye-bright which representeth those of an Eye

In the

In this division of ye parts already spoken of.

6. The Natural Figures which are found in Stones, have Naturally a power to Operate; if they be Applied: and this I shall prove by two Reasons. The first is because they are called Effectrices: and the second is because we see it by Experience: For we dayly see, that some of these Figured Stones do operate upon the same things that they represent, as for Example; that Stone which we call Heliotropium, which is all speckled as it were with Drops of Blood, if applied to the part that bleeds, it stops the Blood

Blood. Others there are that worke upon the wound that is made by the Image they bear So Pliny affirmes that there is a kind of Marble called Ophites, by reason of its resembling the figure of Serpents, whose name it bears: which if applied to the wound caused by the biting of those venemous Creatures it healeth it. Genus Marmoris (saith Pliny) ab Ophite dictum quod Imaginem horum Serpentum representat molle candidum, nigransq; durum; dicuntur ambo serpentum ictus sedare. And here we may make this division of the figures that are found in stones, and say that they are of

Lib. 36. cap. 7

of two sorts. The one are found in some certain Stones and are alwayes the same: & these are naturally endued with very admirable vertues. The other are such as are not tyed to any certain sort of stones but are indifferently found in all; and are not indeed of so great vertue as the former. And this is the Division that Cardan makes of them.

De subtil. l. 7.

Verum (saith he) mire quispiam dubitet, unde figurae hae in Gemmis, et lapidibus proveniant? neq; enim credendum est omnem figuram casu contingere; cum lapides multi ex eodem genere easdem retineant figuras. Itaq; meo judicio, dicendum est duo esse Figurarum

Figurarum et Imaginum genera: alterum, quod semper in iisdem lapidibus apparet, et hoc a natura provenit; quae non secus ac in plantis foliorum et fructuum numerum servat et rationem. Hoc figurarum genus vim habet et aliquid significat. And so going on, he makes mention of a stone, which Albertus Magnus had, that being naturally marked with the figure of a Serpent had this admirable vertue, that if it were put in a place that were haunted with Serpents it drew them all unto it. You may see divers of these admirable Gamahes in Georgius Agricola, who reckons up, what stones there are

lib. 1. loco citat.

are that represent all the parts of mans body; as well as those rare fruits & plants do, which we shall hereafter speake of.

And here it is comonly objected that it is not at all the Figure that produceth any such effect, but some occult quality wherewith the stone is endued. For otherwise if ye Figure were operative, one drop of blood would stop others; and a Living Scorpion should cure the stinging of another Scorpion forasmuch as there is much more conformity and nearnesse of Resemblance betwixt two Reall drops of blood, or two Living Scorpions, then betwixt one pictured & one

one Living one. And this is the strongest Objection yt our modern Philosophers do bring to overthrow the power which the Ancients attributed to Figures.

First therefore in Answer It is true indeed that the bare figure represented on stones, hath not of it selfe any power at all to operate, though applied, Except there be some Internall or Externall Agent that may cooperate; as for Example, a Painted Figure will never be able to penetrate though it be applied, if it be either of soft wax or of butter, because that the matter is not at all proper to penetration; but the same

same Figure in Wood, Iron Brasse, or any other hard matter will very easily penetrate. In like manner, if a Stone have not either from the Stars, or from its own nature, some quality proper to such or such an effect; as for stopping of blood, some Restringent Quality, & so of the rest. In vain should we expect to find any perfect power in the figure. To say then, y^t it is (for example) this only restringent Quality that stops the blood; and that ye Figure of the drops of blood wherewith the Stone is spotted & painted, is of no concernment at all in the businesse is to —

is to fall back into the former Error: For to what purpose then hath Nature bestowed this Figure on the Stone? there must necessarily be given some kind of reason for it. If it be Answered that Nature had no purpose or End in giving this figure: this were to deny that Principle which is generally received by all. Id non frustra fit quod Natura semper facit vel plurimum.

There were indeed very good reason to doubt of this power, if the Marble called Ophites, (which represents the Figures of Serpents, by whose name it is called,) would cure the biting of a dog, or of a horse only. But

But seeing it cures the stinging of Serpents
only and of no other Beast; why should we
not attribute something to the very figure?
But to prove more forcibly, that these
Figures have some power to operate,
against the perverseness of those that
dispute against it: If those which repre=
sent Scorpions, Serpents, Toads, do find the
nature of the place proper and aptly
disposed for the supplying of the stone
or other Matter on which they are found
with a Quality & Nutriment agreeable
to the Nature of the thing, whose
Image they bear; these figures will
then

then certainly be turned into Reall Serpents, Scor=
pions and Living Toads, and into no other kind
of Creature. So that our Philosophers need not
now vex themselves any more to find out how
and by what means a Toad should come to be
generated in the midst of a great stone
De Anim= al. subter. } as was that described by Georgius Agricola
which was found within a Milstone, when
it was crackt or broken in pieces, either by
the force of the venom or else by the
violence of the motion: and also how that
other was generated which Goropius
Becanus saw at Anvers, which was found
in the sawing in two of a very thick
marble stone

stone; that had neither hole nor rift in it. For the figure of a Toad having been first represented within those Stones, it so came to passe, that by some property of the place it was afterwards changed into a naturall living Toad. And the very selfe same may happen in any other figures, except that of Man whose fabrick is from the hand of God alone. We may conclude therefore that these figures are not represented in vain, both on Stones and on other Things: seing that if they be rightly applyed, they assuredly have some secret power, according to the principle before laid down. And as Toads and other such Creatures are engendred

engendred with stones, and the very heart of the hardest Rocks, after the very same wonderfull manner of Generation, those fish Shells also which are found on the tops of Mountains are produced: not in the Sea (as some have ridiculously imagined;) but upon the very place where they are found: which gave occasion to that curious Inquirer into the Secrets of Nature, to draw from hence this Conclusion: Ubicunque igitur humor, sive liquor invenitur, ad Testaceorum vitam idoneus viva Testacea generantur. He speaks this in discoursing of diver severall Figures or Gamahes that he had seen in divers places: and then he goes on

Gorop. in Niloscop.

goeson, and sayes further; Opifex enim progreditur eo quoad ejus Materia patitur, ultra progressurus, si Loci et materiæ inopia non excluderetur. If a Figure then have so much power, as to change it selfe into that living Creature that it represents (provided that it meet with no Impediment) how can it be denied, but that they also have the power to worke, by some secret Sympathy (if applied) upon the wound given by ye Creature which they resemble?

7. Now, why the same Figure should not rather hurt, then heale a wound so given, seeing that the Living Creature it selfe being venemous, its figure also should, by Sympathy be venemous rather

rather then Healing: the Reason I confesse is very dark and hard to be given: Neverthelesse I shall here adventure the first on this Discovery no man, that I know of having as yet undertaken it.

We have therefore said before, that when the Figure of a Scorpion, (for example) being represented on a Stone, finds in the place where it is, any Nutriment, or Humour, agreeable to the Nature of a Living Scorpion, it by little and little acquires perfection, and having at length drawn forth all that which was proper for a Scorpion, it becomes a living Scorpion. We doe also suppose that when this venemous Creature

Creature or a Serpent, Dog or any other Beast chanceth to bite any; they leave an Impression of some particular quality behind, as we see in those y^t are bitten by a Tarantula, who presently fall into a continual Agitation; (not that they continually dance as the general Talk is:) this Venomous Creature having this Quality, that it is always in continual motion; and though it be cut into many small peices yet it will not leave stirring a long time after.

De Incant. De Sens. rer. And so likewise Pomponatius, and Campanella affirme, that if a mad Dog bite a woman with child if there be not speedy remedy used, the fruit of her womb will be formed in the shape of a dog and it will afterwards come into the world with all the lineaments

lineaments of a Dog. So true it is that if we would but enquire into the effects of Nature and should be able to yield the reasons of them, we would scorne all that we now know. Now I say that the Figure of a Scorpion, that is naturally represented on a stone, is still endeavouring its own perfection, and where ever it meets with any such Qualities as are proper to it self it attracts, and draws them to it. If therefore the Figure of a Scorpion, be applied to a wound made by a Scorpion, it there finds the Impression of some certain Quality made by a Scorpion: which finding to be proper and agreeable to its own Nature it attracts

attracts and draws them to it. If therefore the Figure of a Scorpion be applyed to a Wound made by a Scorpion: it there finds the Impression of some certain Quality made by a Scorpion, which finding to be proper and agreable to its own Nature, it attracts and retains with it-selfe: so that the wound being thus delivered of those Qualities that envenomed it, presently heals up and growes well again. In a word the stronger here prevails against the weaker: So that in the Figure of a Scorpion, which Nature hath represented on a Stone, there being greater store found of the Qualities proper

proper to this Creature, then there is in the wound which the Scorpion made; those which are here, are drawn forth by those other, which are in the Stone as being the stronger, and of greater Vertue. Upon this Principle also it is, that a Scorpion bruised to pieces, and applied to the wound, cures it; as doth also its Oyl.

The biting of the Serpent is also healed by the applying of its head, beat in pieces; or else by the Serpent it selfe reduced into powder; as Crollius, and M. du Chesne. I. de la Violette affirmes; as likewise that of a Crocodile is cured by its Fatt: that of a Rat by its flesh made into powder; that of a dog by its hair

de Sign. Plant. En la reformation de Theriques

its hair or skin: the Venom of a ~~[illegible]~~ Toad
Toadstone/ is cured by a certain Stone that is found in his head. And if we should search after the properties of other living Creatures, we should doubtlesse finde the same thing in all of them. Upon this Principle also it is, that if an Egg that is frozen be put into cold water, it will be thawed in a very short space: and Hands that are benumed with cold will presently become unbenummed, if they be put into cold water or into Snow broth. For the greater cold which is in the Water, finding the lesse which is in the Hands; it draws it forth, and Swallows it up; just as a small

small Candle is lost, if it be placed neer a great Fire, or a red hot furnace. But if the Cold, y^t is in the Hands were greater then that in the water; and the Venom that is in the wound made by a Scorpions Sting, were more powerfull then that of the Scorpions figure applied to it; we should then see a clean Contrary Effect./

MVSEVM BRITANNICVM

We deny not but that there is a greater Correspondency betwixt two Reall Naturall Drops of Blood; and betwixt two Living Scorpions; then betwixt a Living one and a painted. Yea we rather on ye contrary acknowledge that the great Analogy and Resemblance that there is betwixt them is the

is the Cause that Blood either broken into little pieces by stirring or freshly drawn, & applyed to a Wound, stops the bleeding of it; as Experience testefies, if we may believe Crollius: & the Oyle of Haires distilled, keeps the Haire from falling off: So Earthwormes made into Powder destroy those that are bred in our bellies. and the Gravell of the Urine we make, is an excellent Medicine against the Stone: and many other properties there are observed to proceed from this Analogy, or nearenesse of Resemblance.

8. The Power of those Figures that are found in plants, and their parts, seems to have some affinity with that of the figures in Stones; Seing that they also operate on the same things that they represent. Example, the Citrull Cowcumber, which in some sort resembles the figure of a mans Head, is a very soveraign remedy as Porta affirms against the diseases of the Head. So the Herbs, Argemon, Iris and Bolloculus all which represent the figure of an Eye; do likewise cure the Diseases of it. Dentaria which hath the form of Tooth cures the Tooth ach: Palma Christi, and Ischamon which grow in the shape of a Hand, are cures for the wounds of that part as the Herb Geranopodium is for those of ye feet

because it beares the Resemblance of them
Crollius proceeds more Methodically in reckoning
up the wonderfull effects of this Resemblance
betwixt the severall sorts of plants, and ye
parts of Mans body: and the Order he observes
is this.

The Head, saith he, is represented by the
Root of Squills, which is of the same figure:
and therefore also it is properly applied in
the diseases of the Head.

The Haire is represented by that Hairy Mosse,
which growes upon the Oaks, and is called, Pili
Querceini: and by Thistle-down, the juyce
whereof being distilled makes the hair to
grow

Hist. plant. c.137.

grow.

The Eares by the Herb Asarum or Asarabacca
which is excellent against Deafness.

The Eyes, by the flower of the Herb Potentilla
a word, saith Fuchsius, unknown to the
ancients, and which is called with us Wild
Tansie; the water whereof is of singular
vertue for the sight.

The Nose by Water-Mints, the water whereof
recovers the Smell when it is lost.

The Teeth by the Hearb Dentaria which
causeth the Toothach to cease.

The Hands by the Root of Hermodactil, wch
is good against Chops in the Hands.

The Heart

The Heart by the Citron and the Herb called Alleluja which is very soveraign for it.

The Lungs by the Heart Lungwort.

The Liver by Hepatica or Liver wort; which is of good use in the Diseases of the Liver.

You may see all the other Simples in the same Author, that represent the rest of the parts of Mans body; as the Breasts Ventricle Navel &c.

And here it may be Objected that the greatest part of these Plants, though they be reduced into Ashes, yet do they not faile to worke the same effects and to have the same Quality that they had before: and that therefore this power is to be attributed to the Nature of the Plant and

and not at all to the Figure which it now no longer retains, when it is once reduced into Powder.

I answer, that though they be chopt in pieces brayed in a Morter, and even burnt to ashes, yet do they neverthelesse retain (by a certain secret and wonderfull power of Nature) both in the Juyce and in the Ashes the selfe same forme and figure that they had before and though it be not there visible, yet it may by Art be drawn forth and made visible to the Eye, by an Artist. This perhaps will seem a Ridiculous story to those who read only the titles of Books: but those that please may

may see this Truth confirmed, if they have recourse to the works of M. du Chesne, S. de la Violette one of the best Chymists yt our Age hath produced, who affirmes, that himselfe saw an excellent Polish Physitian of Cracovia, who kept in Glasses the Ashes of almost all the Hearbs that are knowne. So that, when any one out of curiosity, had a desire to see any of them, as (for Example) a Rose, in one of his Glasses, he took that where the Ashes of a Rose were preserved, and holding it over a lighted Candle, so soone as ever it began to feel ye heat, you should presently see the Ashes

begin

began to Move; which afterwards rising up and dispersing themselves about the Glasse; you should immediately observe a kind of little dark cloud which dividing it selfe into many parts, it came at length to represent a Rose; but so fair, so fresh, and so perfect a one, that you would have thought it to have been as substantial, and as Odoriferous a Rose as any growes on the Rose tree; This Learned Gentleman sayes, that Himselfe hath often tryed to do the like: but not finding the successe to answer all the Industry he could use. Fortune at length gave him a sight of this Prodigy; For as he was one day

practising

practising with M. de Luynes called otherwise
De Fomentieres Counsellour to the Parliament to
see the Curiosity of divers Experiments, having
extracted the salt of certain Nettles burnt to
Ashes, and set the Lye abroad all night in a
winter Evening; in the Morning he found it
all frozen; but with this wonder attending it;
that the Nettles themselves with their Forme
and Figure were so lively and so perfectly
represented on the Ice, that the Living Nettles
were not more: This Gentleman being as it
were ravished at the sight sent for the said
Counseller to be a Witnesse of this Secret,
the Rarity whereof he exprest in these Verses
This

This Secret proves, that though the Body die,
The Forme doth still within its Ashes lye.
From hence we may draw this Conclusion, ÿ
the Ghosts of Dead men which are often seen
to appeare in Church yards, are Natural Effects
being only the Forms of the Bodies, which
are buried in those places; or their outward
shapes or figures; and not the Souls of those
Men or any such like Apparition, caused
by Evil Spirits as the Comon Opinion is.
The Ancients thought that these Ghosts were
the Good and Evil Genii which attended
alwayes upon Armies: but they are to be
excused; seeing they know not how to give
any

any other reason of those Apparitions, it being most certain that in Armies, where by reason of their great Numbers, many dye, you shall see some such Ghosts very often (especially after a Battle) which are as we have said, only the figures of the Bodies excited and raised up partly by an Internal Heat, either of ye Body or of the Earth: or else by some External one as that of the Sun or of the Multitudes of the living: or by the violent noyse or heat of great Guns which puts the Air into a heat. Hence may arise these Questions. Whether or no we may by these explain all the Visions that are mentioned by Writers? Whether those wonderful Effects

Of the Talismanical Sculpture of ye Persians &c

Effects, which we attribute to Demons or spirits, may proceed from these Figures or not? And then, whether they have any power at all or not? And if so, whence they have it? And if it be granted they have any; Whether they have greater power then the dead body it selfe, whence they proceed? Or whether the dead body is of more power then when it was living? as Paracelsus is of opinion; who saies that Mummie hath in it all the Vertues of plants, stones, &c And that it hath an Occult Magnetique Vertue; which draws Men to the Sepulchers of those whome they account to have been holy men; where, by the vertue of the same Mummie, these are

[..]om. 2. lib. 4. [..] causis morb: [..]visib.

those

those Effects wrought, which we call Myracles:
which are observed (saith he) to be much more
frequent in the Sumer, then in any other season
of the yeare, by reason of the heat of the Sun
which awakens & excites the Humour that is in
the Mumie. These other Questions are disputable
Whether or no, these wonderfull formes, which
proceed from the blood the bones or the ashes
of dead bodies, may serve for an Undeniable
Argument of the Resurrection; a thing unknown
to most of the philosophers? Whether after they
are raysed up they can in any thing be serviceable
unto us? An whether by their means we may
be naturally able to attain to the knowledge of
divers

divers secrets which are unknown to us. By what
hath been said We may safely account the Objec:
tion before proposed to be Invalid & of no force
seing that, though the Body be reduced unto
ashes, yet neverthelesse the Figure is not
thereby destroyed.

And this peradventure is the reason, why it
oftentimes raineth frogs: for the Sun drawing
up Vapours out of some Moorish place where
those frogs, after six months space (say the
Naturalists) are changed into Slime; it may
so come to passe that those vapours, which
afterwards become thick Clouds, may produce
by the concurrence of the heat of the Sun the
formes

forms of Frogs; which meeting there with—
Qualities proper for their Generation, receive
life and so become Living Frogs.

After the Figures that are found in Stones and Plants we proceed to those figures that are found in Living Creatures both Rationall and Irrational even down to Fishes.

Those then y^t are found in Fishes are Characters Cyphers or all kind of Arms. Raphael Eglin Minister of Zurich gives an account of 3 Fishes which were marked with strange Characters they were taken on the Coast of Norway 1587.

The Figures that are found upon Beasts of the Land are better known, then those upon Fishes: For it hath been often observed, that the hornes of Deer have been marked with certain Characters, and sometimes too even with the shapes of Living Creatures, which have been perfectly represented by them. So we have sometimes seen Catts & Horses, which have had upon their skins such spots of white red or black, that by the intermixing of ye streaks of the severall coloured Hair there hath been represented the figure of another Cat or horse.

Lastly the Figures which are found upon Rational Creatures are such as the Imagination of the

of the Mother, during the time of her going with Child, hath imprinted there: And for brevities sake, I shall only set down two Remarkable Examples which prove very powerfully the vertue which we attribute to all Figures. My Sister Jane Rudd had the figure of a Fish upon her left Legg, caused by the desire my Mother had to eate Fish when she was Great: and it was represented with so much perfection & Rarity that you would take it to be drawn by some excellent Master, Now that wherein the wonder lies is that when ever the Girl eat any fish that upon her Legg put her to a sensible pain

pain!

The other Example of an Hostess at Paris who had a Mulberry growing upon her lower Lip wch was smooth and plain all the year long till the time that Mulberries began to ripen; at which time hers also began to be red, and to swell more and more, observing exactly the Season & nature of other Mulberries, & coming at length up to the just bigness & Redness of other ripe Mulberries.

Section the 4th.

That according to the Opinion of the Eastern Men, Figures & Images may be so prepared under certain Constellations, as that they shall have

have the power Naturally and —
without the Aid of any Demon or
Devil, to drive away noisom beasts
allay Winds, Thunder & Tempests
and to cure divers kinds of Diseases.

In all Philosophy nothing hath more per=
plexed our new Philosophers then this
Subject concerning Images or Figures made
under some certain Constellations. The
greatest part have Rejected the practice of
these Operations as vain and Superstitious.
Yet others not over swayed with passion, —
have both allowed and defended it though
they suffered for it in their repute: insomuch
that

Galleottus, who is acknowledged by Paulus Jovius
to have been one of the most Learned and —
knowing men of his time, only for having —
undertaken the Defence of this Truth have —
been handled by some like any base inconsiderable
fellow: and the famous Camillus accounted
no better then an Atheistical wretch. And
this is the usage they bestow on all the ablest
men: whereas they ought rather to Answer
their Arguments pertinently, and to show
the insufficiency of them if they can. But
leaving these men to enjoy their own ignorance
I shall prove (against all those that have
condemned them) that the making of those
figures

figures is lawfull, and the power they have is Naturall, Constant and Certain. First Consider their Name.

They are called in Hebrew מגן Maghen i.e. a Scutcheon or Shield: in Chaldie, Ægyptian, & Persian צלמניא, Tsilmenaia w.ch signifies a Figure or Image: In Arabick הלצמם, Talitsman or צלמם Tsalmam, and in Greeke ϛοιχεῖα. Maghen therefore signifies properly any piece of paper or other the like Matter marked with certain Characters drawn from the Tetragramaton, or Great Name of Foure Letters or from any other as we shall shew hereafter. This Word signifies also though Improperly

improperly those very figures also & Images we speake of because that those also as well as the Characters of the Tetragramaton do serve as it were in steed of a Buckler or shield of Defence; against Diseases, Lightnings & Tempests Our Discourse shall only be what Naturall Power Images that are made under certain Constellations may have; banishing from hence all Operations of Demons or Spirits, and all Superstitious Powers whatsoever.

I shall prove therefore this Power of Figures and Images three manner of wayes, by the Influence of the Stars: by the Power of Resemblance, and by Experience. I shall begin

begin with the last of these.

First then it is Certain and we cannot deny it, without denying the most Authentick Hystoriographers that are, that there have been seen both in our dayes and in the dayes of our Fathers some of these Talismans or Talismanical Figures, that have cured those that have been bitten by Serpents, Scorpions Mad Dogs, and divers other Mischances yt are but too frequent with us. The Antient Arabians, as Almansor, Messahala, Zahel Albohazen, Haly Rhodoam, Albategnius, Homar, Zachdir, Hahamed & Serapion gives us many Examples of this kind which gave Haly occasion to conclude, that, Utilem Serpentis Imaginem effici posse; quando Luna Serpentem Coelestem subit, aut feliciter aspicit Similiter Scorpionis effigiem efficacem, quando Scorpij Signum Luna ingreditur. Neither did he deliver this Doctrine without having had Experience of the Effects: for he affirmes, that himselfe being in Ægypt, had in his hand one of these Images of a Scorpion which did cure those that were stung by this Venomous beast and it was engraven upon a Bezar stone.

in Hist. Franc. } Gregorius Turonensis, besides an infinite number of Rarities which he reports of Heaned Saids

saies that when they were sometimes digging at the Bridge at Paris, there was found a piece of Copper, whereon was to be seen the figure of a Rat, of a Serpent, and of a fire. which being afterwards neglected, & peradven=ture either broken to pieces or some way or other spoiled, there was observed in a very short time after a great Number of Serpents and Rats to haunt the City; and they do greatly annoy it still: and we cannot without greif call to minde the many great Losses the City hath since that time endured by fire; all which sad accidents were never heard of here before the taking up of this strange piece of Copper. /

It is

mirar: Lib.3.c.20

It is also reported that Mahomet the Second after he had possessed himselfe of Constantinople the breaking of the lower Jaw of a brazen Serpent was the cause of the Increasing of Serpents in those parts. So true it is that these Talismans have power to divert many of those Calamities that afflict mankind. And who knowes not that by the means of these the Learned men of the Ages past have oft times chased away Insects out of their Cities & fields as Gnats Locusts and Caterpillars. If any desire to see some of these Examples, he may have recourse to the Chiliads of John Tzetzes, where this Greeke Author

Chil.3. 60. rca An.1160.

who lived about the time of that Excellent

Historian

Historian Anna Comnena, Daughter to the Emperour Alexius Comnenus, reports that Appollonius by making a Talisman of a Stork, kept those troublesome birds from coming into Constantinople; and by another Talisman he drove away all the Gnats out of Antioch. You may also see Ptolomies Centiloquium, and ye Comentary of Abo Gafar, falsly attributed to Italy as it is observed by Scaliger.

Aphor: 9. ad marc. Velsr. Epis. 157. 130. Et in Manil.

Furthermore I am of opinion that the first Gods of the Latines which they called Averrunci, or Dij Tutelares were no other then those Talismanical Images: and I ground this my Conjecture from hence that there are some Historians that affirme

affirm that they made some of those Tutelar Gods under certain Constellations: But the poison of Idolatry having infected the best of Sciences, was the cause that these Images being afterwards taken for Gods, the true and legitimate manner of making them was smothered & quite lost.

They were wont also to set up some of those Talismans upon the Prow of their ships to preserve them from Shipwrack: and all this to be done naturally too; seeing that a Talisman may be made under the sign of Pisces that may for some certain time render the waters Calm and free from Tempests.

The Greeks, (as Hesychius & Herodotus called

called those Figures) set up in Ships, παταικοὺς; a word no doubt borrowed from the Hebrew: פתוחים, Pitochim, which signifies as much as Cælatura: And therefore the Chaldee Paraphrase renders it צלמניא Tsilmenaja. Now we are to take notice that these Figures were not at all of any Humane form, but of some Celestial figure, or other, which confirms me in the beliefe that they were reall Talismans. Neverthelesse the Mariners had also their Statues of some Deity or other as of Mars Apollo, Venus, Mercury & the like which they placed at the poop or hinder part of their ships whence Virgil saies — Aurato fulgebat Apolline Puppis.

Puppis.

Which gave occasion to the Poets to feign that Jupiter stole away Europa under the shape of a Bull; because the Ship of the Cretians who stole her away had for its Talisman the figure of the Celestial Sign Taurus, and for its Deity a Statue of Jupiter. The like Original might probably ye other Fable of Ganimede have had; who is said to have been carryed away by an Eagle, the bird proper to the same God. You may see further concerning this Particular in Sextus Pompeius, lib. de Europa, & Lactantius lib. de falsa Religione. This Custome of Mariners setting up of these Talismans or Images in their

their Vessells against Shipwrecks, is so ancient y
they say, that among those y came with Aeneas
from Troy, there was one that had the figure of
two Lyons: That the Gadarens had one with the
Image of a Horse: and that the Ship of Alexandria
which St. Paul sailed in, had the Images of Castor
and Pollux, or according to the Arabians the
Gemini graved on it: And that which
carried Hippocrates when he tooke his Journy
to Abdera for the curing of Democritus bare
the figure of the Sun. Now all these Talismans
were not made so much for the avoiding of
Shipwrack only as for the turning away of
some other disastrous accidents or the
procuring

procuring of some good Fortune or other. And
from this practise of the Antients have the Christians
taken Example: though in a Christian way, of
having Images in their Vessells, and picturing
in them the Saints whose Names they bear.
I shall further add to this choice piece of Antiquity:
That these Talismans were not set up in Cities
only and Ships, but also in the plain open fields
too: and it may be; that that Stone so much
Bractan x famed among the Turks, which they call Bractan,
and is set up at Mecha, being four foot long, &
two foot broad as Suidas reports was only a
Talisman. For otherwise we must even content
our selves with Turkish Fables, and beleive
that

that it would never have been so highly prized by them, but for that it served instead of a bed to Abraham, when he had knowledge of his maid Hagar: for besides that this is ridiculous, The Turkes will never acknowledge themselves to be Bastards, and descended from a Servant maid, but from Sarah, & this is the reason that they are so much delighted in being called Sarasins. Others say, that the reason why the Turkes have this stone in so much veneration is because that Abraham tyed his Camel to it when he went up to the top of the Mountain to sacrifice his Son, as Euthymius

In Panopl. / Zigabenus: or as some of the more trifling sort of

of the Arabian Writers will have it, because it was erected in memory of a certain Holy Woman who was taken up into Heaven and afterward honoured upon Earth as a Goddess, for having very charitably entertained the Angels Arot and Marot. That which moved these later to forge these Fables, was the figure of Venus which is engraved upon this Stone, with a Crescent: and this is that which makes me believe, that it was a Talisman of this

Syntag. 2. c. 4. / planet, which as M^r. Selden says was anciently taken throughout all Asia for the Moon. And for this cause it is that this people hath Friday in the same Veneration as Sunday is with us

with us: and that in memory of this Star, which all the Asians worshipped, the ridges of their Houses and tops of their Temples were adorned with little Crescents as ours are with Crosses. Now it cannot be thought that this stone was only a bare simple Image erected in honour of Venus, for besides that it was placed in the open fields, and not within any Temple; it had that vertue; which no other Image of Goddesse ever had. For it drave away saith Zacuder all Venemous beasts, and rendred all the neighbouring fields both happy & fruitfull: which is so far from being observed in them at this day, that on the contrary, they are all —

utterly

Sheet. Dr Rudd.

utterly barren. And this agrees excellently well with the Nature of these Talismans, whose operation lasteth but for some certain space of time; as Albertus Magnus assures us. thus; (De Mirab. tract. 3 c 3.) Non lateat nos, quod sicut virtutes Naturales perdurant in quodam tempore, et non ultra; ita etiam est de virtutibus Imaginum. Non enim influit aliqua virtus de Cœlo, nisi quodam temporis periodo; postea cassa et inutilis remanet Imago frigida et mortua. Et hæc est causa, quare quædam Imagines non operantur hoc tempore, quod fecerunt tempore antiquo. From the diversity of Opinions concerning this Talismanical Stone it may be judged

how

how many fabulous stories have been raised
touching those Artificial Images; as namely
of those which were called Στοιχειώδεις
which were broken to pieces by the Latines,
at their coming into Constantinople: of the
Palladium of which there are so many
wonders reported, and which perhaps was
nothing else but a Talisman: of those
Images of the Amorhites, which as Philo
Judæus reports, were called Nymphæ sacræ
Biblio. ant. which showed to their slaves hourly, what=
soever they were to do which being at last
quite decayed, An Angel of the Lord, (being
they could neither be broken to pieces, nor
burnt

burnt in the fire) took and cast into a bottom=
pit: The Greeks were the first that
turned these Truths into Fables: for
having lighted on some of these Images
that had been made long before; and seeing
them to have such admirable strange
Vertues in them being unable to apprehend
the reason of these things, they presently
betook themselves to forging of old ridicu=
lous stories of these as they have done of
all other things, the truth whereof they
understood not.

7. And here two Questions may be asked
first whether the Holy Scriptures make
any

any mention of these Talismanical Figures or not? And the second, when they were first Invented; and by whome?

To the first of these I answer, that as in none of the Translations so neither in the Original Hebrew is the name of these Talismans found: although there are of those men that attribute all things to the power of Nature only, as Atheists do, who stick not to affirme that the Brasen Serpent set up by Moses in the Wilderness: was but a meer Talisman which drove away Serpents, and healed the bitings of them. But this their opinion is confuted

confuted by this; that the Matter of which a Talisman is made must not be any whit contrary to the Nature of the Greif which it is to cure. Now all the Rabbins who have treated upon this subject affirm; that according to the opinion of all the Naturallists there is nothing more contrary to those that are bitten by Vipers, then to touch or looke upon Copper; so that this should have added to the Israelites torment, & more envenomed their wound rather then have cured them. And this was the reason perhaps, why God comanded Moses to make a Serpent of brasse rather then of any

vid Pont. Bibl. ccnc. col. 2. In Igno. S. Cruc. p. 270.

any other Mettal; that so this Incredulous people might know, that seing God cured them by a Remedy quite contrary to their disease; he was able as well to bring them safely into the place to which they despaired of ever arriving. And here by the way I cannot excuse Marsilius Ficinus, who without any ground at all hath charged the Rabbins with having a beleife that their Forefathers made the Golden Calfe in the Wildernesse, to no other end but to serve as a Talisman for the diverting the Influences of Mars and Scorpio wch are adverse to them: Hebrei quoq; (saith he) in Ægypto

De vit: Cel. comp. l. 3. c. 13.

in Ægypto nutriti, struere vitulum aureum didicerunt, ut eorundem Astrologi putant ad aucupandum Veneris Luneq; favorem, contra Scorpionis atq; Martis influxum, Judæis infestum. This I approve not.

To the second Question, I answer, that it will require the Spirit of Divination to assigne the first Invention of these Talismanical Images to its right Author: yet it cannot be denied but that ye Persians or if you will the Babilonians or Chaldeans were the first that found them out; as you may see in R. Moses his Ductor Dubiorum where he tells us, y.^{t} the Ægyptians and

and their Neighbours whome he calls Gens —
Zabiorum, Caredim and Aranim, learnt this
Doctrine of them. And though we had no —
other Testimony but this, that throughout the
whole Eastern part of the World there are —
yet to be seen some of those Talismans wch —
are very ancient ones; it would be an undeni
=able argument that the Eastern men were
the first Inventors of them. —

8. Some of those Talismans have now quite —
lost their Vertue as namely that Leaden One
which was made by Achmed Ben Tolon, —
Caliph of Egypt which drave away Crocodiles
as Julius Scaliger hath observed: as also those (Exercit. 186.)
that

that have been communicated to me by Mr. Du Val.
a man well skilled in those Magical Secrets, and
whose Closet affords a vast Number of them —
I intend to publish them to the world, and to
discover this Secret which all the Learned do —
either bewail, as a thing lost to the world, or
else as of extreame Difficulty: and shall —
also show how that all those that have made
any of those figures, have mixed such —
Superstitions with it as are indeed justly —
condemned.

Now some of those Talismans are yet of —
as much Vertue, as they were at first. Witness
that which is spoken of by the Arabick
Cosmographer

Cosmographer (who is a very Authentick writer) and is cited by Joseph Scaliger Epist. ad Vazet. This Talisman, he saith is to be seen in the Country of Hamptz in a City bearing that same name; and it is only the Figure of a Scorpion, graved upon one of the stones in a certain Tower; which is of so great vertue, as that it suffers not any either Scorpion or Serpent to come within the City. And if any one for Experiment sake, bring one of these out of the feild into the City, it is no sooner at the gate but that it dyes suddenly. This Figure hath this Vertue besides that when any

any one is stung by a Scorpion or bitten by any other Serpent; they need but take the Image of the stone with a little clay & apply it to the wound, and it is instantly healed. If any one doubt of the Credit of this Cosmographer he may yet adventure to beleive Mr. de Breves, as having been an Eye witnesse of the like Experiment who says in his Travels, pag. 33. that at Tripoli a City of Syria, within a Wall, that reacheth from the Sea Side to the gate of the City there is a certain inchanted Stone, on which is figured in Releif by way of Imbossement, the figure of a Scorpion; which

which was there placed by a Magician, for to drive away venemous beasts, which infested this Province; as the Serpent of Brasse, in the Hippodromus at Constantinople, did. And a little above the City, there is a certain Cave which is full of the Carcasses and bones of Serpents which dyed at that time. These are his owne words translated. Now whereas he calls this an Enchanted Stone, and sayes it was placed there by a Magician, you must note that he there speakes according to the sense of the Inhabitants, who know not how to give any other account of the thing, as not

not understanding any thing at all of the Natural reason of it as we have said.

At Bizantium, which is now Constantinople there were many of these Talismanicall Figures to be seen: but the fury of warr hath demolished them all, to the great prejudice of the Inhabitants. Sultan Mahomet also caused one of them to be broken to pieces, which was a brazen Horse with a Horseman upon him; which is certainly reported to have preserved the City from Pestilence, and all Contagion of the Air: but since that time this Disease hath raged so fiercely, as that in the

Annot. in Annal. Turc. num. 130.

the space of four months Leunclavius, who was present, affirmes, that there died a hundred and fifty thousand persons: and even yearly in the months of July and August, the like effect in a manner is to be seen. In a word all Asia was full of these figures; the use whereof was at length known to the Europeans also: for the Druides as the learned Forsy reports, used these Talismans with good successe; and even our Grand-fathers have assured us, that it was an ancient Tradition; that where the Fairies, the Druids wives inhabited; there neither Haile nor stormes ever spoiled the fruits. And the reason

In his Admiranda Galliar. & in his Book which he calls Antiquissima Gallorum Philosoph. Eclog. cap. de Druidarum Astrologia.

reason in my opinion was, because they used to make of these Talismans. Now of late many Learned men have rescued from Oblivion these Figures; and Paracelsus did take so much pains herein, as that he made divers of them; and those of such vertue, as that they preserved those that wore them from the Pestilence; as many in Germany have had experience of. Those Talismans which Paracelsus calls Zenexton, by a made Name, (it being the custome of this Author, to devise new Words) are made with exceeding great Art. In one of them there is a Scorpion and a Serpent figured: and he saith it must be made when the Sun and the Moon

Moon enter into the Signe of Scorpio. In anoth[er]
you have a great number of little Holes with[in]
an Oval: You may see the Figures of them
In Basil: Chym. Cap. 2. in the Chymical works of Crollius.
Junctin upon the Sphear of Sacrobosco, affirm[s]
that his Master, who was a Carmelite, named
Julianus Ristorius a Prato, one that was not
any whit superstitious, was intreated by a friend
of his, to make one of these Images, for the cure
of the Cramp, which he was very much subject
to. This Learned Man resenting his friends suffer[ing]
taught him the manner how to make one: so
that he, not content to make only one; made
divers of them, when the Moon was in the sign[e]
Cancer

Cancer; and that with so good successe, and with
such certainty, as that he immediately found the
benefit of it. Confecit (saith he) plures
Imagines, pro se, et amicis suis: quibus effectis,
unam pro se accepit, et liberatus est. The
same he reports of a certain Florentine a
very pious man who made one of these
Talismans; for to drive away the Gnats;
which he did, with good successe. Nicholaus
Florentinus, saith he, vir religiosus, fecit in
una Constellatione annulum ad expellendum
Culices, quas vulgo Zanzaras dicimus, sub
certis et determinatis Imaginibus, et usus fuit
constellatione Saturni infortunati et expulit
Culices.

culiers.

What now can be said both for the Innocence and Power of those Figures? which are both Certain and Naturall, and do protest that I see nothing in them that is above the power of nature. —

The second Meanes which I proposed to use, for the proving of the power of these Figures, is the Power and Vertue of the Resemblance that there is betwixt the Scorpion and its Image; and the Constella=tion that bears the name of this Living Creature. I shall then prove this Vertue, by an Induction of that which Resemblance alone produceth, throughout all Arts and Sciences

Sciences, as Divinity, Philosophy, Physick, Astrology, Physiognomy, Divination of Dreams, Painting, Sculpture, Musick &c

9. Those that are well skilld in the Secrets of the Theology of the Ancients assure us that those that first set up Images in their Temples resembling the shapes of Angels that have appeared upon Earth had no other design in so doing, save only the more easily to invite down those blessed Spirits, by the force of the Resem=blance, and I know not whether or no by the very same vertue of Resemblance, which is found betwixt God and man; (Faciamus hominem

hominem ad imaginem et similitudinem nostram:) it hath not rightly been affirmed by some Divines, that the Son of God would nevertheless have become man (yet without suffering death,) though Adam had never fallen. But speaking of things as they are now at present, we know, that Jesus Christ is found in the midst of those, that speake, with Faith, of his Name: because that when we speake with Affection of any One, we represent him to our selves in our Imagination. When therefore speaking of Jesus Christ we fancy him as he is; he is instantly present

present with us, appearing to our Hearts at that very instant, that we there frame his Image by our Imagination. So true it is, that Resemblance hath the Power to work wonders, even upon him that hath Dependance upon no other, and is not under any power or Law.

10. Philosophy also lets us see the vertue of this Resemblance, in the business of the Imagination. For if a Woman with Child did but strongly fix her Imagination upon any object during the act of Copulation, the Child will assuredly bear the perfect Image of the same. Every Child knowes

knowes the story of the Princesse y^t conceived
and brought forth a Black-moor, though
her selfe and her husband were both of
them fair, only because there was a Moor
pictured on the Tester of the Bed. So
if the Mother in the Act either strongly
fancy Robbing, Killing or Love, the Child
will be either a Theife, Murtherer or
an Amorous person: If the fancy Travel-
ling, he will be a Traveller, if Dancing or
playing on the Lute, he will be very apt for
Those things, & so of the rest. And we
see by dayly experience ~~the effects~~ of the
Strong desires and Longings of Mothers
during

during the time of their being with Child
upon their Children; on whom the strength
of their Imagination hath imprinted ye Resemblance
of the same thing that they have desired
And hence they say it is, that the Children
that are got upon a Married woman by
some other man then her own Husband
shall notwithstanding have the perfect
Resemblance of her Husband; because
that, during the Act of Generation her
mind still runs on him fearing lest he
should come and catch them at it.
You may further see the wonderfull effects
caused by the power of the Imagination
learnedly

learnedly discoursed on by Paracelsus, —
Marcilius Ficinus, Picus Mirandula, —
Tostatus, Valesius, & Medina.

11. Physick likewise observes the admirable Effects caused by Resemblance: witness those Herbs, which asswage the greifs of those parts of our body whose Imag: they bear (as we have already said:) or else — which cure those Diseases, whose figure — or colour they bear. Thus Lentils and Rapeseed cure the small pox in Children — because that the Grains are like to the — Spots of this Disease. And Rhubarb — which is of a yellow colour, expells — Choller

choller which is of the same colour. In a — word, those Plants which are Barren or Fruitfull as Porta saith doth render those that use them, Barren or Fruitfull: the Fair makes them Fair; the Deformed makes them Deformed; the Imperfect make them imperfect; so that he concludes with Theophrastus; Accedunt stirpium aliquot — genera deficientium, vel folio vel radice — vel alijs partibus, eadem q; ratione membris illis nostri corporis respondentibus, infesta noxiaq; sunt. The same he also affirmes — of living Creatures. Eadem ratione ad animalia transeundo, si aliquibus membris defecisse videmus

Phylogn. l. 1. c. 8. g. 10.

videmus eadem Membris nostris adversantur.
For which reason the Eating of those Creatures
which have no blood does wast ours and so
of all the other parts. And it is observed
that in France, there are more Lepers than
in any other Kingdome by reason of the
great store of Hogs flesh that is eaten
there: So true it is, that our bodies
become like unto that which we use to
feed on. And for this Reason also is
Hercules said to have been very strong
because he fed upon the marrow of Lions
the strongest among Beasts.

12 Astrology also shewes the vertue of
Resemblance

Resemblance, judging of the Qualities of the
Child by those of the Stars. For Mars casting
forth a glittering red light, makes the Child
that is born under its influence of a red
colour also. Saturn who is of a pale,
faint colour makes him pale and wan.
Jupiter and Venus which cast forth
bright clear and pleasant beames, makes the
Child beautifull and pleasant. The like
is observed also in other Qualities, so that
if the Signes be High, and in their Apogaeum
the Child (say the Arabians) shall be in
like manner of a Tall, and Great Stature;
if they are Low he shall be low & of a
little stature

As concerning Motion, Saturn, which hath a slow and heavy one makes the Child likewise heavy and lazy: the Moon which hath a swift motion, makes him light and inconsiderate. You may have the fuller prosecution of this Discourse in those two Learned Italians, Cardan, & Porta: who confidently affirm that a man may likewise foretell certainly any other the like qualities that a Child shall be subject to by the figures and other qualities of the Meteors. Thus a man may conclude that ~~[illegible]~~ we shall see Armies battels & wars break forth, after ye Launces of fire, swords, Trumpets & Bucklers have been seen to appear in the air: And chiefly when a Comet hath appeared: of which it is usually said, Nunquam impune visus Cometa. And so likewise we may conclude there will be great Effusion of blood, if all these Meteors are Redder then Ordinary: or when the Sun and Moon, in the time of an Eclypse seem bloody. And if they be Pale & Wan, and wann & of a dead Colour, we may conclude there will follow great Mortality by the Pestilence; which makes those that are infected with it pale wann & colour less.

De cont. genit. Cor. rit.

13. Physiognomy, likewise shewes the most prodigious

prodigious Effects of Resemblance and of Figures. For if a man indeavour to counterfeit any other mans Countenance, and that he fancy himselfe to have his hair, eyes, nose, mouth, and all other parts like Him; and in a word if he imagine himselfe like him in his Physiognomy; he may by this means come to know, what his Naturall Inclinations, and what his Thoughts are by the same which he finds in himselfe; during the time of this his making of Faces. This Opinion is grounded upon the Experience of Campanella who expresseth himselfe in those words. Cum quis hominem videt statim imaginari oportet, se nasum habere, ut alter

de Sensu rerum & Magia.

ut alter habet, et pilum et vultum, et frontem et locutionem: et tunc qui affectus et cogitationes in hac cogitatione illi obrepunt judicat homini illi esse proprios, quem ita imaginando contuetur. Hoc non absque ratione & experientia. Spiritus enim format Corpus, et juxta affectus innatos ipsum fingit, exprimitque. I alwayes thought that the Opinion of Campanella was, that a man should only imagine himselfe to have the same Countenance with the other; as his words seem to mean: but when I was at Rome, understanding that he was brought into the Inquisition. I did out of curiosity to be satisfied in this particular take the pains

pains to visit him there. Being therefore in the Company of some Abbots, we were brought to the Chamber where he was: who as soone as he perceived us, came to us, and intreated us to have a little patience, till he had ended a little Note, which he was writing to Cardinal Magaloti. when we were sate down we observed him oftentimes to make certain wry faces; which we conceived to proceed, either from folly, or else from some pain, y^t the violence of the Torments which he had endured put him too: the Calves of his Leggs being all beaten black & blew, and his buttocks having hardly any flesh on them; it having been

Mr Rudd

been torn from him peece meale, to the end they might force him to confesse the Crimes that he was accused of: One of our Company amongst other discourse, asking him if he feelt no pain: He smiling, answered, No; And supposing, that we had been something troubled at the wry faces which he made, he told us; that our Coming in, he fancied himselfe to be Cardinal Magaloti, as he had heard him described and he asked us withall, if he were not a very havy man. Now I, who had before read that passage in his Booke, which I have before set downe, presently conceived that those wry faces are altogether necessary for to be-

to be able to judge aright of another Mans Naturall
Inclination. I shall not here set down what passed
between us in this Interview; because it is besides
my present subject. I shall now returne to the
Effects which are found in Physiognomy, and are
produced by the force of Resemblance. We
see then by Experience, and all knowing Physiog-
:nomists have observed it; that if a man have
a round forehead, he is very subject to folly &
lightness, being very easily moved any way; in
like manner as a Round figure is the most apt
for motion: and the Natural Reason of this is,
because that the Spirits ascending up, & meeting
with a place of a Round Figure, they are very
easily

easily moved any way. It is also observed that
those that have a Sharp Chin, that stands forward,
and a little Forehead, are very Brutish & Shrewd:
In a word they are qualities like a Hog whose
Image they in a manner bear. And without
troubling my selfe any further with bringing in
Instances of this Nature; you may have recourse
to the Physiognomists, who will furnish you
with good store of them; by which you will
be able to judge, how great the Vertue, and
power is of Resemblance, and Figures.

14. The Art of Divination of Dreams is also
grounded upon Resemblance; as may appeare
Gen: 40. out of the holy Bible; where Joseph foretold ye
Cup bearer

Cupboarde that within three dayes he should be restored to his office again: because he had dreamed that he pressed three Clusters of Grapes into Pharaohs Cup. But he foretold the Baker, that after three dayes he should be hanged, & his flesh should be eaten by the birds of ye Air; because that he also had dreamed, that he bare three baskets full; and that ye birds eat up all that was in them. He foretold also the seaven years of plenty, and the seaven years of dearth by the seaven fat kine; and the seaven Lean ones; and by the seaven full eares of Corn, & the seaven thin ones as Pharaoh had dreamed.

Prophane

Prophane Histories also afford us many Examples of this kind, proving the power of Similitudes For Hecuba being with Child, dreamed that she was delivered of a Firebrand, which burnt up her Kingdome: and this was Paris who was afterwards the cause of the burning of Troy down to the ground. I shall here ad moreover that this Resemblance of Dreams hath often times been so powerfull as that, what one hath dreamed, he hath afterwards seen really come to passe. Thus Cornelius Ruffus, dreaming that he had lost his sight, became shortly after quite blind. Consult these following Authors on this Subject, as Nicephorus, Solomon Judaeus

Pliny. lib. 7. c. 50.

Galen. de praesag. ex Insomniis

Judaeus

Judaeus, Synesius, Plato, Cicero, Valerius Maximus, Cardan and Artemidorus, who have examined, all that Chrysippus, Antipater, Artemonas, Jamblichus, Aristides, Apomazar the Arabian, and Scirnachan the Indian have saide concerning this particular./

15 Painting and Sculpture do also wonderfully confirme this Power of Figures; for as much as those that are sad and weeping pieces, do make us so sad, as that they sometimes draw tears from our eyes; and the merry & cheerfull pieces, make us Joyfull and cause us to Laugh. And this is the reason why these later are very seldome made use of in Holy matters; and the former sort

sort are so frequent in our Churches where we shall oftner finde Jesus Christ pictured on the Crosse then rising from the dead, or sitting on the right hand of his father: because that, besides that the painting him in that posture puts us in mind both of our Redemption, and of his Love towards us, who being Immortall would yet become man, that so he might be in a Capacity to Die for us; it also moves us, by the vertue of Resemblance to be sad; as it is: So great is the power it hath over us. Est enim Similitudo (saith Porta) pictus, sermo vel pulchra loquens, quae movis sermone quibus be nobis Valentior est.

16. Lastly.

16. Lastly, the secret Vertues of Resemblance, & of Figures, appear as well in Musick, as in any other of the Sciences. Thus it is storied of Timotheus the Musitian that by the diversity of voices and Tones which he ordered according to the severall kinds of Humours he was able to raise up in a man any sort of passion y.t he pleased. And we find by dayly experience that merry Songs make us merry, and sad ones make us Melancholy. The Musick of y.e Lydians, as Plato reports, being very Effeminate, made the Hearers also Effeminate: on the Contrary that of the Phrygians made men couragious, manlike and undaunted. I shall not here set down what

vid. Seneca lib. 3. de Ira. c. 9. Plin. l. 28. c. 2. Corn. Cels. l. 3. c. 18.

what some have delivered, of the power that Musick hath in the Curing of Diseases, only by the Harmony and proportionable Mixture of Tones; as it is reported of Pythagoras who is said to have cured Mad men; as Terpander did those that were deaf; and Ismenias those that were drunk. As for Musical Instruments It is most certain that we may make divers of them sound together, without touching of them; provided, that they be all exactly Tuned to the same Pitch and Tone; that that other is which a man shall play on: And although the sound of the others will be very faint, and hardly perceived by the sense; yet you shall plainly

see the learned Ferrerius, de Curand. Morbis Homerica.

plainly perceive the Motion that the strings do make, if you lay but a Feather, or some other such light thing upon them. How Admirable then is this Resemblance which doth every where produce such wonderfull Effects! Quidnam hic efficit, saith Marsilius Ficinus, ut Cithara subito patiatur a Cithara, nisi situs aliquis, et quaedam Figura conformis? If then Resemblance hath so great power in all those things which we have now showed, we may very safely conclude, that it can have no lesse in that of a Talismanical Figure; & this we may be the more Confident of, since we are Confirmed herein by Experience it selfe.

It now

It now remains that we prove this Power to be Natural, by the Third means which we proposed namely by the Vertue of the Stars. And this we shall very easily be able to do, after we have first showed the manner, which the more Learned Sort do observe, in preparing these Images

The manner of making Talismans.

17. First, they usually propose to themselves, what Effect they would have these Images produce; whether to chase away some hurtfull Beasts, or to allay the violence of winds, to prevent Lightnings, and Hail, to cure certain Diseases, and the like. This being first proposed they then search after the means, that may

be proper

proper for the attaining of the end proposed: As for Example; for the cure of the Dropsy, it is to be considered, that the disease consists in moisture: they are therefore not to take any matter indifferently, for to Ingrave & form, under such and such Constellations; but it must be of a Substance Naturally hot and Dry. Secondly they must take for the Ascendent some Sign that is likewise hot and dry, as Aries, for instance is said to be: In the third place they must make choice of some Star to which this Malady is subject; such as Saturn is said to be: but there being need also of some star that is very moist

moist, (to the end that Sympathy which is so powerfull in all things may assist also in this particular;) they may take the Moon in her Wain. For, as the Curing of the biting of a Viper, they mix some of its flesh, with the Antidote; in like manner for ye expelling of these waterish Humours, we must make use of that Star which hath the greatest affinity with the waters. You must also observe the Sign, which relates to the part of the body that is ill affected; And this is the Counsell of a learned Physician, who says, that; Oportet Medicum absque dubio scire, ubi cauda Draconis sit in homine, ubi Aries

Paracels. in Paragra.

Aries, ubi Axis Polaris, ubi sit linea Meridionalis, ubi Oriens, ubi Occidens. &c. Now that the Signes have more agrement with and have stronger influence upon one part of the body then another we are certainly taught by daily Experience in the Curing of wounds. We must also have regard, if it be possible to the Stars to which the Sick person is subject: and then in the last place, we must above all things take care to begin our work under some certain Aspects which are only usefull in the operation, some for to shed their Influences with more heat or cold, and others with lesse as occasion shall

shall require: So that all things being thus diligently observed, the Beams of the Stars, finding a figure aptly disposed for the receiving them, do make such an Impression in it, by the Resemblance and Harmony that they there find, as that being once taken in they do afterward Operate on that which they find to be semblable. In all the other Operations they proceed after the same manner: As for Example to chase away Scorpions out of any place, they take the Signe with which they have some correspondence, such as is the sign Scorpio: then do they take some malignant Star which is

is Adverse to them; it being not so necessary to observe so many rules in Beasts & other Irrational Creatures as in men. Now when the Figure of a Scorpion is thus prepared, the living Scorpions feeling naturally the Offensive Influence wherewith the Image is indued; they presently avoid the place for their own preservation; or else, if they be too near it, they presently dye. If it be thought by any a Hard thing to conceive, how these Living Creatures should have any sense of this Influence; Let them but consider, that there are some persons that bear so strange a hatred to Catts or other like Beasts, as that if there be any within the house

House where they are, they do presently fall into a sweating and trembling, although they see them not. It is reported also that there is a certain Herb, that Cats will sent at a very great distance: inso much that if one lay it upon the top of a house or in a Chamber, you shall have them come from very far to tumble and rowle themselves on it. Many things are delivered by the Naturalists, which are in appearance much more incredible then these. It therefore now remains only that I Answer three doubts that are proposed, namely, Whether the Stars have any Influence upon Things here below

below, or not? Whether they have any Resemblance
with them? And, Whether Artificial Figures
can retain their Influences, and afterwards
operate by them? as we have said.

18. But first of all I must lay down this, for
a most certain Conclusion and Foundation; —
That the Stars, and their Influences in these
Figures have no Power at all over our Wills.
And therefore I dislike those Operations, as vain & unprofitable
which Albinus Villanovensis sayes may be — (In Magia Astr.)
effected by means of these Images.

Ad fugandos Latrones.

Ut Mulieres transsuntes super Imaginem, —
rideant & cantent.

Ad recipiendam

Ad recipiendam substantiam ablatam

Ad expugnandos hostes &c. To which we may
add those of Thebet Ben Chorat, and the greater (De trib. Imagin. Magic. Veter. Sophor. Sigill. De Sigillis.)
part of those of Trithemius & of Goclenius,
the Invention whereof we do reject as vain,
as well as those of Marcellus Empiricus,
who saies that to cure the Collick you must
make a Talisman of a thin plate of Gold and
ingrave on it these following Caracters. The
plate of Gold must be graved with an Instru-
ment pointed with the same Metall, & when the —
Moon is twenty dayes old. And when it is graved
it must be put into a little pipe of Gold, —
covered at the top with a Goats skin, and then
it must

must be tied with a thong of the same leather —
to the Right or Left foot of the patient, according
to the side he is pained on. And he that is to
use this Remedy must not have any knowledge
of a Woman, especially if with Child, and be sure not to go —
among Tombs or Graves. And he must above
all take care to put on his Left shoo before his

Lib. de Medicam. Physicis.

right. Sed dum (saith he) utitur quis hoc
praeligamine abstineat Venere, et ne Mulierem
aut praegnantem contingat, nec Sepulchrum —
ingrediatur, omnino servare debebit. Ad ipsum —
autem Coli dolorem penitus evitandum, ut sinistrū
pedem semper prius calciet observabit.

The Characters of this Talisman —
follows

L * MΘRIA
L * MΘRIA
L * MΘRIA
L * MΘRIA

In making of these figures all words are indifferent
and serve but to amuse the simpler sort of
people. As when Albinus Villanovensis saies —
that for to cure the Tertian and Quartan ague
the pain of the Nerves Ventricle and privy
parts, you must grave the Image of a Scor=
pion, upon a piece of Gold or Silver, when
the Sun is in his proper House, and the Moon
in Capricorne, and while you are Graving it
you must say these words: Exurge Domine
Gloria mea; Exurge Psalterium, & Cithara
Exurgam

Exurgam diluculo: and then rehearse this Psalm, Miserere mei Deus, miserere mei quia in te confidit anima mea.

From hence it is that so many Superstitions have sprung; and that people at length begun to undertake the Cure of diseased persons, meerly by the bare writing of certain words, without any regard had either to the Stars or any thing else.

Let us now come to the first Quere, which we are to prove for the Establishing of the power of figures: namely Whether the Stars have any Influence upon, and do cause any motion in things here below

below.

19 Aristotle endeavouring to prove the Affirmative brings a most excellent Argument and worthy of so great a Philosopher which is this. That, (saith he) from whome Motion took its Beginning, the same hath no doubt given to all other things the power of Selfe motion: Now without all dispute the Motion of the Heavens was the first in Nature; therefore, whatsoever moves, moves by the motion of the Heavens. Insomuch that if the motion of these should cease, both Growth and Motion would also cease in all things here below. Junctin brings here an Example

primo Meteor: }

In Sphaer. Sacr: c. 3 }

Example of a Mans heart which as it is the beginning of life, and motion, so doth it comunicate Life and motion to all the rest of the Members: So that if it once be wounded, not only the Motion ceaseth in all the parts of the body, but even Life also. You may see this Position confirmed by Hippocrates who backs it with so many reasons, and so strongly asserts the truth of those Celestial Influences, as that he confidently affirmes, that by the rising and setting of the starrs, a man may foretell Tempests, Rain, Stormes and other Changes of weather, through the neglect of which Observations

Lib. de Aere et Aquis

Observations, Physicians are very often deceived in their cures and Diseases. Cum temporum mutationes, saith he, & Astrorum ortus, & occasus observaverit Medicus, quemadmodum singula horum eveniant praenoscit utique & de anno, qualis hic sit futurus &c. And then, afterwards showing what time and what seasons are dangerous for sick people, by reason of the divers motions of the stars, he presently adds Periculosissima sunt ambo Solstitia, maxime vero aestivum periculosum: etiam Æquinoctium utrumque, magis vero Autumnale. Oportet autem & Astrorum ortus considerare; praecipue Canis: deinde Arcturi, & Plejadum occasum

Morbi

Morbi enim in his maximè diebus judicantur, aliiq3 pereunt, alii vero desinunt; aut in aliam speciem, aliumq3 statum transmutantur.

It would be but lost time if I should stand longer upon the proof of this so cleare a truth which all men ought to confesse to be so, were there no other Argument for it, but this, that it hath been constantly observed, ever since the first beginning of Astronomy in the world, that the Rising and setting of the fixed starrs have been the cause of very great changes here on earth and he must either be a very ridiculous senselesse man, or else a very ignorant, that should

should go about to deny, that the Hyades, & the Plejades, are not Watry Cloudy Constellations that is to say do cause Rainy, Cloudy Darke weather; as Leo and the Dog star bring heat and Drowth: and Orion a Wet and tempestuous season, and so of the rest.

Vid. Gul. Rovill. hist. Plant.

And after all, does not observe, that there are some certain flowers, that turn about as the Sun does: and others, that appeare above the water at his Rising, and when he setts, sinke down again, and hide themselves, as it were bewayling his absence Neither are the Influences of the Starrs shed upon Hearbs alone; but even upon stones

stones also: some whereof do so exactly observe the motion of those particular starrs, whose Influence they beare, as that they change their Aspects with them. An Example of this Truth you have in the Stone called Lunaria, which is indued with such wonderfull qualities, as that it changeth its Appearance, in like manner as the Moon doth whose name it beareth. In a word do not the Humours in our bodies, increase with this planet and decrease when it decreaseth? If any desire more Instances backed with convincing reasons he may have recourse to the Astronomical Predictions of Ptolomy, & he shall there find that

that the truth of these Influences is too clear to be called in question.

20. The other point, concerning the Resemblance of the Heavenly Constellations to sublunary things, is something more difficult to prove; though not less true. Nevertheless this Objection is brought against it. If the Constellations of the Ram the Bull, the Twins &c. do resemble these living Creatures it is either Really, or else by Imagination. If Really; they are then, either in the Eight Sphear or else in some other: But they are not in the Eight. For, in the Constellation of the Ram, the Bull &c. there is no sign at all of these

these Beasts being figured or represented by the Stars: Neither are they in the Christalline Heaven, nor yet in any of the Sphæres of the Planets: for we should then see them, as we do the other Stars: nor yet in a Ninth Heaven, as some have thought.

If they are only by Imagination, then are their Effects also Imaginary, and have no truth in them, and so by consequence, the power of Talismans, or Figures is vain.

We Answer then that according to the Judgment of the most learned Astrologers these Images are not at all reall: for in the Starrs that make up the Constellations of the Ramm

a man may as well fancy a Horse there as a Sheep; as I have sometimes made trial. Neither yet are they altogether Imaginary, in the same sense as a Chimara is Imaginary, which never had being in nature: but they are so ordered in the Heavens by our Imagination, because that the Constellation which we call Aries, or the Ram hath a strong Influence upon sheep, as Taurus hath upon Bulls, and so of the rest. Or else the Celestial Ram is so called, because there is not any beast upon the Earth that is more like in nature to this Constellation then the Ram: For it renders Him that is born

born under it so Pious, so meek, so gentle, so courteous, that he resembles in all things the Innocent Lamb. He will also have a hard head and thick hair curled in rings like a fleece of wool. Vidimus enim (saith Junctin) complures hujus Signi homines, capite malliari, spissis crinibus ad modum velleris et supra frontem elevatis, quasi capite certarent.

In Spaer. cap. 2.

And these are the Natural Reasons why these Celestiall Signes are called by the names of living Creatures. One may add to this with Junctin that when the Moon is in the Sign Aries this Sign hath then the stronger influence upon the Head of man, & renders it strong as

as that of this beast: and this may be another reason why this Constellation is called by the name of this Beast, rather then of any other. So in like manner when the same Planet is in the sign of Taurus, it hath a stronger Influence upon the Neck; wherein consists the cheifest strength of a Bull: when it is in Gemini, the Influence is strong upon the Arms; and for this cause this Sign is represented by the Image of two Children embracing one another: When it is in the Crab, the Breast is then sharer in its Influences; because that this Creature always goeth upon its breast. And when it is in Leo the

the Sign sheds its Influence upon the Heart from whence the Lion is said to be a generous and courageous beast. You may see the rest of this Discourse in the same Author which I shall not here trouble my selfe to set down, because the reasons do not at all satisfy me. I do therefore beleive that these Signes do cast forth their Influences upon the severall Members of the Body though not for the Reasons here delivered which often prove to be very impertinent; but only because we dayly see the Experiment of it. They do therefore visibly work by their Influences, upon those Beasts whose names they

they are called by: for Dogs run mad in the Dog dayes; and Lions are very furious under the Sign Leo: and this was the only reason which moved the first Philosophers to call these Constellations, by the names of these Beasts: and all the other reasons that are brought are but of later standing and have been Invented by the later Astrologers. These Constellations then are called by the names of these Living Creatures, because that they are observed to have great power over them. You may see the Abridgment of all that Junctini hath written hereof in Heurnius Cardan and Galeottus, who hath a particular Chapter

Ibid. Philos. barb. de variet. Doctr. promisc. cap. 35.

Chapter upon this Question; Quare Signa Zodiaci animalium nomina habent? Where he concludes thus; Aries, enim in Oves; Taurus in Boves, Leo, in Leones, Scorpio, in Scorpiones, Pisces in pisces; Virgo in Virgines, & steriles; et sic de ceteris, imperium habent.

As for the rest of the forty eight Constellat: I shall not here speak any thing of them; because that some who have undertaken to defend the power of figures, have said that the signes of the Zodiack only are of power to work effectually & Generally, for as much as they make their Circuit, or at least the Sun in them over the whole Earth; whereas the other

Albumaz. in Mag. Introduct: c. 2.

others respect but one part only.

At this present I shall shew how those of the Zodiack may have power to operate upon Figures framed by Art: And this is the third point which I have undertaken to prove.

21\. The Question then is, Whether the Starres do shed their Influences, as well on Artificiall as Naturall Things or not?

I Answer in two Words that the Affirmative is so certainly True, that neither Thomas Aquinas (who left nothing unexamined in this Question) nor Albertus Magnus could possibly deny it. And even Experience teacheth

Contra gent. l. 3. & Lib. De Fato In Specul. & de Mirab. Tract. 3. c. 4 & 5.

teacheth us, that the Sun warmeth as well the Artificial Image of a Man as the Man himselfe: now if this Planet work indifferently upon Both, why should not the rest do so too? In a word why should not the Stars as well operate on Artificial as on Naturall things; seeing that in their Essence they are all Naturall? should we exclude Gold from the Number of things naturall because it is fashioned into a Ring? And are Stones rendred lesse naturall when they are framed into a House If it be objected, that, however, they should not acquire more vertue, then they had before

I answer

I answer that the Contrary is manifestly proved by two Reasons. The first is, because that the different Figure renders them more apt to operate to such or such an action then they were before: as for Example. If a piece of wood or Stone, were unapt to hold water, by making of it hollow it presently becomes fit for such a purpose and so in other Figures. The other Reason is; that these things when they come under the Workmans hands are wrought under certain Constellations; which Communicate such Influences and Qualities unto them as they never had before: as we see

by Experience

by experience in Bisket bread; one sort whereof will keepe a very long time; and the other that was baked either before or after it, will be subject to wormes and corruption, although kept in the same place, & made of the same corne, & kneaded up with the same water, & with all other imaginable conditions. But to keepe our selves to the businesse of figures only We shall now Conclude that if they are prepared with all those Circumstances observed & Ingraven upon some matter that is proper for the Receiving of the Influences of the Stars; they may naturally retain them & worke those wonderfull Effects which we have before set downe.

Section the 5th

That the Objections

27th sheet
Dr Rudd.

Of the Talismanicall Sculpture of the Persians &c.

Section the 5th

That the Objections made against Talismanicall Figures, make not any thing at all against their Power.

The Wonderfull Effects wrought by Figures Talismanicall have so perplexed the minds of those men who account every thing Magick which they are not able to comprehend without making any distinction betwixt Power which is Naturall and Lawfull & that which our Faith permits us not to meddle with; They have boldly

boldly published. That what Vertue soever proceeds from Figures is utterly Diabolical But when they perceived that Knowing Men would hardly sit down so; and that it concerned them to produce some Reasons to prove that these Figures can have no Naturall Power at all; they have at length brought these following Ones; though they are built on very weak foundations as we shall make it appear.

1. The first is, that Reason it selfe tells us that these Operations cannot be Totally Naturall, but rather Superstitious and Dangerous; seeing that, to reduce them to a full and entire Effect, there are some certain Words to be used which have no Power at all, especially over things which have no Sense; and that therefore the Making of them ought to be forbidden, and rejected as the Church hath ordained.

To Answer fully and in Order both to this Objection, and to the rest that follow I say, that we have condemned all words & all other Superstitions. As for the Church it never yet rejected the true and lawfull Power of Figures, as the Writings of Aquinas and Cardinal Cajetan do testify. And if the Fathers have sometimes condemned it; it was not till they saw that it was so mixed with Superstition (that I say not Abomination) that they-

that they conceived that they should never other=
wayes be able to divert men from the practice of
it, but by condemning it utterly: as Moses like
wise did in forbidding absolutely the Graffing
on a Tree of a different kinde, only to keepe
them from that Sin, which was usually
comitted at that action as we shall shew=
hereafter. And that it may appear that the
bare figures have not been used alwayes with=
=out any Application of words & Ceremonies
such as were not only vain, but ridiculous=
also; we may take notice, that in Ægypt, =
when they would cause Haile to cease; which
might have been effected by the Vertue of a=
bare=

bare Talisman only; it was thought necessary
that four Naked Women should lye along upon
the ground on their backs; and lifting up
their feet on high they were to pronounce=
some certain words, and so the Haile would
cease. Quatuor Mulieres (said they as R. Moses
reports,) jaceant in terra super dorsum suum
nudæ, et erigant pedes suos, et dicant talia=
verba, et operentur istud: grando, descendens=
super locum illum, recedet ab eodem loco.
This ridiculous Ceremony was taken from the
posture of some Talismanicall figure which=
served to divert Stormes of Hail; whereon=
saith Chomer was graven the Image of Venus
lying

lying along. Besides, some ignorant persons having lighted upon some of the Characters w.ch the Ancients had invented, that so they might conceale their Philosophical Secrets, from the unworthy Rabble, not knowing the Originall of them, and beleiving that they had some secret Vertue in them, they graved them on Talismans. Such perhaps was the Ægyptian Serapis, which had on its breast the so much celebrated Letter Tau. This inscribing of Cifres and Characters, brought also along with it this Beleife; that seing there were Letters writt upon Talismans they might certainly then be read also: and hence did this Superstition take

Lib. 19. in fine.
Odyss. l. 19. Hyst. Æthiop.
l. 9. Geogr. l. 15.
Tom. 1. cap. 65.

take Rise of speaking words in the making of those Figures; and afterwards of setting along the figure; and using the bare words only: as it is reported of Trallianus, who used these words for the cure of the Collick; φεῦγε, φεῦγε, ἰοῦ χολή. And Homer writes that the bleeding of Ulisses his wound was stopped by using certain words: as likewise that of Oroondates was in Heliodorus; who with Strabo affirmes that the Indians, and Ethiopians, use no other way of curing their Diseases. Froissart assures us, that he hath seen these Ceremonies practised in his time: and even in our dayes they are used but too often especially

especially by superstitious women. But at last there were some that made more esteem of Characters, then of plain words, considering with themselves what the power of figures was.
lib. 28. cap. 2. } Thus Pliny reports, that M. Servilius made use of those two Letters, M, and A. to keep himselfe from being bleare eyed: and Eudoxia the Empresse, being in Travell with a Child, desired (as Cedren reports,) to have certain Letters applyed to her Belly, for to bring forth the dead Child: but it was all in vain for it cost her her life. To conclude, these things having been invented only for the Conceal=ing of some secrets, as we have said (after Roger

de secretis oper. Art. & Nat. cap. 1. } Roger Bacon, who saith, Quæ Philosophi adin=venerant in operibus artis, et Naturæ, ut secreta occultarent ab indignis;) they were afterwards turned into Superstition by those who mixed them with the Images and made use of them beyond the power of Nature.

2. Now that the practice of making these Figures was never forbidden, but only to keepe us off from those Abominations, that were usually hereby comitted, (the Invention being neverthelesse naturall, and the things them=selves inocently used by Good men without the assistance of of any other power save that of Nature;) We may perceive by a like Example

Example, in the Comand that was given, of not Grafting on a Tree of a different Kind. For it was given for no other Reason, but to turn away the Jewes from those filthinesses and Abominations, which they usually comitted at this kind of Engrafting. The Latine words will in some sort hide the Uncleanness of the discourse of these Villanies. You shall

More b. lib. 3. cap. 38.

have them from the above named R. Moses a man of very great Knowledge in these Traditions. Dixerunt ergo, quod in horâ quâ inseritur una species in aliam, oportet ut ramus inserendus sit in manu alicujus Mulieris pulchræ, et quod vir aliquis carnaliter cognoscat eam

eam præter morem naturalem. Et dixerunt, quod in tempore illius actus debet mulier inserere ramum in arbore. From hence a man might conclude it was, that God, to set a Mark upon the Foulness of this Crime, would have the very Trees themselves also to have some sense of it. For if a Whore planted

Gul. Paris. de Universo. part 1.

an Olive Tree, (saith one of the Learnedest Prelates of France, according to the opinion of the Naturalists,) it would never bear any fruit Oliva (saith he) a Meretrice plantata vel infructuosa perpetuò manet, vel omnino arescit. Now to Engraffe any Tree whatever is a thing both natural, and of it selfe indifferent: neverthelesse

nevertheless it was forbidden meerly to avoid the Sin which Nature abhors. Propter hoc igitur, is the Conclusion of the fore cited Jew, prohibitæ fuerunt Comixtiones, scilicet incisio arboris in aliam speciem, ut elongemur a causis Idololatriæ & fornicationum. And the like cause hath also moved those men that have condemned Figures; though they are both Naturall and the making of them Lawfull; as we have already shewed. Now the reason why they have been also rejected by some of the more Learned sort was either to give way to the Rigour of ye Inquisition; as the Italians and Spaniards have done; or else for want of having taken the pains to examine them; as Gul: Parisiensis, Gerson, and divers others, whose Objections also, which they conceive to be invincible ones we shall likewise answer.

3. The second Objection is grounded upon the Foolishness and Impertinence of the words yt are used about these Talismans, at ye making whereof ignorant people do still use some certain Words which say they, are very neer bordering upon Idolatry.

We do reject & Condemn the Superstitious words & Observations delivered by Villanovensis, and by Antonius Mizaldus. as namely, where he affirmes according to Ptolomy, that for to drive away

Cent: Memorab.

away Serpents, you must prepare a square plate of Copper, and graving two Serpents on it;

Cont. 1. Aphor. 52. when the second Face of Aries is Ascendent, you must say these words: Ligo Serpentes per hanc Imaginem, ut nemini noceant, nec quenquam impediant, nec diutius, ubi sepulta fuerit, permaneant. As also when he pies according to the same Ptolomy, that to drive away Rats and Mice, you must grave the Image of them, upon a plate of Tin, or Copper, when the third face of Capricorne is Ascendent

Aph. 45. Saying: Ligo omnes Mures per hanc Imaginem ut nullus, in loco ubi fuerit, manere possit.

So likewise for to gather together and catch Fishes, you must Engrave the Image of a Fish upon a piece of Lead or Tin, when the first Face of Aquarius or of Pisces is Ascendent

Aph. 94. saying: Ligo et adjuro omnes Pisces qui sunt in flumine (withall naming the River) ad tractum balistæ, ut ad hanc Imaginem veniant, qualiscunque in ejus aqua posita fuerit.

And so also for the driving away of Wolves either out of a Wood, or from a Sheepcoat, you must grave upon a Plate of Copper, or of Tin the Image of a Wolfe with his feet tied, and two Mastives seeming to bark at him, when the second face of Sagittarius

Cont. 2. Aph. 8. is Ascendent, and you must withall say:

Extermino

Extermino per hanc Imaginem omnes Lupos, qui sunt in hac Villa aut Nemore; (calling the wood or the Sheeps house by its name,) ut non remaneat aliquis eorum in illo. And to render a Huntsman fortunate in his Game; you must grave upon a piece of Tin, Silver, or Copper, the Image of a huntsman, having in his hand a bow bent and ready charged with an Arrow graving it under the sign of Sagittarius, whose Image he representeth, and saying: Per hanc Imaginem ligo omnes feras Silvestres, cervos, apros, lepores, ut nulla meam venationem subterfugiat, quin optatam portionem & prædam mihi semper relinquat. A friend of mine

Cont. 5. Aph. 100.

Of the Talismanicall Sculpture of the Persians &c.

A friend of mine made above a hundred Talismans according to these vain rules here delivered, but not one of them answered his Expectation — But I desiring him to make one according to the Directions I gave him he presently saw the Effect follow. And M. Sanclarus the Learned Regius Professor in the Mathematicks protested to me that he cured a most intolerable pain in the Reins by one of those true Talismans. Now I have formerly said that we condemne all figures and words, that are mixed with Superstition, in these Talismanicall Figures only; As for those Ceremonies and words which are piously used; as for Example

Example to cause a Storm of Haile to cease; a man may use them without any suspition at all according to the Judgment of some Divines. The manner is thus described by Wierus. Having first made the Signe of the Crosse, against the Lightning, Hail, Thunder, Tempest; you must take three Hailstones of those that first fell, and cast them into the fire, in the name of the Holy Trinity; and having repeated the Lords Prayer two or three times over, you must read the Gospell of St. John: which being ended, you must make the signe of the Crosse, over against the Cloud, & the thunder on every

Lib. 4. de prestig. Damon.

on every side, and make the same also upon the ground towards the four quarters of the world: And after that the Exorcist shall have said three times, Verbum caro factum est, Adding to it as often these words; Per Evangelica Dicta fugiat tempestas ista. If the Tempest were raised out of Malice it will cease. saith Wierus. I observe that there hath crept in Superstition Here also, as well as into the Businesse we now treat of.

The third Objection is grounded upon the Impotency of the Matter Ingraved. For how can an Image which is dead, & without Motion give Motion to others, & have

have such Operations, as are attributed unto it?

Thus it is Argued by Gulielmus Parisiensis against these Figures. Quomodo Imago mortua, et omni modo inapprehensa omniq; modo imobilis, movere et vibentis aut qualiter praestat Scientiam, quam nec habet, nec actu nec potentia eam habet certissimum[?]

Gerson says the same; and brings in a manner all the very same Arguments in a Booke (Lib. peculiari dudum pro: posit:) that he hath written against a certain Physician of Montpelier, who graved upon a peece of Gold, the Image of a Lion for the Cure of ye Stone.

4. To this I Answer, that the Image of it selfe is dead, and without any Motion: but that by the vertue of the Stars under which it was made it hath

hath acquired new Qualities, which it had not before: or else that the matter being before endued with some Qualities that were proper for such an Effect by a Semblable Figure, and its Qualities are excited. Item Ars (saith Marcilius Ficinus) suscitat inchoatam ibi virtutem, ac eum ad Figura redigit, similem sua cuidam calesti figura quam sic expositam Calum ea perficit virtute qua caperat, exhibens quasi Sulphuri flammam.

Thus many things if they are not excited work not at all: As for instance, to make some Hearbs to smell, you must crush them betwixt your fingers. So Amber, which hath received from the Heavens the property of drawing Strawes to it

to it; yet unlesse it bee a while rubbed and chafed — it is not able to doe it. The Bezaar or Bezahar stone (which Marcilius Ficinus sayes, signifies as much as, A morte liberans: though this bee an Etymologie as unknown, as Untrue:) which is naturally endued with the power of Expelling Poyson, becomes also a very Soveraigne Remedy against it. That of the Scorpion, if there bee first graved on it the figure of a Scorpion, under the Influence of the Celestiall Constellation of the same name. — The Flint-stone gives not its fire; unlesse you strike it: In a word there is scarcely any thing but requires to bee Excited, and awakened up to its work; even as low as Artificial things; many whereof appear not

not at all unlesse there bee Art used to discover them as wee may see; for Example: In Letters written with the Juice of Citrons, Figs, Onyons, Salt Almonick and many other things; which must bee either held before the fire or else dipped in water, that they may bee read. In like manner also it is necessary that the Vertues of Metals and of Stones should bee excited by the Celestial Rayes for the rendring them apt to effect that which wee desire. Now that these Raies are so powerfull and that they are able to penetrate Stones and into the bowells of the Earth, wee have already proved; and shall here confirme it by the testimony of Bonaventure, (Dicunt Philosophi

lib. 2. dist. 12. qu. 2 art. ult.

Philosophi, quod Corpus cæleste, mediante suo lumine, influit ad profundum terræ, ubi mineralia corpora generari habent: et quantum ad hoc verum dicunt.

When Testimonies are grounded upon Experience, they cannot possibly then be denied: and we know that the Sun penetrates very far into the Earth, and there gives Life to plants & living Creatures too; which when we see taken up, astonish us very much: as appears out of Georg. Agricola, and the Learned Licetus Professor at Padua.

De Animal. Subt.

As for subterraneous Fishes, we find them but too often enlivened by the Stars to our great Disadvantage: as you may observe out of Seneca, who saies

tit 3. Nat. Quæst. c. 19.

that Philip having sent men down into an old Gold mine

Gold mine to see if the Covetousness of man had yet left there any thing undiscovered; they perceived Rivers running along those deep Caverns, and many other prodigious Sights: by which we may be certainly assured that the Heavens do operate through every part of the Universe. Descendisse illos, sayes this Learned Author, cum multo lumine, et multos durasse dies: deinde longa via fatigatos, vidisse flumina ingentia, et conceptus aquarum inertium vastos ~~vastum~~ pares nostris, nec compressos quidem terra supereminente, sed liberæ laxitatis, non sine horrore visos. And those y^t write of the Riches of America, assure us that the Mine of Ptosi where Gold is generated

is so—

is so hollow and so deep, that nothing can more fitly represent the Dreadfull Image of a Horse. If then the Starrs do operate, within the bowells of the Earth, upon Living Creatures Plants & Mettals why not upon Stones also? I do therefore account the Conclusion of Hieron. Hanvest, an Ancient Learned Sorbonist, to be most true who searching after the Reason of Gamahes, concluded (after a long dispute;) that the figures or painting on them, proceeds from two Causes; from the Starrs & from the property of the Earth

Lib. de causis. fol. 85 } See here his own words. Quid igitur dicendum sit? Respondeo, ex duplici radice posse contingere. Uno modo ex radice siderea, secundum Astrologorum Authoritatem

Authoritatem multis Experimentis comprobatam. Alio modo ex radice inferiore, &c. Now this Power or vertue of the Stars works indifferently upon all things, which Consideration hath moved many that stand up for the Power of figures, to believe; that all sorts of stones, mettals or other Matter indifferently if it be graved and wrought according to the Rules before delivered would work the same Effect. For as Fire heateth all things that are set before it; in like manner do the Stars operate, say they upon all things indifferently. But I hold the first Opinion to be the truer and more certain: not that this later is false; but because the Effect here is slower. for the Fire

fire will indeed heat all things that are placed neer it: But if the Matter be indisposed the Heat will not work so speedily: as we see in Green wood, and in a pebble stone, which requireth a longer time to grow hot in, then a Brick doth: and so in all other things. It is required then, to the end the Stars may operate the more easily and in lesse time that the Matter be before hand indued with some Quality, that is proper to the Effect which we have proposed to our selves; and have also some Sympathy with those Cælestial Signes, which we intend to make use of. You may see this Sympathy & ye wonderfull Correspondence

correspondence that there is betwixt Stones Minerals, Herbs, plants, Flowers, Tasts, Smels, Colours, Beasts, Fishes, Birds and all things else; and the Stars, as in Georgius Venetus, de Harmonia Mundi, and in the Learned Coment of M. Moreau a Physitian, upon Schola Salernitana, the reading whereof, in all sorts of Books whatever is truely very Admirable

Tom. 4. Cant. 1. c. 31.

Cap. 19. p. 322. & seq.

5. The Fourth Objection brought is. That if this Art of preparing Figures or Images be Certain, and their Vertue so great as is said The Egyptians Arabians and Persians, who were the first Inventers of them, would then have made themselves Lords of the whole Earth

Earth, in subduing all their Enemies: which thing
they have not done; but contrarywise have
themselves all been conquered.

To this I Answer, that no Image or Talismani-
-cal Figure can possibly be capable to operate
so great an Effort: they may indeed possibly
excite, in some small measure the Courage
of Combatants, and make them lesse feare-
full of the Terrors of warr; but these
Qualities alone will never be sufficient, for
the obtaining of a Victory. If any here urge
against me the Story of Nectanabo, who is
said to have drowned all his Enemies Ships
by making certain little vessells of wax, and
then

MUSEUM

then drowning them: I answer, that the
Story lookes very doubtfully; neither do I
give any more Credit to it then to those flams
we hear reported of Sorcery in our own
dayes, who are said by pricking a little
Image of wax in any part of it, to wound
the same part of the body in the person
whome it represents. But suppose these
things were so, yet it would not be from hence
concluded, that these Effects were wrought
by the vertue of the Stars; but rather by
some evill Angels to whome God may have
loco citato / given some such power. Gulielmus Parisiensis
utterly deny these stories to be true; as
indeed

indeed they are mostly fabulous: Neither do I believe there is any one truth in them. If it be returned upon us, that there is nothing in them, but a man may beleive, since possibly they might be true: I Answer, That many things might have been, which never yet have been: As for instance there might have been more Suns, and more worlds then one:

6. The Fifth Objection is, that it is necessary that Natural Agents should some way or other Touch the thing they are to Operate upon: but a Figure, which cureth the Stone, Collick or any other Disease, toucheth

toucheth not at all the part Affected: the vertue of it therefore cannot be Naturall.

The Answer to this Objection is so easy that without troubling our selves to reckon up with Scotus, the severall ways of Touching, we need no more but give an Instance in a Hott Brick. For as a Brick receives heat from the fire, without touching either Coales or Flame; in like manner doth an Image receive the Influence of the Stars, without touching any part of the Heavens. In a word all the Touching which is now found is only a Virtuall Touching, as we see in the Sun, which though it be so far distant from

Dist. 37 in Sent.

from the Earth doth never the lesse warm it
by its vertue. And as a Brick heated either
by the Sun or by the Fire, doth afterward operate
upon any other body, comunicating its vertue
to it; if it be applied unto it: In the same
manner doth a Figure or Image operate
upon another body, comunicating the Influ=
ences, which it hath received from the Stars
unto it, if it be in like manner applied either
by a Corporeal or by a Virtual Touching only.
I shall not here produce the Miraculous Opera
=tion of the Weapon Salve which Cures a
wound at a Hundred Leagues distance, if it
be but applied to the weapon that made it
And

And that you dresse it as you would do the wounded
person, as it is proved by Rodolphus Goclenius,
and Baptista Helmontius. If I should have
made use of this Example, I should never have
been quiet from having it thrown in my teeth,
that the Operation of this Magnetical Unguent
is superstitious, and Diabolicall. This is the
whole Burden of the Ignorant Rabble; who
Impute; what ever they find to carry wonder
with it, to the Operation of Evil Spirits:
And yet I have been assured by M. Loysell
Physician to the late King of ffrance; that this
very Operation was naturall, and that himselfe
had made use of it with good Successe and
on a

Tract. de Ungu. Armar. De Ung. Magnet.

on a very good man. Now if Gulielmus Parisiensis deny that the Operation of a Talismanicall Image which is buried under ground, can be Naturall; because that it is kept in by the Earth which covers it: he may as well conclude that the Operation of a Needle touched with a Loadstone is also Diabolical; seeing that although it be a hundred fathoms deepe within the Earth, yet will it alwayes turn it selfe towards the pole. This Comparison is so much the more pressing, because that most of the learned beleive that this Vertue of the Loadstone is comunicated unto it by that part of the Heavens which the Needle points to. so true it is that there is nothing more powerfull, then the Influences of the Stars, when they have once made an Impression upon things here below:

7. The sixth Objection strikes at ye Power which we have attributed to Resemblance: for there is not any where (saith Gulielm. Parisiensis,) a nearer Tye, & Correspondence, then in the Love of a Mother and her Child: and yet if a Mother drown her selfe, the Child will not presently do so too; and so he concludes Quanto minus igitur in tam diversis ut sunt Imago et Imaginatum, nulla ligatura inter ea erit, quae cogat, ut quod

quod patitur Imago, patiatur et Imaginatum

I know very well that this Author makes use of this Argument against Nectanabos, but seing that he brings it also against Talismani-call Images, I Answer; that those Images (as we have already said.) have no power at all over our Wills. Now to Drown ones Selfe or Not to Drown ones selfe is an action which depends wholly upon the will. But if a Child resemble the Mother, as well in the lineaments of the face, as in the actions of the Soul, there is no doubt, but that this Resemblance may have very much power both as well on the passions of the mind as on those

those of the body, which proceed from within: as it is often observed: And even in our dayes I have heard of two young Children which were Brothers, at Riez an Episcopal City in Provence in France; who by reason of their being so perfectly like one another, If One of them were sick, the other was so too: as for Example; if One began to have a pain in the head, the other would presently feele it. If one of them were asleep or sad, the other could not hold up his head, or be merry: and so of the rest: as I have been assured by M. Poitevin a very honest man, and a Native of the same City.

8. The Seventh Objection brought by the same Gulie. Parisiensis, and Gerson, is, That if at any time these Talismanicall Stones have been known to cure the bitings of Serpents, and the Stingings of Scorpions; this Effect proceeded not at all from the Stars, but from some secret properties in the Stone; whereon the figure of a Scorpion or Serpent was graved.

This Objection is Answered in two words. I say then that we have already proved that the Stars have power to Comunicate this Vertue to the stone; and also, that it is not at all Naturall to it, and proceeding from

from its own proper Vertue; because that before it was figured and prepared under certain Constellations, it had no such vertue at all.

And indeed to what end should a man take so much pains in graving and preparing it, under divers Aspects of the Stars, if it had as much vertue before? To what purpose also should the Inhabitants of the County of Hamptz in Turkie, trouble themselves to take the Impression of a Scorpion that is figured upon a stone in a certain Tower, in a piece of Potters Clay, if the Clay it selfe had the same Vertue before? We say therefore that it had not any Vertue before

before, proper for such an Operation; and that this Vertue was comunicated unto it, by the Stone in the Tower; and to the Stone by the starrs.

I shall not here examine the Arguments of Gul. Parisiensis, which are to be seen pag. 56. Quod omnia ista quae fiunt per Imagines, malignissime fiant: because that in this Chapter he treats only of speaking Images or Statues, such as was that speaking Image of a man which is falsly said to have been made by Albertus Magnus. But the Images we speake of, are quite another thing, as is also their Power. So that there is nothing wanting now to the full vindication of them from falshood, and all other

other Calumnies save only to Answer the Eight Objection brought both by Gerson & Gulielmus Parisiensis also, the most powerfull of all the rest.

9. If so be the Stars are the cause of these Operations, why then say they should not their Virtue descend rather upon the living Scorpion then upon its Images? Quomodo (saies the later of these) non potius hujusmodi virtus descendit super ipsum Scorpium vivum?

If we but call to mind, what hath been before delivered we shall find it no hard matter to answer this Objection. For we confess that the living Scorpion is not at all exempted from this Celestial Vertue; seeing that, if it be applied

applied to the wound, it cureth it as well as its
Talismanicall Image: so doth the Crocodile, the
Rat, the Toad, the Dog, and the Viper also.
And if in all the rest of Living Creatures we
finde not the same effect, it is rather for want
of searching after it, then any Defect in Nature:
seing that those that are most skilfull in the
Wonderfull works of God do certainly assure us
that where ever any Disease is found, there also
is the Remedy to be had. And who would ever
have thought, that the Gravell which is found in
Urine, should serve for a Remedy against ye stone?
and a World of other the like secrets there are
which are dayly brought to light. But it may
here

Disq. Mag. l. 1. c. 4. sect. 1. de Incant.

here be demanded. Why then should not the Stars
Comunicate the vertue of driving away Scorpions
as well to the Living Scorpion as to its Image?
I Answer, that if it were so, Nature should
then make warr against its self, and should
utterly destroy it self in a short time; seing yt
all living Creatures would soon be destroyed by
one another. Most wisely therefore was it Ordered
that the Stars only & men should have this
vertue comunicated unto them.

10\. The Ninth Objection, is the Answer of
Delrio to the Reasons brought by Cajetan and
Pomponatius. For whereas the Later of these
saies; that although Figure be not ye Beginning
and

and Cause of Operation, yet it may operate very much: seeing that we may observe out of experience; that the figure of a foul deformed man, strikes us with a kind of sadness, whereas a Beautifull works in us an Effect quite contrary. Besides Beautifull Objects do so move us, as that we love them; which foul & ill favoured do not at all: Therefore saith Pomponatius Figures have some power to Operate. Delrio answers nothing to this, but only to the Consequence; Denying that Magical Figures are Beautifull or Deformed. But even Children may easily perceive, that his Antecedent is utterly false. For those Figures, which he calls

calls Magicall, and we Talismanicall are truely and really Beautifull or Deformed, according as the things are; which they represent which are, for the most part the Heavens & the Stars; the Beauty whereof ravisheth our Senses. Besides these figures do ordinarily represent some Constellation or other, as the Virgin, the Twinns, & the rest. Now if a Living Virgin and Living Twins are Beautifull or deformed, why then should not their figures or pictures be so too? Let us now proceed to the Arguments of Cajetan, which Delrio refutes with as little Reason as he hath done those of Pomponatius.

This Learned

This Learned Cardinal then layes down this most true and powerfull Conclusion in favour of Talismanicall Figures. Figura licet non sit ipsum principium Operationis, est tamen conprincipium. He proves the Antecedent. quia in artificum instrumentis efficit Figura, ut illa sic vel sic operentur; tum quia ferrum latum super aquas fertur, quod si in formam aliam contrahas, demergetur. Those Reasons of his are so strong and so certain, as that it is impossible to overthrow them. For seeing that a plate of Iron that is large and very thin, will swim upon the water; but if you reduce it into a Round solid forme, it sinks presently.

is it

Of the Talismanicall Sculpture of the Persians &c

Is it not evident that this proceeds meerly from the figure? what manner of Spirit must he be of that dares affirme the contrary; unlesse he be energy meanes to say; however as Delrio saies; whose Answer you have in these words. Respondeo Figuram esse Conprincipium in motu locali, et Operationibus quae per hunc motum fiunt; ut sunt variae divisiones continui per dolabram per malleū per asciam, per serram; non vero in operationibus quae fiunt per alterationem. I cannot but wonder that this acute Jesuite who hath showed himselfe in other things a most Learned & sound Philosopher should so grossly offend here against those very Philosophical Maximes which himselfe

hath

which himselfe hath laid down. For where he grants that Figure is a Co-principle in a local Motion, and in the Operations which this motion produceth; but not in those which are caused by alteration; he concludes against that which himselfe had before laid down; seeing that according to the comon consent of all Philosophers, Heat is caused by motion but Heat is a kind of Alteration: Therefore Figure is of it selfe a Co-principle; in the Operations which are caused by Alteration.

Again when he grants to Cajetan, that a large piece of Iron may perhaps swim upon ye water yet he saies that it is not by reason of the figure

figure, but of the Quantity, these are his words — sed esto, fiat, erit non ratione Figurae sed Quantitatis. Well, out of it selfe & in sound Philosophy Quantitas non est activa: For then what the consequence must be: And in the end when Cajetan concludes that it is the figure therefore that makes a large piece of Iron to swim upon the water. Delrio answers, that this figure is only Accidentall: for saith he let this large thin piece of Iron be reduced into some other figure either Circular — square or five angled it will do the same, it will still swim upon the water: therefore the figure operates not but by accident. But here Delrio — deceives himselfe; for Cajetans purpose is not to approve

oppose one Flat Figure against a solid one.
For a flat figure, whether it be square, circular, Octogonal or of what fashion soever it be; will do that, which the same figure, if it be solid will not do, which is most true; seeing that a piece of iron that is square and thick withall, sinkes presently to the bottom of the water; which the same piece of iron would not do, were it square and very thin. It is therefore a most undeniable Maxime that Figure hath some power to operate.

11. The other Objections which are made against the power of these Images, are set down and refuted by Galeottus the most weighty of which, are these following — In these Images

De Doctrina promiscua cap. 24.

In these Images which are Engraved on Gold for the cure of the Stone; and the Pain in the Reins, the Gold of its one Nature cannot work this cure much lesse then can the Image; which being, without Life cannot by any means alter the Gold and change it into another Nature. Besides in the Image there is found neither Action nor passion: Again the Gold of it selfe whether it be figured, or not, is still of the same Species; and Consequently the beams of the starrs must all=ways work upon it; after one & the same manner and if it should work rather upon Gold wch is figured, then upon that which is plain; This Action would seem to proceed rather from the Election

Election of the Heavens then from any other cause
In a word, the vertue which is attributed to this
figure can neither be Natural nor Artificial:
Not Naturall, because it proceeds from within:
much less is it artificiall ~~but Naturall~~, be-
cause it ~~proceeds from within~~ is not comunica-
ted unto it by the Artificer: It must therefore
necessarily proceed from some other cause.
The Learned Answer of Galeottus to these
Objections is this. Non enim in hac re mutatio
speciei requiritur, nec proprietas auri imutatur,
nec ulla Cœlorum Electio intervenit, nec ab
Artifice vis illa sanandi datur, nec Imago, ut
Imago quicquam Efficit, &c. Sed principium
actionis

actionis ac passionis affert, ut Tho. Aquinas & Albertus
Magnus testantur; non ut Figura, et Imago,
Mathematice animadversa; sed ut affert aliam
in re figurata preparationem quæ cœlestem
actionem sine difficultate variis modis
accipiat. And afterwards explaining how
it comes to passe, that among the divers kinds of
figures that are under the Heavens, some are
more naturally apt to receive the Influences
then others are; he brings in the instance of
Looking glasses, amongst which those that are
hollow receive the beams of the Sun, in so
such a measure, as that they burn, and others
receive them scarcely at all. So the
diversity

diversity of Hills and Valleys is the cause of a greater either Heat or Coldness: We may also here add an Instance in pieces of Ice, which the Sun cannot so easily melt and dissolve, if they be plain and smooth; but very easily, if they be Uneven and rough. Which hath given occasion to some to say that Painted Figures are nothing so proper to the Subject we treat of, as Graven and Carved are: which are most true: As for Gold, although the figure change not the Species of it, yet notwithstanding it renders it more apt and proper for such an action: as water cold and hot, though it be still the same Species yet

yet the one will boil our meat when the other will not. Which makes Gallcottus to Conclude in these termes. Requiritur ergo in unius et ejusdem speciei rebus, certum culturæ temperamentum ut varietur effectus.

12. It hath also been Objected against Franciscus Ruëus, who undertooke the defence of this kind of Sculpture, after Galeottus, that if it be indued with such wonderfull Vertues, Mans workmanship should then have more power, then Gods; seeing that the Graved figure of a Lion should be able to cure the pains of the Reins; which a Living Lion could not do. To this he answers, and that very pertinently, that

that

that which man does is as well the work of God as that which God himself does; seeing that we are but his Instruments; and that all our Actions, according to the Apostle are in him and depend on him. Besides we sometimes see; that that which hath been composed by man, proves to be of greater vertue; then that which God hath simply Created: as, for Example; Treacle is of more Soveraign Vertue against Poyson then any Simple that the Naturalists have yet found out.

13. I thought that I had now Answered all the Objections that had been made against these Figures, but I have lately met with another which

which is a more confident one then any of all the rest. And it is Naudaeus his, in his Apology which we formerly cited: where defending the honour of Virgil, who is branded with the Name of a Necromancer because that he sometimes applied himselfe to the making of these Talismanical Images he boldly affirmes, that all the Stories wch are reported of this Poët are false and ridiculous. He denies then Consequently, those Images which he made; as the Brazen Fly which he set up, upon one of the Gates of the City Naples; which for the space of Eight years; kept all manner of flies from coming

coming into the City. He denies also that other Talisman, of a Horse leech, graved on a plate of Gold; which he cast into a well for to drive away the vast number of Horse-leeches that annoyed the said City. In a word he stands not to dispute, whether the Operations of these Images are Naturall or not but he plainly denies in termes, that there was ever any such thing in the world: as if he could not by any means have defended Virgils Innocence without casting himselfe upon this Extreame; and giving the Lye to all the Authors that have reported these stories. That which he saies in the Progress of

of his Discourse, by way of confirmation of his Assertion, is after the same rate. For by reason of the great number of places, from whence these beasts are reported by Historians to have been driven away; one may, saith he very well doubt, whether, because they are said to have been driven from so many, they were ever driven from any, or no. As if, because of the great Number of battails that Hannibal is reported by Historians to have fought with the Romans, we might not by the same reason doubt whether he fought any with them or not. He saies moreover that Scaliger had good reason to

to make himselfe merry with one of those Fly drivers, who having made a Talismanical Plate for this very purpose, he had no sooner set it up upon one of his Windowes, but a Fly comes presently and shites upon it for handsele. But he must not thinke that these Reasons of his are able to derogate any thing from the power which we have acknowledged these Figures to have. For (that we may give him his Answer) If such a Physician is not able to cure a sick man, or if such an Arithmetician be not able to bring to an end some Operation which he hath begun, shall we therefore conclude

conclude that Physick and Arithmetick are false and ridiculous? An Able man can do that which an Ignorant man cannot: and if he also sometimes fail, it must be imputed to some default, either on his part or on the matter, and not in the Science which is infallible. In which notwithstanding there are so many things to be observed, that I cannot wonder much if many men find not the Effect answer their Expectation. Another Reason which renders the Endeavors of men herein often fruitlesse; is, the little certainty that we have of Celestial affairs as being so farr removed from us. And this is

this is that which Roger Bacon saith. Quia difficile est in his Certitudinem Celestium percipere; ideò in his multus est error apud multos; et pauci sunt qui sciant aliquid utiliter et veraciter ordinare. And this is the only Reason why so many great Personages have passed by both this Science, & that of Erecting Horoscopes, and also the so much famed Philosophers Stone; being taken up with Imployments of more importance; and which required not either so much time or pains: Not, but that they acknowledged the Truth, both of the one and of the other, and especially of Talismans: as may appeare

appeare out of severall Epistles of Joseph Scaliger to the Srs de la Vau, Vazet, and Bagarris. So that I am of opinion, that if his Father, Julius Scaliger did make himselfe merry to see that a Mathematician should not be able, with a Figure made to drive away Flies, to keepe a Fly, from coming and abusing it; it was rather to laugh at the ignorance of the Artist, then at the Art he professed; seeing he hath acknowledged the power of it in divers places. As concerning the Author called Gervais, who attributes to Virgil these Talismanicall Images, as namely a Brazen Fly a Golden Horsleech and some others: the high Imployments which he was taken into by

by the Emperour Otho, (to whome he was Chancelour)
and the Booke which he presented him with, the
Title whereof was Ocia Imperialia, ought in my
opinion, to render him a man worthy of credit:
for as much as it highly concerned a man of his
Rank and Condition to publish nothing, but what
was both Grave, Serious and true. And certainly
if he should have so much forgotten himselfe
as to have presented the Emperour with a
parcell of absurd, Impossible fabulous stories,
as Naudaeus is pleased to call them; this would
have been the means to have made him been
cryed down for a Fool, especially in a Princes
Court, where there are alwayes found some High
Spirits

Spirits, that cannot flatter at all; & some others
who envying the fortune of the Great ones, will
be sure to examine their very least actions; &
will not pardon the least fault they comit
. As for this Chancelour who hath ever refuted him?
nay rather what Historian hath not transcribed
him, and inserted his stories into his own
writings as most True ones? And whereas
some may say, that he hath some things, which
seem Ridiculous and Incredible: I answer
that they ought not to be so esteemed; since
that the ages past, and even our own times
do produce the like. So, that Admirable
Tower, or Steeple, which Necham reports to
have

have been made by Virgil with such wonderfull Art; as that the Tower, which was built all of stone; moved to and fro when the Bell rung out is not without Parallel: for at Moustiers, a City of Provence, the Steeple, whose stones are all mortaised one within another, hath in a manner the very same motion that the Bell hath in Ringing; and that in so strange a manner as that sometimes those which are on the top of it knowing nothing of it, when they perceive the Bells begin to ring are very much affrighted.

14. I could in like manner make good the greatest part of those other Stories which are reported of this Poet; which the same Naudaeus accounts both

false and Impossible; but that I see on the other hand that they come very far short of those Admirable Inventions, Images and figures which our own Age hath brought forth. As for Example those admirable Clocks which are to be seen; one whereof I saw at Ligorne brought thither to be sold by a German; which had so many Rarities in it, as I should never have believed if my own Eyes had not seen it. For besides an infinite Number of strange motions which appeared not at all to the eye, You had there a company of Shepheards, whereof some played upon the Bag-pipe with such Harmony, & exquisite motion of the fingers; as that one would have thought

thought they had been alive. Others Daunced by Couples, keeping exact time and Measure; whilst others capered, and leaped up & down with so much nimbleness that my spirits were wholly ravished with the sight. I shall not here say any thing of that Admirable Instrument which is to be seen in the hands of Mr de Peyrese, one of the Kings Councell, which sheweth the howers of the day and the just time of the ebbing and flowing of the Sea, by the motion of a little blewish water, which is shut up within a little Circular Pipe of Glasse; in which you shall somtimes see this water quite conveyed away. I shall also passe by Architas his wooden

A. Gell. noct. Att. c. 12.

wooden Dove; and the Artificiall Fly, and Eagle, which have in our dayes been made by Art to fly, at Norimberg: the Author whereof hath also made very admirable Hydraulicks and a perpetuall Rainbow, as Antonius Possevinus reports: as also

l. 15. Biblioth. c. 1.

the Burning Glasse which Proclus made, in imitation of that wherewith Archimedes burnt the Ships of the Romans, at the siege of Syracuse: the Statue of Memnon, which alwayes yeilded a strange sound, at the rising of the Sun. And those of Severinus Boëtius, (so much admired by Theodoricus King of Italy;) who as Cassiodorus saith made Serpents of brasse to ~~tosing~~ hisse, birds of brasse to sing, and in a word gave

Strabo. l. 17. Plin. l. 36 c. 7. Tacit. annal. l. 2. Cassiodor. variar. l. 1. Ep. 45.

gave as it were, Life and Soul to all kinds of mettals. The Art of Flying, which Lucian affirmes that himselfe hath seen practised; and which was publickly shewen upon the Theater in Neros time as Suetonius reports: the Admirable Effects which Roger Bacon promised as of raising Artificial Clouds, and causing Thunder claps to be heard, and Flashes of Lightning to be seen; and afterwards to have all this end in a Shower of Rain. The figure of the Heavens made in Brasse by Janellus Turrianus of Cremona, which were much more admirably done then that of Archimedes; and was to be seen not many years since in Spain together

In Pseudo-philo. Dial 69. In vit. Neronis

Ambros. Mor. Narrat. in Descrip. Hisp.

together with a little Mill, which on one side made a noyse as of a Mill clack; and on the other cast forth the Meale ground: The Tree which they call Vegetall, which is made to grow in a glasse in lesse then a Nights space: The Rose, and all other flowers which by Art are raised up out of their owne ashes: The burning Lamp which was found in the Temple of Venus, which the violence of winds could not extinguish: And that other Candle made of a certain stone Lighted, which was harder then any Iron: Whereof Lucas Tudensis, and Tostatus make mention: as also many other the like which the Learned Licetus hath lately made an Exact Discourse of in his Book

S. August. de Civ. Dei. l. 21. c. 6.

In vit. S. Isidor. c. 22. Inc. 21. Numeror.

Book, de Lucernis Antiquorum. Lastly I shall also omit to speak of the Invention of divers kinds of Hydraulicks in our own times, which are of so wonderfull strange Contrivance; as that there is nothing in the world which they do not imitate: as also those Statues of Men and Women, that speak, although Inarticulately; that Move of them-selves, and play upon divers Instruments: Of Birds that fly and sing: of Lions that roar; Of Dogs that barke; and others that fight with cats, in the same manner as Living Dogs do: and a thousand other Wonderfull Inventions of men, which are enough

enough to astonish our Senses. Now what reason hath the Author of that rash Apology to say as he does, that this Learned Chancelour to the Emperour Otho was not in his right wits when he wrote the fore mentioned Book; where the Effects of those figures, which he attributes to Virgil have much less of wonder in them then these we have here specified. So that consequently, a man might by this means, defend this excellent poet, against the Imputation of Magick, without denying (both against the experience of former ages & of our Own,) the power of Talismans; the Truth, and Efficacy whereof you may see acknowledged

acknowledged in the works of those Authors — which we have formerly cited, whose quality renders them both without suspition and above all Reproach.

14. After all these Objections, there are yet some other may be made, which have quite escaped our Criticks. I shall first propose and then Answer them; to the end I may clear this Subject, w.ch hath been so unjustly cried down, of all doubts and Difficulties. —

It may be thus Objected, that, seeing that in making of a Talismanicall Image we are to — grave only One Celestiall Figure; the rest, which should concurr in the Operation — not

not finding their Image there cannot — Operate at all.

Secondly it is Ridiculous to Grave the figure of a Ram, a Lion, and so of the rest, seeing — that the Constellations whose names these are do not do the businesse in the Effects which — we see in Nature; but rather the Sun, passing — through the parts of the Heavens.

Thirdly, the vertue of the other Stars will be comunicated to the Image, as well as of those, which we chiefly desire to make — use of; seeing that both the one & the other do continually send forth their Influences: those therefore that are of contrary qualities will

will hinder the Operation of the other.

Lastly, those Figures must needs be superstitious, and no whit Naturall; seeing that the Figure of a Scorpion either ingraven or Imbossed on a stone; hath not only the power to cure the Stinging of a Scorpion it selfe; but is able also to comunicate this power to another figure, taken from it in a piece of Clay: as in that we have spoken.

To the first I answer that a Man may if he please grave Divers Images according to the Diversity of the signes that he would observe: Such a one was that Talismanicall Stone

Stone of the Sr de Bagarris which was seen in Paris by divers learned men. Such a one also is one of those Silver Talismans, that M. de Marescott Master of the Requests so much honoured me, as to comunicate unto me; although I conceive it to have been made by some Superstitious person. For besides the Table of Latine Cifers that you find there, and some Chymical Characters there are also three Angelical Characters like those in Clavicula Salomonis. which makes me suspect the rest. The figure of a Woman on the one side is certainly meant for the signe of Virgo and the three Hebrew Letters

Letters which are on the other side: אה׳א: are the Abbreviatures of these three Entire words: אֵל הַשֵּׁם אֶחָד: El hasem Echad: that is to say, word for word; God; This Name is one.

The Influences of many Severall stars may be comunicated to one Sole Figure; as ye Vertue of many sundry Hearbs, which proceedeth from the same Starrs, may be reduced into one Medicine. This Comparison is used by Marsilius Ficinus, who following the Opinion of the Ancients saies: Illa vero ex quam plurimis conflari pro arbitrio possunt. Ut si centum Solis Jovisq[ue] dotes, per

Of the Talismanicall Sculpture of the Persians &c.

per centum plantas, et animalia, similiaq[ue] 5 sparsa fuerint; componere simul haec centum tibi comperta possis: et in unam conficere formam, in qua Solem fere Jovemq[ue] totum jam videaris habere. So that there is no great Necessity that the Figures of all the Constellations should be ingraved but only of that which you would have to Operate the more Effectually. And though the other Stars meet not with a Figure semblable to their Operations; yet will they Operate notwithstanding: for as much as they do continually shed forth their Influences upon all things indifferently; and do comunicate

comunicate their Vertue to the Gold, or to the Stone; though some more, and other some lesse; according to the divers Aspects under which they were wrought.

To the second Objection I answer in one word, that it is all one: whether it be the twelve Constellations of the Zodiack or the Sun in them, that sheds forth these Influences, so that we be but assured by Experience that they come from such a part of the Heavens, and that the Effect alwayes follows. We are therefore alwayes to grave such a Figure, as is correspondent to this Effect, whether it proceeds from the Sun or from the

the other starrs. And yet it is Manifest that it proceeds not principally from the Sun; seeing that the rest of the forty eight Constellations, which are not in the Zodiack and through which the Sun passes not at all do nevertheless; in some sort Operate also.

The Third Objection is as easily Answered as the former: for asmuch as those Constellations, which are of a Contrary Nature to the Effect which we desire; though they do Operate; yet it is but Faintly and with little force: for we use to observe the time either when they are not in our Hemisphere, or if they be, we then take them

them, when their Aspect is weakest, and when a Fortunate Star accompanies them.

The last Objection is indeed the most Difficult of all the rest; seeing that the Vertue; which we find Imprinted in a Talisman seems to surpasse the power of Nature. Neverthelesse we are able to make it appeare that there is nothing Extra=ordinary in it, by instancing in the Loadstone; which having comunicated its vertue to a piece of Iron, This piece of Iron comunicates it afterwards to another, in drawing it to it selfe and retaining it. In like manner may a Talismanicall Figure

Figure comunicate its Vertue to another Figure; which shall have received Impression from it; which shall afterwards have the power to worke the same Effects: only the Difference is, we can give a reason of this later though not of the Former: For the Talisman is as a Brick made very hot, which is able to heat another Brick, though not with so much force as the fire does: and the same is to be said of the print of a Talis=man in Clay, which can never be so power=full in Operation as the Talisman it selfe which is heated or penetrated by the Beams of the Starrs./

We Conclude

We Conclude then that we may Naturally and without the Aid of Spirits, prove by the Secrets of Nature not only the power of these Images, but of many other Operations also which are more wonderfull. As for Example to send News to our friends in less then an houres space above a hundred Leagues off: as Trithemius Abbas, & Bartholomy Cordelier, and after them Robert Flud have undertaken to do. To do such Miraculous things, by the helpe of Looking-glasses as we would think to be utterly Impossi=ble: such as were those strange Operations which Roger Bacon undertooke to do in the Number

In Tract Apol. pro Societ. Fratr. de Ros. Cru=cis. Part 3. c. 4

Number Nine; by which he promised the Pope that if he would furnish him with such a Sum of money, as the charge of making them would require he should be able to annoy the Turks more by these Glasses then by an Army of a Hundred thousand men. Breifly if Aristotle had not informed us that the Image in the air which inseperably followed a certain man, so that he could never be rid of it, was Naturall: would it not presently have been concluded that it was some Familiar Spirit or some Dæmon, that took upon it the Figure of this Man? And yet neverthelesse, this was only the Effect

Effect of the Man's own weaknesse of sight which being unable to penetrate the Medium of the air, its beams were reverberated, in like manner as in a Looking glasse; so that whoever his eyes were open, he still saw his own Image in the air. Which makes me to be of their Opinion who indeavor to vindicate the ancients, from the Imputation of Magick, & to think that the works which they did, & which are comonly called Diabolical, proceeded meerly from some natural principles and I am seriously of this minde, that there can be nothing more ridiculous, then to have recourse to Spirits. For besides that Campanella

De sensu rer. Fernel. Dialog. de Fascino.

Campanella, Riolanus, Symphorianus, Campegius and many others assure us, that, whatsoever they may have done; yet they have never observed any thing that was supernaturall, at least in those works which are said to proceed from Spirits: We our selves may do without their aid, whatsoever they can do; seeing that they have no advantage over us, but operate only by applying active things to passive, like as we do. We Conclude therefore with the learned Bacon.

De secret. oper. Art: & Nat. cap.

Non igitur oportet nos uti Magicis Illusionibus, cum Potestas Philosophiae doceat operari quod sufficit.

FINIS.

1714. April. 26.

MVSEVM
BRITAN
NICVM

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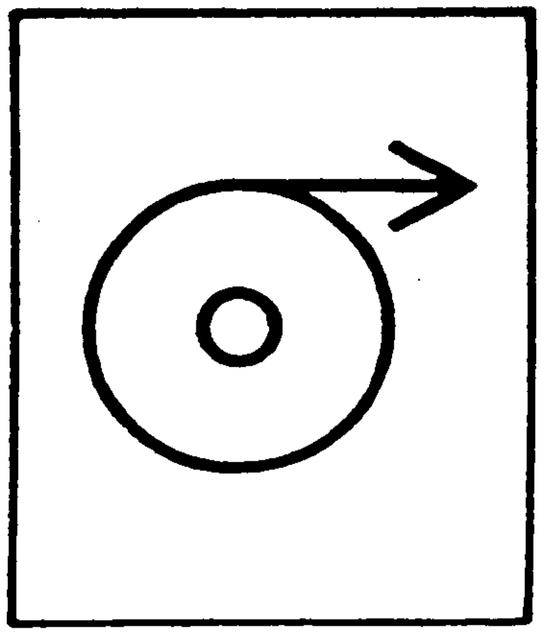

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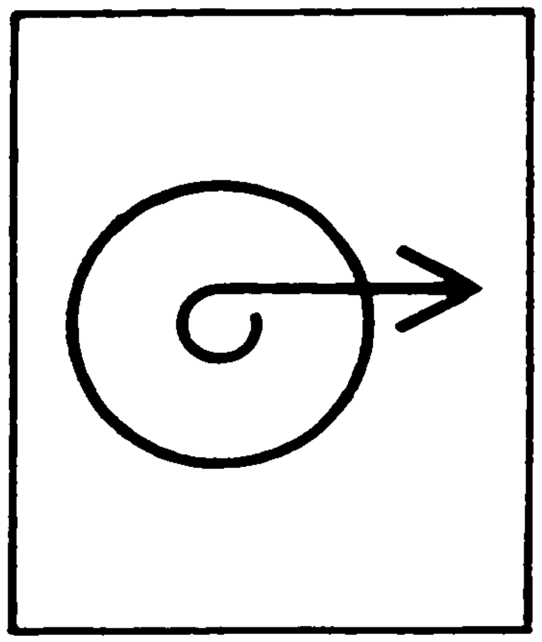

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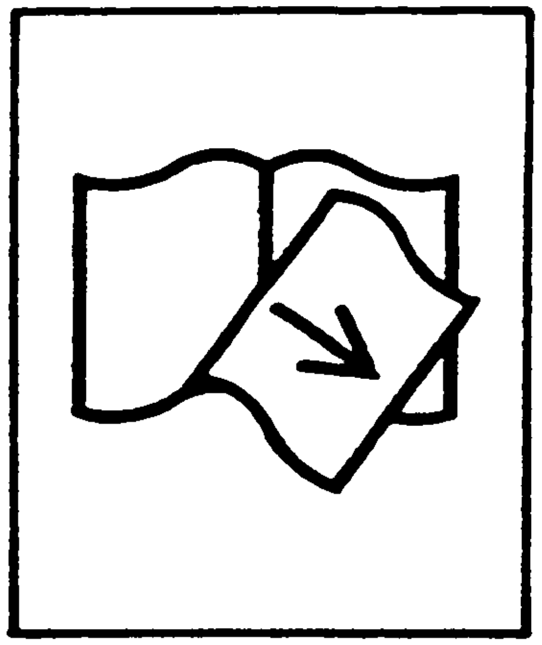

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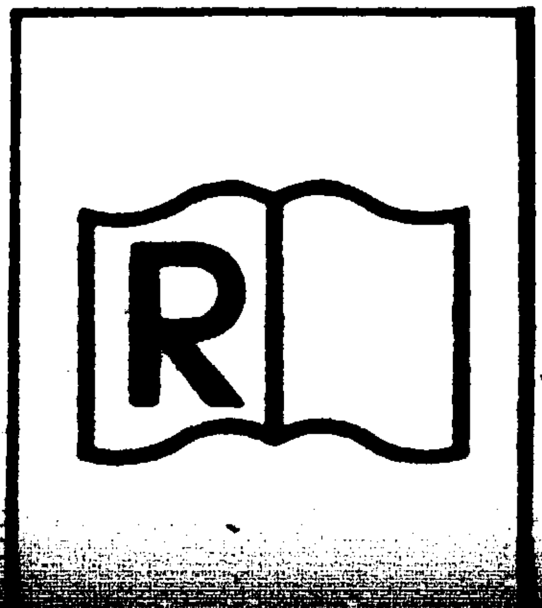

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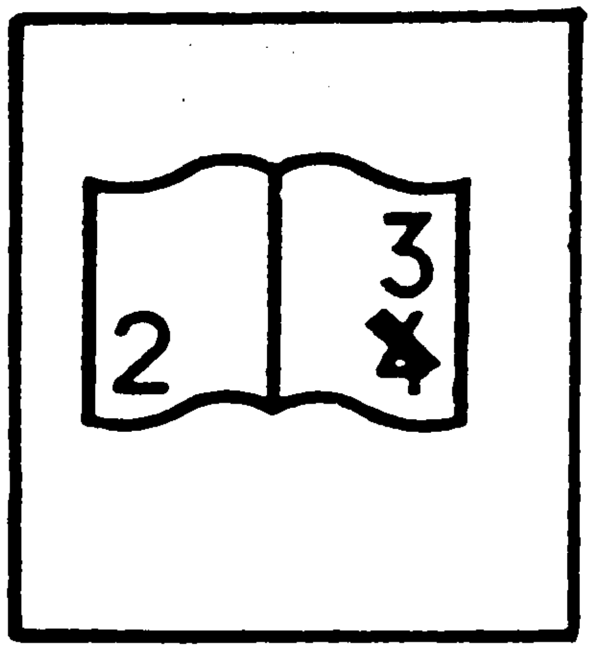

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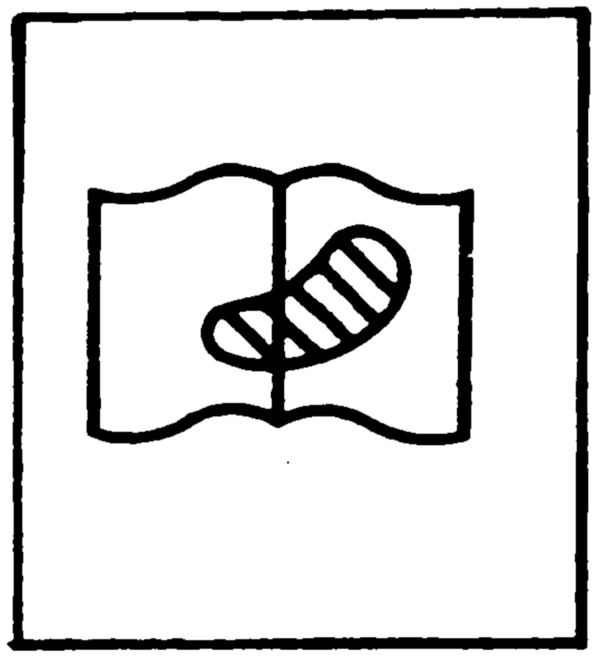

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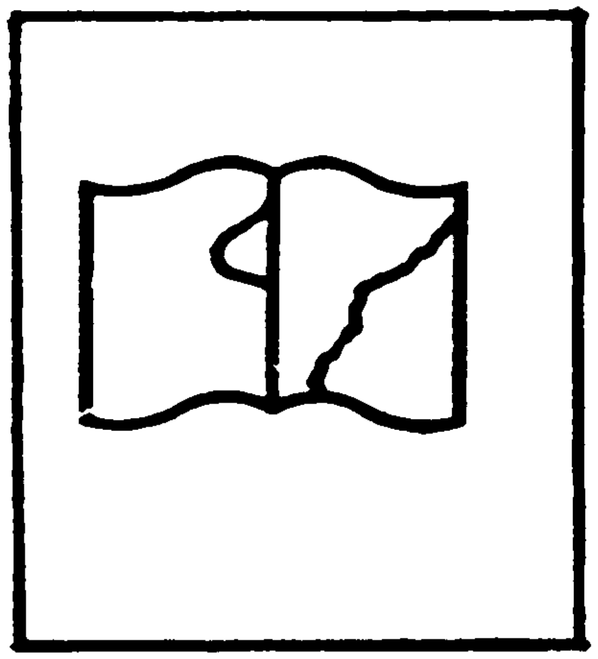

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156.C.14.
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Hermetis Trismegisti
Sponsalia celeberima:

MVSEVM BRITANNICVM

The famous celebrated Nuptials of the thrice Great Hermes.
Allegoricaly describing the Mystical Union and Comunion of Christ with every Regenerate Soul: Composed By C.R: a German of the Order of the Rosie Cross about 255 years past, and from the Latin Manuscript, faithfully Translated into English by Peter Smart Master of Arts 1714.

Suspensa hedera nihil opus est

~~Vino vendibili non opus est hedera~~

In the Margin are brief notes of the late Dr. Rudd which Explains some hard words & sentences in the following Treatise

Hermes Nuptials &c.

The First Day.

On an Evening before Easter Day, I sate at a Table, and having (as my custome was) in my humble Prayer sufficiently conversed with my Creator, and considered many great Mysteries, (whereof the Father of Lights his Majesty had shown me not a few) and being now ready to prepare in my Heart, together with my dear Paschal Lamb, a small unleavened, undefiled Cake; all on a sudden ariseth so horrible a Tempest, that I imagined

Meditatio.

imagined no other but that through its mighty force, the Hill whereon my little house was founded would fly in pieces. But in as much as this, and the like from the Devil (who had done me many a spite) was no new thing to me; I tooke courage and persisted in my Meditation, till some body (after an unusuall manner touched me on the Back; whereupon I was so hugely terrified, that I durst hardly looke about me yet I shewed my selfe as cheerfull as (in the like Occurrences) humane frailty would permit; Now the same thing still twitching me severall times by the Coat; I looked back and behold

Procanissa } Lady Chamberlain or Controller } it was a fair and glorious Lady, whose Garments were all Skye colour, and curiously (like Heaven) bespangled with golden stars, In her right hand she bare a Trumpet of beaten Gold, whereon a name was engraven (which I could well read in) but am as yet forbidden to reveale it. In her left hand she had a great bundle of Letters of all Languages, which she (as I afterwards understood) was to carry into all countries. She had also large and beautifull wings, full of Eyes throughout, wherewith she could mount aloft, and flye swifter then any Eagle I might perhaps been able to take further notice

notice of her, but because she staid so small -
a time with me, and terror and amazement
still possessed me; I was fain to be content. -
For as soon as I turned about, she turned -
her Letters over and over, and at length -
drew out a small one; which with great -
Reverence she laid down upon ye Table; -
and without giving one word departed -
from me: but in her mounting upward -
she gave so mighty a blast on her gallant
Trumpet that the whole hill eechoed thereof
and for a full quarter of an hour after, -
I could hardly heare my own words.
In so unlooked for an adventure I was -
at a -

at a loss, how either to advise or assist my poor
selfe, and therefore fell upon my knees and -
besought my Creator to permit nothing con =
trary to my Eternal Happyness to befall me; -
whereupon with fear and trembling I went

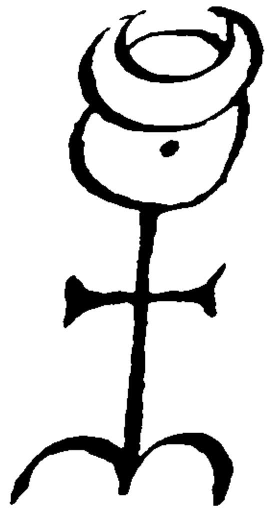
Epistola.

to the Letter, which was now so heavy as had -
it been meer Gold, it could hardly have been
so weighty. Now as I was diligently viewing
it, I found a little Seal, whereupon a curious -

Sigillum -

Cross with this Inscription In hoc Signo +
Vinces, was ingraven. /
Now as soon as I espied this Sign I was -
the more comforted as not being ignorant
that such a Seal was little acceptable; &
much

much less usefull to the Devil. whereupon
I tenderly opened the Letter, and within it in an
Azure Field in Golden Letters, found the
following Verses written.



This Day, this Day, this, this
The Royal Nuptials is.
Art thou thereto by Birth inclin'd,
And unto joy of God design'd,
Then maist thou to the Mountain tend
Whereon three stately Temples stand,
And there see all from end to end
Keep watch, and ward,
Thy selfe regard;
Unless with diligence thou bathe

The Nuptials

The Nuptials can't thee harmless save:
He'l dammage have that here delays;
Let him beware; too light that weigh.

Underneath stood, Sponsus and Sponsa.

De Nuptijs. As soon as I had read this Letter, I was
presently like to have fainted away, all my hair
stood an end, and a cold sweat trickled
down my whole body. For although I well
perceived, that this was the appointed
Wedding, whereof seaven years before I was
acquainted in a bodily Vision, and which
now so long time I had with great earnest-
ness attended, and which lastly by the
account and calculation of the Planets
I had

had most diligently observed I found so to be —
yet could I never foresee that it must happen —
under so grievous and perilous conditions.

Requisita in hospitibus secundum 7 pondera.

For whereas I before imagined that to be a -
welcome and acceptable Guest, I needed only
be ready to appeare at the Wedding; I was now
directed to Divine Providence, of which untill —

1. Electio incerta.

this time I was never certain. I also found by
my selfe; the more I examined my selfe, that

2. Inscitia. Ignorantia Caecitas mentis.

in my head there was nothing but gross mis=
understanding and blindness in mysterious —
things, so that I was not able to comprehend -
even those things which lay under my ~~selfe~~

3. feet; and which I dayly conversed with, much
lesse -

4. losse that I should be borne to the searching —

Natura Secreta

out, and understanding of the secrets of —
nature; since in my opinion Nature might
every where finde a more vertuous Disciple, to —
5. whome to intrust her precious, though —
6. temporary and changeable Treasures. I found
also that my bodily behaviour, and outward —

affectio

good Conversation and Brotherly Love towards
my Neighbour was not duely purged and cleansed;
Moreover the tickling of the flesh manifested it-
selfe, whose affection was bent only to pomp &
bravery, and worldly Pride, and not to the —
good of mankinde; and I was alwayes contriving
how by this art I might in a short time —
abundantly

abundantly increase my profit & advantage-
rear up stately Palaces, make my selfe-
an everlasting Name in the world, and-
other the like Carnal designs. But the- Preces.
obscure words concerning the Three Temples
did particularly afflict me which I was not
able to make out by any after speculation,
and perhaps should not yet had they not
been wonderfully revealed to me:
Thus sticking betwixt Hope and fear examining
my selfe again and again and finding only-
my owne Frailty and Impotency not being-
in any wise able to succour my selfe, and-
exceedingly amazed at the forementioned-
threatning-

threatning; at length I betooke my selfe-
to my usuall and most secure course; -
after I had finished my earnest and most
fervent prayer, I laid me down in my-
bed, that so perchance my good Angel by
by the Divine permission might appeare-
and (as it had sometimes formerly happned)
instruct me in this doubtfull affair, -
which to the praise of God my own good
and my Neighbours faithfull and hearty
warning and amendment did now like=
wise fall out. For I was yet scarce-
fallen asleepe; when methought I together
with a numberlesse multitude of men
lay-

Visio per somnium } lay fettered with great chains in a dark-
Turris Ca~~citas~~ =citas. } dungeon, wherein without the least glimps of
light we swarmed like Bees one over another
and thus rendred each others affliction more
greivous. But although neither I nor any
of the rest could see one jot; yet I continualy
pretending to knowledge } heard one heaving himselfe above the other,
when his chains or Fetters were become
ever so little lighter, though none of us had
much reason to shove up the other, since we
ignorant./ were all <u>Captive</u> Wretches. Now as I with
the rest had continued a good while in this
affliction, and each was still reproaching
the other with his blindnes and captivity,
at

at length we heard many Trumpets sounding
together, and Kettle Drums beating so artifici
=ally thereto, that it even revived, and rejoyced
us in our Calamity. During this noise the
Illustratio/ cover of the Dungeon was from above
lifted up, and a little light let down
unto us. Then first might truely have
been discerned the bustle we kept, for
all went pelle melle, and he who perchance
had too much heaved up himselfe was
forced down again under the others feet. In
breife; each one strove to be uppermost, neither
did I my selfe linger, but with my weighty fetters
slipt up from under the rest, and then heaved
my selfe

Lapis Præsidis } selfe upon a Stone which I laid hold of; howbeit, I was ~~[illegible]~~ severall times caught at by others, from whome yet as well as I might with hands and feet I still guarded my selfe: For we imagined no other but that we should all be set at liberty which yet fell out quite otherwise: For after the

Adepti. Nobles who looked upon us from above through the hole, had a while recreated themselves with this our strugling and lamenting, a certain hoary headed

Magister Carceris. } Ancient man called to us to be quiet, and having scarce obtained it began (as I still remember) thus to say on —

If wretched Mankind would forbeare

Themselves so to uphold;

Then sure on them much good confer,

My righteous Mother would:

But since the same will not ensue,

They must in Care and Sorrow rue

And still in prison lie.

Vide St Bernhard Serm. 3. de 7. fragmentis. } Howbeit my deare Mother will

Their Follies oversee.

Her choicest Goods permitting still

Too much in th' Light to be.

Though very rarely it may seem

That they may still keep some esteem,

Which else would pass for Forgery.

Wherefore in honour of the Feast

We this day solemnize;

That so —

That so her Grace may be increast,

A good Deed she'l devise

For now a Cord shall be let down

And whosoere can hang thereon

Shall freely be releast.

He had scarce done speaking, when an Ancient Matron comanded her Servants to let down the Cord seven times into the Dungeon, and draw up whosoever could hang upon it. Good God! that I could sufficiently describe the hurry and disquiet that then arose amongst us; for every one strove to get to the Cord, and yet only hindred each other. But after seven minutes a sign was given by a little bell, whereupon at the

Discovery of some part of the merit.

Magistra. restis. Septies.

Prima Tractura 4.

at the first Pull the Servants drew up four. At that time I could not come near the Cord by much, having (as is before mentioned) to my huge misfortune, betaken my selfe to a Stone at the wall of the Dungeon, and thereby was disabled to get to the cord which descended in the middle. The Cord was let down the second time; but divers because their chains were too heavy, and their hands too tender could not keep their hold on the cord, but with themselves beat down many another, who else perhaps might have held fast enough; nay many a one was forcebly pulled off by another who yet could not himselfe get at it; so mutually envious were we even in this our great misery

Some by work.

Secunda. Ignorance unapt for labour.

But

But they of all others most moved my compassion

Ignorance. Industry great} whose weight was so heavy, that they tore their very hands from their bodyes, and yet could not get up.

Thus it came to passe that at these five times very few were drawn up. For as soon as the sign was given, the Servants were so nimble at the draught that the most part tumbled one upon another, and the Cord at this time especially was drawn up very empty. whereupon the greatest part, and even my selfe, despaired of Redemption, and called upon God that he would have pitty upon us, and (if possible) deliver us out of this obscurity, who also then heard

sexta — some of us: for when the Cord came down the sixth time; some of them hung themselves fast upon it,

and

and whilst in the drawing up the Cord swung from one side to the other, it (perhaps by the will of God) came to me; which I suddenly catching got upper=most above all the rest, and so at length beyond hope came out; whereat I exceedingly rejoyced, so that I perceived not the wound, which in drawing

Vulnus ex turre Caecitatis. } up I received on my head by a sharp stone; till I with the rest who were released (as was always before done) was fain to help at the

Septima. Adspirare to be helpfull to those not kept. } seventh and last pull, at which time through straining, the Blood ran down all over my cloaths, which I neverthelesse for Joy regarded not. Now when the last draught whereon the most of all hang, was finished; the

Matron

Matron caused the Cord to be laid away, and

Magistra filius. } willed her aged Son (at which I much wonder)

to declare her Resolution to the rest of the -

Prisoners who after he had a little bethought

himselfe spoke, thus unto them —.

Ye Children dear

All present here;

What is but now compleat and done,

Was long before resolved on:

What ere my Mother of great Grace

To each on both sides here hath shown

May never discontent misplace;

The joyfull time is drawing on,

When every one shall equall be,

None —

None Wealthy, none in penury.

Who ere receiveth great Comands

Hath work enough to fill his hands.

Who ere with much hath trusted been

'Tis well if he may save his Skin.

Wherefore your Lamentations cease;

What is to waite for some few dayes

As soon as he had finished these words, the -

Cover was again put to and locked down, and -

the Trumpets and Kettle drums began afresh, -

yet could not the noise thereof be so loud, -

but that the bitter Lamentation of the —

Prisoners which arose in the Dungeon was —

heard above all, which soon also caused my

eyes —

Humanity. / eyes to run over. presently after the antient Matron, together with her Son sate down upon seats — before prepared, and comanded the Redeemed — should be told. Now as soon as she understood

Magistra reconset voctos. } the Number, and had written it down in a — Gold-yealow Tablet, she demanded everyones Name which were also written down by a little

Secretarius. / Page; having viewed us all, she sighed, and — spoke to her son, so as I could well heare her —

» Ah how heartily am I greived for the poor —
» men in the Dungeon! I would to God I durst
» release them all, Whereunto her Son Replied,
» It is mother thus ordained of God, against whome
» we may not contend. In case we all of us — were —

» were Lords, and possessed all the goods upon Earth —
» and were seated at Table; who would there then —
» be to bring up the service?. Whereupon his Mother held her peace, but soon after she said. Well
» however let these be freed from their fetters; — which was likewise presently done, and I — except a few was the last; yet could I not — refrain, but though I still looked upon the —

Gratitudo Auctoris evecti. } rest, bowed my selfe before the antient Matron

Piety. and thanked God that through her had graciously and fatherly vouchsafed to bring me out of such Darkness into the light. After me the rest did likewise to the satisfaction of the Matron. Lastly to every one was given a piece of Gold

Numus Aureus ☉

for a Remembrance, and to spend by the way, on the one side whereof was stamped the Rising Sun, on the ~~[illegible]~~ other, (as I remember) these

Deus Lux Solis, vel Deo laus Semper.

three Letters D, L, S. And therewith every one had License, and was sent to his own business

Mandatū Taciturnitatis.

with this annexed Intimation, That we to the Glory of God should benefit our Neighbours, & reserve in silence what we had been entrusted with. Which we also promised to do, and so departed one from another. But in regard of the wounds which the Fetters had caused me, I could not well go forward but halted on both feet, which the Matron presently espying laughing at it and calling me again to her said thus to me,

My Son—

Discessus Autoris.

My Son let not this defect afflict thee, but call to mind thy Infirmities, and therewith thanke God who hath permitted thee even in this world and in the state of thy Imperfection to come into

Vulnus ex compedibus.

so high a light, and keepe these wounds for my sake. Whereupon the Trumpets began again

Expergefactio.

to sound which so affrighted me that I awoke, and then first perceived that it was only a Dreame, which yet was so strongly impressed upon my Imagination, that I was still perpetually troubled about it, and methought I was yet sensible of the wounds on my Feet.

Solatium.

Howbeit, by all these things I well understood that God had vouchsafed that I should

be—

☉☿♃☿ } be present at this Mysterious and hidden Wedding:

Wherefore with Childlike confidence I returned thanks

Precatio. to his Divine Majesty, and besought him that he

would further preserve ~~him~~ me in his feare that

he would dayly fill my heart with wisdome and

understanding, and at length gratiously (without my

desert) conduct me to the desired end. Hereupon

Preparatio ad Iter. } I prepared my self for the way, put on my white

linnen Coat, girded my Loyns with a blood red

Rosy Crucean } Ribbon bound cross-ways over my Shoulder:

In my Hat I stuck four Red Roses, that I might the

sooner by this token be taken notice amongst the

☉♃☿. throng. For food I tooke Bread, Salt, and Water

which by the Counsell of an understanding person

I had

I had at certain times [illegible] not without profit

on the like occurrences. But before I parted

from my Cottage; I first in this my dress and

wedding Garment, fell down upon my knees, &

besought God, that in case such a thing were,

Votum. he would vouchsafe me a good issue: And

thereupon in the presence of God I made a Vow

that if any thing through his Grace should be

revealed unto me; I would employ it neither

to my own honour, nor Authority in the

world, but to the spreading of his name; and

the service of my Neighbour, and with this

Vow ~~and~~ and good hope I departed out of my

Cell with joy.

The Second Day

Tripudium Creaturarum ad nuptias

I was hardly got out of my Cell into a Forrest, when methought that the whole Heaven and all the Elements had already trimmed them=selves against this Wedding. For even the Birds in my opinion chanted more pleasantly then before, and the young Fawns skipped so merrily that they rejoyced my old Heart, and moved me to sing: wherefore with a loud voice I thus began:

With mirth thou pretty Bird rejoice,
Thy Maker's praise inhansed.
Lift up thy shrill and pleasant voice,
Thy God is high advanced.
Thy Food before he did provide
And gives it in a fitting side
Therewith be thou sufficed.
Why shouldst thou now unpleasant be,
Thy wrath against God venting?
That he a little Bird made thee
Thy silly head tormenting?
Because he made thee not a man
O peace, he hath well thought thereon.
Therewith be thou sufficed.
What is't I'd have poor earthly worm,
By God (as 'twere) inditing,
That I should thus against Heaven storm
To

To force great Acts by fighting?
God will out braved be by none,
Who's good for nought, may hence be gone
O man b'herewith sufficed.
That he no Cæsar hath thee fram'd,
To pine therefore his needless
His Name perhaps thou hadst defam'd
Whereof he was not heedless.
Most clear and bright Gods eyes do shine
He pierces to thy heart within,
And cannot be deceived.

This sang I now from the bottom of my Heart — Per Sylvam.) throughout the whole Forrest so that it resounded from all parts, and the Hills repeated my last words untill

untill at length I espied a curious green Heath whether I betooke my selfe out of the Forrest. Upon this Heath stood 3 lovely tall Cedars, — 3 Cedri 3. Templa ☉ ♃ ☿ which by reason of their breadth afforded an — excellent and desired shade; whereat I greatly — rejoyced; for although I had not hitherto gone far, yet my earnest longing made me very — faint; whereupon I hasted to the Trees to rest a little under them, but as soon as I came — somewhat nigher, I espied a Tablet fastned — Tabella Mercurialis to one of them, on which (as afterwards I read) in curious Letters the following words were written

Hospes salve: si quid tibi forsitan de Nuptijs Regijs auditum, verba

auditum, Verba hæc perpende. Quatuor Viarum optionem per nos tibi Sponsus offert, per quas omnes, modo non in devias delabaris, ad Regiam ejus aulam pervenire possis.

1. Prima brevis est, sed periculosa, et quæ te in varios Scopulos deducet, ex quibus vix te expedire licebit.

2. Altera longior, quæ circumducet te, non abducet, plana est et facilis, si te Magnetis auxilio neque ad dextram, neque sinistram abduci patiaris.

3. Tertia vere Regia est, quæ per varias Regis nostri delicias, et Spectacula viam tibi reddet jucundam

sed quod vix millesimo hactenus obtigit.

4. Per quartam nemini hominum licebit ad Regiam pervenire, utpote quæ consumens et non nisi corporibus incorruptibilibus conveniens est. Elige nunc ex tribus quam velis, et in ea constans permane. Scito autem quamcunque ingressus fueris, ab imutabili fato tibi ita destinatum, nec nisi cum maximo vitæ periculo regredi fas esse. Hæc sunt quæ te scivisse voluimus; sed heus cave ignores, quanto cum periculo te huic viæ commiseris, nam si te vel minimi delicti contra Regis nostri

nostri ~~delicias et spectacula~~ leges-
nosti obnoxium, quaeso dum adhuc-
licet per eandem viam qua acces=
sisti domum te confer quam citissi=
me.

Now as soon as I had read this Writing
all my Joy was nere vanished again, and I-
via Autoris eligenda } who before Sang merily, began now inwardly
to Lament. For although I saw all the three ways
before me; and understood that hence forward-
it was vouchsafed me to make choice of one of-
them yet it troubled me that in case I went the-
Mineral. stony and rocky way, I might get a miserable and-
deadly fall, or taking the Long one I might wander
out

out of it through by ways, or be otherways-
detayned in the great Journey. Neither durst I-
hope; that I amongst thousands should be the very-
He; who should choose the Royall way. I saw-
likewise the Fourth before me; but it was so-
invironed with Fire and Exhalations, that I durst
not by much draw nere it, and therefore again
Dubium. / and again considered whether I should returne
back, or take any of the ways before me. I well
[illegible] / weighed my own unworthyness, but the Dream
still comforted me that I was delivered out of-
Confirmatio / the Tower, and yet I durst not confidently rely-
upon a dreame; whereupon I was so variously-
perplexed, that for very great weariness hunger &
thirst

thirst seised me; whereupon I presently drew out
Columba Alba arbori Mercuriali insidens
my bread, cut a slice of it, which a snow white Dove of whome I was not aware; sitting upon the Tree, espied and therewith (perhaps according to her wonted manner) came down and betooke her selfe very familiarly to me, to whome I willingly imparted my food, which she received, and so with her prettiness did again a little refresh me. But as soon as her Enemy a most
Corvus niger.
black Raven perceived it, he straight darted himselfe down upon the Dove; and taking no notice of me, would needs force away the Doves meat, who could no otherwise guard her selfe but
versus Meridiem
by flight whereupon they both together flew towards the South

the South

South at which I was so hugely incensed and grieved that without thinking what I did, I made haste after the filthy Raven, and so against my will ran into one of the forementioned ways a whole Fields length; and thus the Raven being chased away, and the Dove delivered, I then first observed what I had inconsiderately
Autor incidit in 2. viam incogitanter
done, and that I was already entered into a way from which under peril of great punishment I durst not retire; And though I had still wherewith in some measure to comfort my selfe, yet that which was worst of all to me was that I had left my bag and bread at the Tree, and could never retrieve them: for as soon as I turned my selfe

selfe

selfe about, a contrary wind was so strong against me, that it was ready to fell me. But if I went forward on my way I perceived no hindrance at all: From whence I could easily conclude, that it would cost me my Life; in case I should set my selfe against the Winde; wherefore I patiently, tooke up my Cross, got upon my feet, and resolved, since so it must be; I would use my utmost indeavor to get to my Journeys end before night. Now although many apparent by ways showed themselves, yet I still proceeded with

Compassus. / my Compass, and would not budg one step from the Meridian Line; howbeit the way was often times so rugged and unpassable; that I was in no little

little doubt of it. In this way I constantly thought upon the Dove and Raven, and yet could not search out the meaning, untill at length upon

Diversorium. / Solution.

a high hill afar of I espied a Stately Portall, to which not regarding how far it was distant both from me and the way I was in, I hasted

Occasus ☉. dissolved.

because the Sun had already hid himself under the Hills, and I (by far) could else where espy no abiding place and this verily I ascribe only to God, who might well have permitted me to go forward in this way, and withheld my eyes, that so I might have gazed besides this Gate, To which (as was said) I now made mighty hast, and reached it by so much Day light as to take

take a very competent view of it. Now it was an —
exceeding Royal beautifull Portal whereon were —
appearances in work of solution. carved a multitude of most noble figures & Devices,
every one of which (as I afterwards learned) had its
peculiar signification, Above was fixed a pretty —
Tabula Inscriptionis. large Tablet with these words, Procul hinc,
procul ite profani, and other things more —
that I was earnestly forbidden to Relate. Now as
soon as I was come under the Portal there straight-
stepped forth one in a sky coloured habit, whome
I in friendly manner saluted, which though he
thankfully returned, yet he instantly demanded
Literæ conversationis. of me my Letter of Invitation. O how glad was —
Demonstration of worthiness I that I had then brought it with me! for how
easily

easily might I have forgotten it (as it also —
chanced to others) as he himselfe told me? I —
quickly presented it; wherewith he was not
only satisfied, but (at which I much wondred)
showed me abundance of respect, saying, Come
Adept elect. in my brother, an acceptable Guest you are to —
me; and withall intreated me not to withhold
my name from him. Now having replyed, y^t^
Nomen Autoris. I was a Brother of the Red Rosie Cross, he —
both wondred and seemed to rejoyce at it;
and then proceeded thus, My Brother have you
nothing about you wherewith to purchase a —
Token? I answered my ability was small, but
if he saw any thing about me he had a minde
to —

to, it was at his service. Now he having requested ☿ Philoso: of me my Bottle of water, and I granted it he Emitur aqua Tessera. gives me a golden Token whereon stood no more Sanctitate. Constantia. Sponsus. Charus. Spes. Charitas. but these two Letters, S. C. intreating me that when it stood me in good stead, I would remember him. After which I asked him, how many were got in before me; which he also told me; and lastly out of meer Friendship gave me Diploma. Secret Letter a Sealed Letter to the second Porter. Now having lingred some time with him, the Night grew on: whereupon a great Beacon upon the Gate was immediately fired, that so if any were still upon the way, he might make haste thither. But the way where it finished at the Castle, was on both sides

The Castle. sides inclosed with walls, and planted with all sorts of excellent Fruit Trees, and still on 3 revolutions. discoveries. every third Tree on each side Lanthornes were hung up, wherein all the Candles were already lighted with a glorious Torch by a beautifull Virgo Lucifera. ♀ Virgin habited in Sky colour, which was so noble and Majestick a Spectacle, that I yet delayed somewhat longer then was requisite: But at The Lady Chamberlain or Controuler. length after sufficient Informations and an advantagious Instruction, I friendly departed from the first Porter. On the way, though I would gladly have knowne what was written in my Letter, yet since I had no reason to mistrust the Porter, I forbare my purpose, and so went on the way

coagulation./ way, untill I came likewise to the second Gate, which

Porta secunda} although it was very like the other, yet was it adorned with Images and mystick significations. In the

Tabella./ affixed Tablet stood Date et dabitur vobis. Under

mineral. Custos Leo./ this Gate lay a terrible grim Lyon chained who as-soon as he espied me arose and made at me with

2. Portitor./ great roaring: whereupon the second Porter who lay upon a stone of marble, awaked, and wished me not to be troubled or affrighted, and then drew back the Lion, and having received the Letter which I with trembling reached him, he read it, & with very great respect spake thus to me; Now welcome in Gods name unto me the man whome of long time I would gladly have seen. Mean—

while—

while he also drew out a token, and asked me—whether I could purchase it? But I having

🜍 Philosoph: nothing else left but my Salt, presented it to—

Tessera empta Sale— } him, which he thankfully accepted. Upon—this token again stood only two Letters namely;

Studio merentis Sal humor spon=so mittendus Sal mineralis Sal Menstrualis } S. M. Being now, just about to enter discourse with him, it began to ring in the Castle, where=upon the Porter counselled me to run apace, or else all the pains and labour I had hitherto—taken would serve to no purpose, for the Lights above began already to be extinguished; whereupon I dispatched with such haste, that I heeded not the porter, in such anguish was I, and truly it was but necessary for I could not

run—

run so fast but that the Virgin, after whom all the lights were put out, was at my heels, and I should never have found the way, had not she with her Torch afforded me some Light; I was moreover constrained to enter the very next to her, and the Gate was so suddenly clapt to, that a part of my Coat was locked out, which I verily was forced to leave behind me; for neither I nor they who stood ready without, and called at the Gate could prevail with the Porter to open it again, but he delivered the Keys to the Virgin, who tooke them with her into the Court. Mean time I again surveyed the Gate which now appeared so Rich, as the whole world could not equal it; just

Porta clauditur } congulation

Elixir

Pyramides } Ports }

Commiserate } unfortunate }

Promissum Autoris.

at tincture.

just by the Door were two Columns, on one of them stood a pleasant figure with this Inscription, ~ Congratulor. The other having its Countenance ~~and~~ vailed was sad, and beneath was written — Condoleo. In briefe the Inscriptions and figures thereon were so dark and mysterious, that the most dextrous man upon Earth could not have expounded them. But all these (if God permit) I shall ere long publish and explain. Under this Gate I was again to give my name, which was this last time written down in a little Vellum Booke, and imediately with the rest dispatched to the Lord Bridegroom. Here it was where I first received the true Guest token

token which was somewhat less then the former,
but yet much heavier, upon this stood these
Sum perfecta natura. } Letters, S. P. N. Besides this a new pair of
Salus per naturam. Sponsi praesentandi nuptiis. } shoes were given me, for the Floor of the Castle
was laid with pure shining marble; my old shoes
I was to give away to one of the poor (whom I would)
who sate in throngs, howbeit in very good
order under the Gate. I then bestowed them on
Comites Pueri. } an old man: after which two pages with as many
Torches conducted me into a little Room; there
they willed me to sit down on a Form, which I
did, but they sticking their Torches in two holes
made in the pavement, departed and left me
thus sitting alone. Soon after I heard a noise
but

but saw nothing, and it proved to be certain men
who stumbled in upon me; but since I could
see nothing, I was fain to suffer, and
attend what they would do with me; but
Balneatores. presently perceiving them to be Barbers, I intreat-
ed them not to justle me so, for I was content to do
what ever they desired, whereupon they quickly let
me go, and so one of them (whome I could not yet
Superfluities, Capillus detonsus asservatus. } see) fine and gently cut away the Hair round
about from the Crown of my head, but on my
Forehead, Ears, and Eyes he permitted my Ice gray
locks to hang. In this first encounter (I must
confesse) I was ready to despair, for inasmuch as
some of them shoved me so forceably, and I could
yet

yet see nothing, I could thinke no other but that
God for my curiosity had suffered me to miscarry.
Now these invisible Barbers carefully gathered
up the Hair which was cut off and carried it
Pueri bini. / away with them. After which the two Pages entred
again, and heartily laughed at me for being so
terrified. But they had scarce spoken a few
words with me, when again a little Bell began
to ring; which (as the pages informed me) was to
give notice for assembling; whereupon they willed
me to rise, and through many walks Doors and
Triclinium. Seekers. / winding stairs lighted me into a spacious Hall.
In this Room was a great multitude of Guests,
Emperors, Kings, Princes, and Lords, Noble and Ignoble
Rich-

Rich and Poor, and all sorts of people at which
I hugely marvelled, and thought to my selfe, ah
mistrust. / how grosse a fool hast thou been to ingage
upon this Journey with so much bitterness and
toil, when (behold) here are even those fellowes
whom thou well knowest, and yet had never
any reason to esteem. They are now all here, and
thou with all thy Prayers and supplications art
hardly got in at last. This and more the Divel
at that time injected, whom I notwithstanding
(as well as I could) directed to the issue. Mean-
time one or other of my acquaintance here and
there spake to me: Oh Brother Rosencreutz! art
thou here too; yea (my Brethren) replyed I, the
Grace

impiety. / the Grace of God hath helped me in also: at which they raised a mighty Laughter looking upon it as ridiculous that there should be need of God in so slight an-

Impietas hospitum non recta via ingressorum } occasion. Now having demanded each of them concerning his way, and found that most

violent & sophistick operations. } were forced to clamber over the Rocks, certain Trumpets (none which we yet saw) began to sound to the Table, whereupon they all seated them: selves, every one as he judged himselfe above the

humility. / Rest; so that for me and some other sorry fellows

Impudence advanced modesty neglected. } there was hardly a little Nook left at the lowermost Table. Presently the two pages entred, and one of them said Grace in so handsome, and excellent a manner as rejoyced the very heart in my body. Howbeit-

Quidam praeces negligunt. } Risty ridicula. } Howbeit, certain great S.r Johns made but little reckoning of them, but fleired & winked one at another, biting their Lips within their Hats, & using more the like unseemly gestures. After this

Comessatio. / meat was brought in, and albeit none could

Ministri invisibiles } be seen, yet every thing was so orderly mannaged, that it seemed to me as if every Guest had had his proper Attendant. Now my Artists having somewhat recruited themselves, and the Wine having a little removed shame from their hearts, they presently began to vaunt & brag-

Inebriatorum gloriatio vana } of their abilities: one would prove this, another that, and comonly the most sorry Idiots made the loudest noise. Ah when I call to mind-

what

what preternatural and impossible enterprises I then heard, I am still ready to vomit at it. In fine they never kept in their order, but when ever one

cheat.

Rascal here, another there, could insinuate himselfe in between the Nobles; then pretended they the finishing of such adventures as neither Sampson, nor yet Hercules with all their strength could ever have atcheived: This would discharge Atlas of his burthen; the other would again draw forth the three headed Cerberus out of Hell. In brief, every man had his own prate; and yet the great Lords were so simple that they believed their pretences, and the Rogues so audacious, that altho-

catcht in his roguery.

one or other of them was here and there rapped

over

over the fingers with a knife, yet they flinched not at it; but when any one perchance had filched a Gold Chain, then would all hazard for the

boasting Impostors.

like. I saw one who heard the rustling of the Heavens: The second could see Plato's Ideas. A third could number Democritus's Atoms. There were also not a few pretenders to the perpetual motion. Many a one (in my opinion) had good understanding but assumed too to much to himselfe to his owne destruction. Lastly, there was one also who would needs out of hand perswade us that he saw the Servitors who attended, and would still have pursued his

Ministri Invisibiles.

contention, had not one of those Invisible waiters

reached

reached him so handsome a cuff upon his lying muzzle; that not only he but many who were by him, became as mute as mice. But it best of all pleased me, that all those, of whome I had any esteem were very quiet in their business, and made no loud outcry of it, but acknowledged themselves to be misunderstanding men to whome the mysteries of Nature were too high, and they themselves much too small. In this Tumult I had almost cursed the day wherein I came hither; for I could not but with anguish behold that those lewd vain people were above at the Board but I in so sorry a place could not, however rest in quiet, one of those Rascals scornfully reproaching me for a motly Fool.

modestia proborum hominum.

Impatience.

Scorned by ye ignorant.

Now

Now I thought not that there was yet one Gate behinde through which we must pass, but imagined I was during the whole Wedding, to continue in this scorn contempt and indignity, which yet I had at no time deserved, either of the Lord Bridegroom or the Bride; And therefore (in my opinion) he should have done well to have sought out some other Fool to his Wedding then me. Behold to such impatience doth the Iniquity of this world reduce simple hearts. But this really was one part of my lameness, whereof as, is before mentioned, I dreamed. And truely this clamor the longer it lasted, the more it increased. For there were already those who boasted of false and imaginary Visions,

Impatientia ex iniquitate hominum.

and

& would perswade us of palpably lying Dreams.

Assessor modestus } Now there sate by me a very fine quiet Man, who oftentimes discoursed of excellent matters, at length he said Behold my Brother, if any one should now come who were willing to instruct these blockish people in the right way, would he be heard? No, verily, replyed I. The world, said he is now resolved (whatever comes on it)

Mundus vult decipi: } to be cheated and cannot abide to give eare to those who intend its good. Seest thou also that same Cockscomb with what whimsical figures and foolish Conceits he allures others to him. There one makes Mouthes at the people with unheard of Mysterious Words. Yet beleive

beleive me in this, the time is now coming when those shamefull Vizards shall be plucked off, and all the World shall know what Vagabond Impostors were concealed behinde them, then perhaps that will be valued which at present is not esteemed.

Whilst he was thus speaking, and the Clamour the longer it lasted, the worse it was, all on a sudden there began in the Hall such

musica. / excellent and stately Musick as all the days of my life I never heard the like; whereupon every one held his peace, & attended what would become of it: Now there were in this Musick all sorts of stringed Instruments

Instruments imaginable, which sounded together in such harmony, that I forgot my selfe and sate so unmovably, that those that sate by me were amazed at me, and this lasted nere halfe an houre, wherein none of us spoke one word, For as soon as ever anyone was about to open his mouth he got an unexpected blow, neither knew he from whence it came: Methought since we were not permitted to see the Musitians, I should have been glad to view only all the Instruments they made use of. After halfe an hour this Musick ceased unexpectedly, and we could neither see nor heare any thing further. Presently

Lover of Musick and harmony.

Mulcta non attendentium.

Presently after before the Door of the Hall began a great noise sounding and beating of Trumpets, Shams and Kettle Drums, also Master like, as if the Emperour of Rome had been entring: whereupon the Door opened of it selfe and then the noise of the Trumpets was so loud that we were hardly able to endure it. Mean while (to my thinking) many thousands small Tapers) came into the hall, all which of themselves marched in so very exact an order, as allogether amazed us, till at last the two forementioned Pages with bright Torches, lighting in a most beautifull Virgin, all drawn on a gloriously gilded Triumphant selfe

Facula ad lectum.

Lights of reason.

Virgo Lucifera The Lady Chamberlain or Controller.

selfe moving Throne entred the Hall. It seemed to me she was the very same who before on the way kindled, and put out the Lights, and that these her Attendants were the very same whome she formerly placed at the Trees. She was not now as before in

albedo./ Skye-colour, but arrayed in a snow white glittering Robe, which sparkled of pure Gold, and cast such a lustre that we durst not steadily behold it. Both the Pages were after the same manner habited (albeit somewhat more slightly) as soon as they were come into the middle of the Hall, and were descended from the Throne, all the small Tapers made obeisance before her: Whereupon we all stood up from our Benches, yet

yet every one staid in his own place. Now she having to us, and we again to her, showed all respect and Reverence in a most pleasant Tone she began thus to speake:

Salutatoria Hospitum

♀ Philosoph: The King my Lord most gracious,
Who now's not very far from us
As also his most lovely Bride,

☿ Philosoph: To him in troth and honour ti'd;
Already with great Joy indu'd,
Have your arrival hither view'd:
And do to every one, and all
Promise their Grace in Special;
And from their very hearts desire,
You

You may it at this time acquire;

That so their future Nuptial Joy

May mixed be with none annoy.

Hereupon with all her small Tapers she again courteously bowed and presently after began thus —

Propositio Actionis } In th' Invitation writ, you know

That no man called was hereto

Who of Gods rarest Gifts good store

Had not received long before,

Adorned with all requisits,

As in such cases it befits,

How though they cannot well conceit

That any mans so desperate,

Under Conditions so hard,

Here to intrude without regard;

Unlesse he have been first of all,

Prepared for this Nuptial;

And therefore in good hopes do dwell

That with all you it will be well:

Yet men are grown so bold, and rude;

Not weighing their ineptitude,

As still to thrust themselves in place

Whereto none of them called was:

No Cocks-Comb here himselfe may sell,

No Rascall in with others steal;

For they resolve without all let

A Wedding pure to celebrate.

So then —

Probatio Artificum.

So then the Artists for to weigh,
Scales shall be fixt th'ensuing day;
Whereby each one may lightly finde
What he hath left at home behind.

Examination of the Candidates.

If here be any of that Rout
Who have good cause themselves to doubt,
Let him pack quickly hence aside;
For that in case he longer bide,
Of grace forelorn, & quite undone
Betimes he must the Gantlet runn:
If any now his Conscience gall
He shall to night be left in th' Hall
And be again releas't by morn,
Yet so he hither ne'er returne.

If—

If any man have confidence,
He with his waiter may go hence,
Who shall him to his Chamber light
Where he may rest in peace to night,
And there with praise await ye Scale
Or else his sleep may chance to faile.
The others here may take it well,
For who aim's bove whats possible,
'Twere better much he hence had past
But of you all wee'l hope the best.

As soon as she had done speaking this, she again made reverence and sprung cheerfully into her Throne; after which the Trumpets began again to sound, which yet was not of-force to

take from many their grievous sighs
so they again conducted her invisibly
away, but the most part of the small
Tapers remained in the Room, and
still one of them accompanied each
of us. In such perturbation tis
not well possible to express what
pensive Thoughts & gestures were
amongst us. Yet the most part resolved
to await the Scale, and in case things
sorted not well, to depart (as they hoped)
in peace. I had soon cast up my reckoning Autor humiliat se.
and being my Conscience convicted me of all
Ignorance and unworthiness I purposed to
stay

stay with the rest in the Hall, and choose
much rather to content my selfe with
the Meal I had already taken, then to
run the Risco of a future repulse.
Now after that every one by his small
Taper had severally been conducted into
a Chamber (each as I since understood into a
peculiar one) There staid nine of us &
amongst the rest he also, who discoursed
with me before at the Table. But
although our small Tapers left us not
yet soon after within an hours time;
one of the forementioned pages came in
and bringing a great bundle of Cords
with

with him, first demanded of vs whether we had concluded to stay there; which when we had with sighs affirmed, he bound each of vs in a severall place and so went away with our small Tapers, and left vs poor wretches in darkness. Then first began some to perceive the eminent danger, and I my selfe could not refrain tears. For although we were not forbidden to speak; yet Anguish and affliction suffered none of vs to utter one word. For the Cords were so wonderfully made yet none could cut them, much less get them off his feet: yet this comforted me, that still the future gain of many

Denotatio tristis

a one who had not now betaken himselfe to rest, would prove very little to his Satisfaction. But we by one only Nights Pennance might expiate all our presumption: till at length in my sorrowfull thoughts I fell asleep; during which I had a Dream; Now although there be no great matter in it, yet I esteeme it not impertinent to recount it: Methought I was upon an high Mountain, and saw before me a large great Valley, in this Valley In this Valley were gathered together an unspeakable multitude of people each of which had at his head a thread by which he was

Somnium Typicum

What will be the issue of the probatory Exam. Hee climbs high hath a great fall

hanging up towards Heaven, now one hung high another low, some stood even [humble] quite upon the earth. But in the air there flew up and down an antient man who had in hand a pair of sheers where with here he cuts one's, and there another's thread. Now he that was nigh the Earth was so much the readier, and fell without noise; but when it hapned to one of [presumptuous] the high ones, he fell so that the Earth quaked. To some it came to passe that [presumption so abated] their threads was so stretched, that they came to the Earth before the thread was cut.

I tooke pleasure in this tumbling, & it joyed me at the heart, when he that had over exalted himselfe in the air, of his Wedding, got so shamfull a fall, that it carried even some of his Neighbours along with him. In like manner it also rejoyced me, that he who had all [humble] this while kept himselfe near the earth

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could come down so safe and gently that even his next men perceived it not. But being now in my highest fit [Expergefac:] of Jollity, I was unawares jogged by one of my fellow Captives, upon which I was awaked and was very much discontented with him; Howbeit I considered my dream and

and recounted it to my brother, who lay by me on the other side; who was not dissatisfied with it, but hoped, some Comfort might thereby be pretended. In such discourse we spent the remaining part of the night, and with longing expected the Day.

The Third Day

Now as soon as the lovely day was broken, and the bright Sun, having raised himselfe above the Hills, had again betaken himselfe in the high Heaven, to his appointed Office; My good Champions began to

to rise out of their beds, and leisurely to make themselves ready unto the Inquisition, whereupon one after another, they came again into the Hall and giving us a good morrow, demanded how we had slept to night; and having espied our Bonds, there were some that reproved us for being so cowardly, and that we had not (much rather) as they, hazarded upon all adventures. Howbeit some of them whose Hearts still smote them made no loud cry of the buisiness. We excused our Selves with our ignorance, hoping we should now soon be set at liberty, and learn wit by this disgrace? that they on the contrary had not yet alltogether escaped

Colloquium Surgentium

escaped, and perhaps their greatest danger was still to be expected: At length each one being

Cantus. / again assembled, The Trumpets began now again to sound and the Kettle Drums to beat as formerly, and we then imagined no other but that the Bridegroom was ready to present himselfe; which neverthelesse ~~who~~ was a huge mistake. For it was again the Yesterday's Virgin, who had arrayed

Virgo Lucifera The Lady Chamberlain or Controuler } her selfe all in red Velvet, and girded her selfe with a white Scarfe. Upon her Head she had a green Wreath of Laurel, which hugely became her. Her train was now no more of small of Tapers but consisted of two hundred Men in Harnis, who were

multiplicati / were all (like her) cloathed in red and white

Now as soon as they were alighted from the Throne, she comes streight to us prisoners, and after she had Saluted us she said in few words; That some of you have been sensible of your wretched condition is hugely pleasing to my most mighty Lord, and he is also resolved you shall

Solatur humiles. } fare the better for it; And having espied me in my Habit, she laughed and spake; good lack! haste thou also submitted to the yoke; I imagined thou wouldest have made thy selfe very smug with which words she caused my eyes to run over after which comanded we should be unbound, and coupled together and placed in a

in a station where we might well behold the Scales. For said she, it may yet fare better, then with the presumptious, who yet stands here at Liberty.

libra aurea. | Meane time the Scales which were intirely of Gold were hung up in the midst of the Hall; There was also a little Table covered with red Velvet, and seven weights placed thereon First of all stood

7. pondera
7 Vertues. } a pretty great one, next foure little ones; lastly two great ones severally; And these Weights in proportion to their bulke were so heavy that no man can beleive or comprehend it: But each of the

Satellites. harnised men had together with a naked sword a strong rope; these she distributed according to the Number of weights into seven bands, and out of every band

every band chose one for their proper weight; and then again sprang up into her high Throne Now as soon as she had made her reverence, with a very shril Tone she began thus to speake:

Who into a Painters room does go.
And nothing does of painting know,
Yet does in prating thereof, pride it;
Shall be of all the world derided.
Who into the Artists order goes;
And thereunto was never chose
Yet with pretence of skill does pride it;
Shall be of all the World derided.
Who at a Wedding does appeare,
And yet was neve intended there;
yet

~~And~~ Yet does in coming highly pride it;
Shall be of all the world derided.
Who now into this Scale ascends,
The Weights not proving his fast Friends,
And that it bounces so does ride it
Shall be of all the World derided.

Ponderantur Artifices. } As soon as the Virgin had done speaking, one of the pages comanded each one to place himselfe according to his order, and one after another to step in:

1. Cæsar. } which one of the Emperors made no scruple of, but first of all bowed himselfe a little towards the Virgin, and afterwards in all his stately attire went up: whereupon each Captain laid in his weight; which (to the wonder of all) he stood

stood out. But the last was too heavy for him so that forth he must; and that with such anguish that (as it seemed to me) the Virgin her selfe had pitty on him, who also beckned to her people to hold their peace, yet was the good Emperour bound and delivered over to the Sixth band.

2. Cæsar. } Next him again came forth another Emperour, who stept hautily into the Scale, and having a great thick booke under

Dan. 5 } his Gowne, he imagined not to fail; but being scarce able to abide the third Weight, and being unmercifully flung down, and his Book in that affrightment slipping from him, all the Soldiors began to Laugh, and he was delivered up bound to the third

3. alij Cæsares } band. Thus it went also with some others of the Emperours, who were all shamefully laughed at & captived.

4. Cæsar probatissimus } After these comes forth a little short man with a curld brown Beard an Emperour too, who after the usual reverence got up also and held out so steadfastly, that methought, had there been more weights ready, he would have outstood them; To whome the Virgin immediately arose, and bowed before him, causing him to put on a Gown of red Velvet, and at last reached him a branch of Laurell, having good store of them upon her Throne, upon the steps whereof she willed him to sit down. Now how, after him it fared with the rest of the

Emperours, Kings and Lords, would be too long to recount; but I cannot leave unmentioned, y^t few of those great personages held out. Howbeit sundry eminent Vertues (beyond my hopes) were found in many. One could stand out this, the second another, some two, some three, four or five, but few could attain to the just perfection; but every one who failed, was miserably laughed at by the bands.

After the Inquisition had also passed over the Gentry, the learned and the unlearned, & the rest, and in each condition perhaps one, it may be, two, but for the most part none, was found perfect, it came at length to those honest Gentlemen

Proba falsariorum } Gentlemen, the Vagabond Cheaters, and rascally Lapidem Spitalauficum makers, who were set upon the Scale with such Scorn, that I my selfe for all my Greif was ready to burst my belly with laughing, neither could the very prisoners themselves refrain. For the most part could not abide that severe triall, but with whips and scourges were jerked out of the Scales; and led to the other prisoners, yet to a suitable band. Thus of so great a throng so few remained, that I am ashamed to discover their Number.

Nobiles nihilominus ornantur. } Howbeit there were Persons of quality also amongst them, who notwithstanding were (like the rest) honoured with velvet Robes and wreaths

wreaths of Laurell.

The Inquisition being compleatly finished, and none but we poor coupled hounds standing aside; at length, one of the Captains stepped forth, and ~~stepped~~ said Gratious Madam, if it please your Lady ship let these poor men, who acknowledged their misunderstanding, be set upon the Scale also without their incurring any danger of penalty, and only for recreation's sake; if perchance any thing that is right may be found amongst them.

Proba Humilium }

diffidence. In the first place I was in great perplexity for in my anguish this was my only comfort, that I was not to stand in such ignominy, or to be lashed

lashed out of the Scale. For I nothing doubted but that many of the Prisoners wished that they had stayed ten nights with us in the Hall. Yet since the Virgin consented, so it must be; and we being untied were one after another set up: Now although the most part miscarried, yet they were neither laughed at, nor scourged, but peaceably placed on one side.

Socius autoris. } My Companion was the fifth, who held out bravely, whereupon all, but especially the Captain who made the request for us, applauded him, and the Virgin shewed him the usuall respect. After him again two more were dispatched in an instant. But I

Autor 8.us } was the Eight; Now as soon as (with trembling)

I stepped

I stepped up, my Companion who already sat by in his Velvet, looked friendly upon me, and the Virgin her selfe smiled a little. But for as much as I out stayed all the weights, the Virgin comanded them to draw me up by force, whereupon three men hung on the other side of the Beam, and yet could nothing prevail. Whereupon one of the Pages imediately stood up, and cryed out exceeding loud THAT's

That's he. / HE; upon which the other replyed, Then let him gain his Liberty, which the Virgin accorded; and being received with due Ceremonies, the

Probatissimus. / choice was given me to release one of the Captives, whosoever I pleased; whereupon I made no longer

deliberation

Liberat. 1. Cæsarem } but elected the first Emperour whome I had long-
pittied, who was imediately set free, and with all-
respect seated amongst us. Now the last being set
up, and the Weights proving too heavy for him, in
Autor rosam suam donat virgini. } this mean while the Virgin espied my Roses, wch-
I had taken out of my hat into my hands, and-
thereupon presently by her Page graciously-
requested them of me which I readily sent her.-
Hora 10. Actus. 1. } And so this first Act was finished about 10 in-
the forenoon. Whereupon the Trumpets began
to sound again, which neverthelesse we could not
as yet see. Mean time the Bands were to step
aside with their Prisoners, and expect the Judgment.
after which a Councell of the Seven Captains and-
us-

us was set, and the businesse was propounded by-
the Virgin as President, how the Prisoners were
to be dealt with.
Judicium de reprobatis } The first opinion was, That they should all be
put to death, yet one more severely then another;
votum 1m / namely those who had presumptuously intruded
themselves contrary to the expresse conditions;
others would have them kept close Prisoners. Both
votum 2m which pleased neither the President nor me:
At length by one of the Emperors (the same whom
I had freed) my Companion and myselfe-
the affair was brought to this point; That first
3. of all the principall Lords should with a befitting
respect be led out of the Castle; others might
be-

be carried, out somewhat more scornfully. &

Punishments due to Cheaters. Those should be stripped, and caused to run out naked. The fourth with Rods, whips, or dogs, should be hunted out. Those who the day before willingly surrendred themselves, might be suffered to depart without any blame. And last of all those presumptuous ones, and they who behaved themselves so unseemly at Dinner the Day before, should be punished in body and life according to each mans demerit. This opinion pleased the Virgin well, and obtained the upper hand. There was moreover another Dinner vouchsafed them, which they were soon acquainted with. But the Execution was deferred till 12 at noon.

noon. Herewith the Senate arose; and the Virgin also, together with her attendants returned to her usual quarter. ~~But the Execution was deferred till twelve at noon, Herewith the Senate arose, and the Virgin also together with her attendant returned to her usuall quarter.~~ But the uppermost Table in the Room was allotted to us, they requesting us to take it in good part till the business were fully dispatched. And then we should be conducted to the Lord Bride-groom, and the Bride; with which we were at present well content. Meane time the prisoners were again

Prandium. brought into the Hall and each man seated according to his quality; they were likewise enjoined

enjoyned to behave themselves, somewhat more civilly then they had done the day before, which yet they needed not to have been admonished, for without this they had already put up their pipes. And this I can boldly say, not with flattery, but in the love of truth; that comonly those persons who were of the highest rank, best understood how to behave themselves in so unexpected a misfortune. Their Treatment was but indifferent, yet with respect neither yet could they see their Attendants

Ministri invisibiles visibiles.

but to us they were visible, whereat I was exceeding joyfull: Now although Fortune had exalted us yet we tooke not upon us more then the rest, advising them to be of good cheer, the event would not be so ill

Now although they would gladly have understood the sentence of us, yet we were so deeply obliged that none durst open his mouth about it. Nevertheless we comforted them as well as we could, drinking with them to try if the wine might make them any thing cheerfuller.

Secrecy.

Proborum exaltatio.

Our Table was covered with red velvet, beset with drinking Cups of pure silver and Gold, which the rest could not behold without amazement and very great anguish. But ere we had seated our selves, in came the two pages, presenting every one in the Bridegrooms behalfe, the Golden Fleece, with a flying Lyon

Remuneratio a Sponso.

Lyon requesting us to weare them at the Table, and as became us to observe the Reputation and Dignity of the Order, which his Majesty had now vouchsafed us, and should suddenly be ratified with suitable Ceremonies. This we received with profoundest submission, promising obediently to performe whatsoever his Majesty should please. Besides these, the noble Page had a Scheduole; wherein we were set down in order. And for my part I should not otherwise be desirous to conceale my place; if perchance it might not be interpreted to Pride in me, which yet is expressely against the fourth weight. Now because our entertainment

Autori denegatur communicatio erga reprobos.

because against ye vertues of secrecy.

entertainment was exceeding stately, we demanded one of the pages, whether we might not have leave to send some choice bit to our Friends and Acquaintance, who making no difficulty of it every one sent plentifully to his acquaintance by the waiters howbeit they saw none of them; and forasmuch as they knew not whence it came, I was my selfe desirous to carry somewhat to one of them, but as soon as I was risen, one of the Waiters was presently at my heels Elbow, saying, He desired me to take friendly warning, for in case one of the pages had seen it, it would have come to the Kings eare, who would certainly have taken it amiss

amiss of me; but since none had observed it but himselfe, he purposed not to betray me; but that I ought for the time to come to have better regard to the dignity of the order: with which words the servant did really so astonish me that for a long time after I scarce moved upon my seat, yet I returned him thanks for his faithfull warning as well as in haste and affrightment I was able.

Soon after the Drums began to beat again, to which we were already accustomed: For

Virgo Lucifera the Lady Chamberlain or Controuler.

we well knew it was the Virgin, wherefore we prepared our selves to receive her, who was now coming in with her usuall Train upon her high Seat, one of the Pages bearing before her a very

a very tall Goblet of Gold. And the other a Patent in Parchment: Being now after a marvellous artificial manner alighted from the Seat, she takes the Goblet from the Page, and

Calix obambulans.

presents the same in the Kings behalfe, saying, That it was brought us from his Majesty, and that in honour of him we should cause it to go round. Upon the Cover of this Goblet stood FORTUNE curiously cast in Gold, who had in her hand a red flying Ensigne, for which cause I drank somewhat the more sadly, as having been but too well acquainted with Fortunes waywardness.

Ornatus Virginis.

But the Virgin as well as we, was adorned with the Golden Fleece and Lyon, whence I observed that

that perhaps she was the president of the order
Wherefore we demanded of her how the Order
might be named? She answered that it was not
yet seasonable to discover it, till the affair with
the prisoners were dispatched. And therefore
their eyes were still held; and what had hitherto
hapned to us, was to them only for an Offence and
scandal, although it were to be accounted as
nothing, in regard of the honour that attended
us. Hereupon she began to distinguish the
Reprobi dividuntur } Patent which the other page held into two
different parts, out of which about thus much
was read before the first Company.

Accusatio unius partis. } That they should confess that they had too
lightly given credit to false fictitious Books,
had assumed too much to themselves, and so
came into this Castle, albeit they were never
invited into it; and perhaps the most part
had presented themselves with design to
make their Markets here; and afterward
Affectibus mundanis. } to live in the greater Pride and Lordlinesse;
And thus one had seduced another, & plunged
him into this disgrace and ignominy, wherefore
they were deservedly to be soundly punished.

Which they with great humility readily
acknowledged, and gave their hands upon it.
After which a severe check was given to the
rest much after this purpose.

That

Alterius partis. } That they very well knew, and were in their conscience convinced that they had forged false fictitious Books, had befooled others, and cheated them, and thereby had diminished Royal dignity amongst all. They knew in like manner what ungodly deceitfull Figures they had made use of, in so much as they spared not even the Divine Trinity, but accustomed to cheat people all the Country over. It was also now as clear as Day with what practices they had indeavoured to ensnare the true Guests, and introduce the ignorant: in like manner, that it was manifest to all the world that they wallowed in open Whoredome Adultery, Gluttony and other Uncleannesses: All which was against the express Orders of our Kingdoms. In brief they knew they had disparaged Kingly Majesty, even amongst the comon sort, and therefore they should confess themselves to be manifest convicted, Vagabond Cheaters, Knaves and Rascalls whereby they deserved to be cashiered from the company of civil people and severely to be punished.

Confessio invita. } The good Artists were loath to come to this Confession, but in as much as not only the Virgin her selfe threatned and sware their Death, but the other party also vehement=ly raged at them, and unanimously cryed out

out, that they had most wickedly seduced them
out of the Light: they at length, to prevent a
huge missfortune, confessed the same with
with dolour, and yet withall alledged that
what had herein happened was not to be
animadverted upon them in the worst sense.
Excusatio./ For in as much as the Lords were absolutely
resolved to get into the Castle, and had
promised great Sums of money to that
effect, each one had used all Craft to seize
upon something, and so things were brought
to that passe, as was now manifest before
their Eyes. But that it succeeded not,
" They in their opinion had deserved
no

" no more then the Lords themselves; As
" who should have had so much understanding
" as to consider that in case any one had
" been sure of getting in, he would not, in
" so great Peril, for the sake of a slight
" gain, have clambered over the wall with
them./ Their Books also sold so mightily;
that whoever had no other mean to maintain
himselfe was fain to engage in such a Cousenage.
They hoped moreover, that if a right Judgment
were made, they should be found no way to
have miscarried, as having behaved themselves
towards the Lords, as became Servants, upon
Refutatio./ their earnest entreaty. But Answer was
made them

them that his Royall Majesty had determined
to punish all and every man, albeit one more
severely then another. For although what had
been alledged by them was partly true, and
therefore the Lords should not wholly be indulged,
yet they had good reason to prepare themselves
for Death, who had so presumptuously obtruded
themselves, and perhaps seduced the more
ignorant against their will; As likewise
they who with false Books had violated
Royal Majesty, as the same might be evinced
out of their very writings and Books.

Dolor de sententia. Hereupon many began most pitteously to lament
cry weep, intreat, and prostrate themselves, all
which

which notwithstanding could avail them nothing,
and I much marvelled how the Virgin could
compassion./ be so resolute; when yet their misery caused
our Eyes to run over, and moved our Compas-
=sion (although the most part of them had
procured us much trouble and vexation)
For she presently dispatched her Page; who
brought with him all the Curiassiers which
had this day been appointed at the Scales,
who were comanded each of them to take his
own to him, and in an orderly Procession, so
Executio Sententiarum. as still each Curiassier should go with one of
the prisoners, to conduct them into her great
Garden. At which time each one so exactly
recognised

recognised his own man, that I marvelled at it: —
Leave also was likewise given to my Yesterday —
Compassions to go out into the Garden unbound,
and to be present at the Execution of the sentence.

Spectatores./ Now as soon as every man was come forth,
The Virgin mounted up into her High Throne,
requesting us to sit down upon the Steps, and
to appear at the Judgment, which we refused. —
not, but left all standing upon the Table (except
the Goblet which the Virgin committed to the Pages-
keeping) and went forth in our Robes upon
the Throne, which of it selfe moved so gently
as if we had passed in the Air, till in this —
manner we came into the Garden where we —
arose —

Hortus./ arose altogether. This Garden was not
extraordinary curious only it pleased me yt
the Trees were planted in so good order. Besides
there ran in it a most costly Fountain, adorned
with wonderfull Figures and Inscriptions, &
strange Characters whereof you shall have an
Account with their Explanation. In this Garden
was raised a wooden Scaffold, hung about with
figured Coverlets which were curiously painted.
Now there were four Galleries made one over —
another, the first was more glorious then any
of the rest, and therefore covered with a white
Taffata Curtain; so that at that time we —
could not perceive who was behind it. The —

The second was empty and uncovered. Again the
two last were covered with red & blew Taffata:
Now as soon as we were come to the Scaffold, —
The Virgin bowed her self down to the ~~[illegible]~~ —
ground at which we were mightily terrified: For
we might easily guess that the King and Queen
must not be far off; Now we also having —
duely performed our Reverence. The Virgin —
led us up by the winding stairs into the second
Gallery, where she placed her selfe uppermost,
and us in our former Order. ~~But~~ how the —

Gratitudo Cæsaris erga liberatorem.

Emperour whom I had released, behaved him-
selfe towards me, both at this time, as also before
at the Table, I cannot without slaunder of
wicked Tongues well relate. For he might well
imagine in what Anguish and Sollicitude he now
should have been, in case he were at present
to attend the Judgment with such ignominy, &

Præcomissa.

that only through me he had now attained —
such Dignity and Worthinesse. Mean time

Fama.

the Virgin who first of all brought me the
Invitation, and whom hitherto I had never —
~~yet~~ since soon stepped in; First she gave one
blast upon her Trumpet, and then with —
a very loud voice declared the sentence in
this manner. —

Oratio ad judicandos.

"The Kings Majesty my most gracious Lord —
could from his heart wish that all and every
one

one here Assembled, had upon his Majesties
Invitation presented themselves so qualified
as that they might (to his honour) with
greatest frequency have adorned this his
appointed Nuptials and joyfull Feast.
But since it hath otherwise pleased Almighty
God, his Majesty hath not whereat to Murmur
but must be forced contrary to his own
Inclination, to abide by the ancient and
laudable Constitutions of this Kingdome
But now, that his Majesty's innate Clemency
may be celebrated over all the world, he
hath thus far absolutely dealt with his Council,
and Estates that the usual Sentence shall be
considerably

Sententia Magnatum

considerably lenified. So that in the first
place he is willing to vouchsafe to the Lords and
Potentates, not only their Lives intirely, but also
freely and frankly to dismiss them; friendly
and courteously intreating your Lordships
not at all to take it in evil part that you cannot
be present at his Majesties Feast of Honour;
but to remember that there is notwithstanding
more imposed upon your Lordships by God
Almighty (who in the distribution of his
Gifts hath an incomprehensible Consideration)
then you can duely and easily sustain.
Neither is your Reputation hereby prejudiced,
although you be rejected by this our Order,
since

since we cannot at once all of vs do all things.
But for as much as your Lordships have been seduced by base rascals, it shall not on our part passe unrevenged. And furthermore his Majesty resolveth shortly to comunicate with your Lordships a Catalogue of Herreticks or Index Expurgatorius that you may henceforward be able with better Judgment discerne between the good and the Evil. And because his Majesty ere long also purposeth to rumage his Library and offer up the seductive Writings to Vulcan he friendly, humbly and courteously intreats every one of your Lordships to put the same in Execution with your own, whereby it is to be hoped

hoped that all evil and mischeif may for the time to come be remedied. And you are withall to be admonished, never henceforth so inconsiderately to covet an Entrance hither, least the former excuse of Seducers be taken from you, and you fall into Disgrace and Contempt with all men. In fine for as much as the Estates of the Land have still somewhat to demand of your Lordships, his Majesty hopes that no man will think much to redeeme himselfe with a Chain or what else he hath about him, and so in friendly manner to depart from vs and through our safe conduct to betake himselfe home again.

The others

Sententia 2. } The others who stood not at the first, third, and fourth Weight, his Majesty will not so lightly dismiss. But that they also may now experience his Majesty's gentleness, it is his comand, to strip them stark naked and so send them forth.

3. Those who in the second and fifth weight were found too light shall besides Stripping shall be noted with one, two, or more Brand marks, according as each one was lighter or heavier.

4. They who were drawn up by the sixth or seventh, and not by the rest shall be some what more graciously dealt withall and so forward. For unto every Combination there was a certain punishment ordained which were here too long to recount:

5. They who yesterday seperated themselves freely of their owne accord shall go out at Liberty without any blame.

6. Finally, the convicted Vagabond Cheaters who could move up none of the Weights shall as occasion serves be punished in body and Life, with the Sword, Halter water and rods. And such Execution of Judgment shall be inviolably observed for an Example unto others.

Herewith our Virgin broke her Wand, and

and the other who read the Sentence blowed her Trumpet and stepped with most profound

Finis habiti judicij

Reverence towards those who stood behinde the Curtain. But by the way Observe the

Sum̄a ponderatorū 7.21.35.35 21.7.1.130. 125.

Number of our Prisoners; of whom those who weighed one were seven; those who weighed two were twenty one, they who three, thirty five, they who ~~five~~ four 35; those who five, twenty one; those who six, seven; but he that came to the seventh, and yet could not well raise it, He was only one, and indeed the same whom I released. Besides, of them who wholly failed there were many. But of those who drew all the weights from the ground, but few. And those as they

...ritatis ...odi.

they stood severally before us, so I diligently numbered and noted them down in my Table Book; and it is very admirable that amongst all those who weighed any thing, none was equal to another. For although amongst those who weighed three, there were thirty five; yet one of them weighed the first, second and third, another the third, fourth and fifth, a third, the fifth, sixth and seventh, and so on. It is likewise very wonderfull that amongst one hundred twenty six who weighed any thing, none was equal to another; And I would very willingly name them all with each mans weight were it not as yet forbidden me, But hereafter I shall

at large set it forth with the Interpretation.

Reorum moras. Now this Judgment being read over, the Lords in the first place were well satisfied, because in such severity they durst not looke for a mild Sentence. For which cause they gave more then they were desired, and each one redeemed himselfe with Chains, Jewells, Gold, Monies and other things, as much as they had about them, and with reverence tooke their leave. Now although

Ministrorum mores. the Kings Servants were forbidden to jear any at his going away yet some unlucky Birds could not hold laughing, and certainly it was sufficiently ridiculous to see them pack away with such speed, without once looking behind them.

Some

Some desired that the Catalogue, I mentioned might with the first be dispatched after them, and then they would take such order with their Bookes as should be pleasing to his Majesty; which was again assured.

At the Door was given to each of them out

Haustus oblivionis. of a Cup a Draught of Forgetfulness, that so he might have no further memory of misfortune.

After these the Voluntiers departed, who because of their Ingenuity were suffered to pass, but yet so as never to return again in the same fashion; But if to them (as likewise to the others) any thing further were revealed

then

then they should be welcome Guests.

Damnati. Mean while others were stripping, in which also ~~others~~ was an inequality (according to each mans demerit) was observ'd. Some were sent away naked without other hurt. Others were driven out with small Bells. Some were Scourged forth. In brief the punishments were so various, that I am not able to recount them all. In the end it came to the last also with whom somewhat a longer time was spent, for whilst some were hanging, some beheading, some forced to leap into the water, and the rest otherwise dispatching, much time was consumed. Verily at this Execution my eyes ran over, not indeed in regard of the punishment, which they otherwise for their impudence well deserved but in contemplation of humane blindness, in that we are continually busying our selves in that which ever since the first Fall hath been hitherto sealed up to us.

Commiserationis expositio.

Thus the Garden which so lately was quite full was soon emptied; so that besides the Souldiers there was not a man left. Now as soon as this was done, and silence had been kept for the space of five minuts; There came forward a beautifull snow white Unicorne with a golden coller (having in it certain Letters) about

Entertainment at night.

Unicorna.

about his neck: In the same place he bowed
himselfe down upon both his forefeet, as if
♀ Leo. hereby he had shown honour to the Lyon,
who stood so imoveably upon the fountain,
that I took him to be of stone or brass, who
⊖ Macharaz } immediately took the naked Sword which he
bare in his Paw, and brake it in the middle in
two, the pieces whereof to my thinking sunk
☿. into the ~~water~~ Fountain: after which he so
Columba °° long roared, untill a white Dove brought a
branch of Olive in her Bill, which the Lyon
devoured in an instant, and so was quieted.
And so the Unicorne returned to his place
with joy. Hereupon our Virgin lead us down
again

Discessus ab hoc actu. } again by the winding stairs from the Scaffold,
and so we again made our reverence towards
the Curtain. We were to wash our hands and
heads in the Fountain, and there a little
while to wait in our order, till the King
through a certain secret Gallery were again
returned into his Hall, and then we also
with choice Musick, Pomp, State & pleasant
discourse were conducted into our former
Lodging: and this was done, about four
in the afternoon. But that in the mean ~~time~~ while
the time might not seem too long to us, the
Virgin bestowed on each of us a noble page,
who were not only richly habited, but also
exceeding

exceeding learned, so that they could so aptly discourse upon all subjects, so that we had good reason to be ashamed of our selves.

Discessus Virginis Luciferae.

Those were comanded to lead us up and down the Castle (yet but into certain places) and if possible to shorten the time according to our desire: Mean time the Virgin took leave with this Consolation, that at supper she would be with us again, and after that celebrate the Ceremonies of the hanging up of the Weights, requesting that we would in patience wait till the next day, for on the morrow we must be presented to the King.

Hospitum noti in delectamentis

She being thus departed from us, each of us did what

what best pleased him. One part viewed the excellent paintings which they copied out for themselves, and considered also what the wonderfull Characters might signify. Others were fain to recruit themselves again with meat and drink.

Autor.

I indeed caused my Page to conduct me (together with my Companion) up and down the Castle ~~a kindred~~ ~~[illegible]~~ of which walk it will never repent me, as long as I have a day to live. For besides many other glorious Antiquities, the Royal Sepulcher was also showed me, by which I learned more then is extant in all Books. There in the same place stands also the glorious

glorious Phœnix. whereof I intend to write a peculiar Treatise, as also concerning the Lyon, Eagle, Griffon, Falcon and the like together with their Draughts and Inscriptions. It grieves me also for my other Consorts, that they neglected such pretious Treasures. And yet I cannot but think it was the special will of God it should be so.

I indeed reaped the most benefit by my Page; for according as each ones Genius lay, so he led his intrusted into the quarters and places which were pleasing to him.

Usus eorum quæ autor videt.

Now the Keys hereunto belonging were com:itted to my Page; and therefore this good Fortune hapned to me before the rest; For although

For although he invited others to come in, yet they imagining such Tombs to be only in the Church yard thought they should well enough get thither, when ever any thing was to be seen there. Neither shall these Monuments and Learned Antiquities which we copied & transcribed be concealed, being of admirable use to the Adept.

The other thing that was showed us two was the Noble Library as it was altogether before the Reformation. Of which (although it rejoyces my heart as often as I call it to minde) I shall shortly publish the Catalogue thereof. At the Entry of this famous ~~[illegible]~~ Library stands a great Book, the like whereof I never saw, in wch all

Bibliotheca.

all the Figures, Rooms, Portals, also all the Writings, Riddles, and the like to be seen in the whole Castle are delineated. Now although we have made some promise concerning this also, yet at present I must contain my selfe and first learn to know the World better. In every Book stands its Author painted; whereof (as I understood) many were to be burnt, that so even their memory may be blotted out from amongst the Righteous. Now having taken a full view hereof, and being scarce gotten forth, another Page came running to us, and having whispered something in our Pages ear, he delivered up the Keys to him, who imediately carryed them up the winding Stairs; But our Page was very much out

out of Countenance, and we setting hard upon him with Intreaties, He declared to us that the Kings Majesty would by no means permit that either of the two, namely the Library and Sepulchres should be seen by any man, and therefore he besought us as we tendered his Life to discover it to no man, he having already utterly denyed it: Whereupon both of us stood hovering between joy and fear, yet it continued in silence, and no man made further inquiry about it. Thus in both places we consumed three hours, which does not at all repent me. Now although it had already stricken seven yet nothing was hitherto given us to eat

eat

Howbeit our hunger was easy to be abated by constant Revivings, and I could be well content to fast all my life long with such entertainment. About this time the curious Fountains, Mines, and all kind of Art Shops, were also shown us, of which there was none but surpassed all our Arts, though they should all be melted into one Masse. All their Chambers were built in Semi-circles that so they might have before their eyes the costly Clock-work which was erected upon a fair Turret in the Center, and regulate themselves according to course of the Planets, which were to be seen on it in a glorious manner. And hence I could

Fastidium pulsum egregiis Spectaculis.

Officinarū constitutarū finis.

I could easily conjecture wherein our Artists failed, howbeit its none of my duty to inform them. At length I came into a spacious Room (shown indeed to the rest a great while before) in the middle whereof stood a Terrestrial Globe, whose Diameter contained thirty foot; albeit near half of it, except a little which was covered with the steps was let into the Earth. Two men might readily turn this Globe about with all its Furniture, so that more of it was never to be seen, but so much as was above the Horizon. Now although I could easily conceive that this was of some special use, yet could I not understand whereto those Ringlets of Gold

Globus terrenus.

of Gold (which were upon it in several places) served; at which my Page laughed, and advised me to view them more narrowly. In brief, I found there my Native country noted with Gold also; whereupon my Companion sought his and found that so too. Now for as much as the same hapned in like manner to the rest that stood by, The Page told us of a certain that it was yesterday declared to the Kings Majesty by their old Atlas (so is the Astronomer named) that all the gilded points did exactly answer to their native Countries, according as had been shown of each of them. And therefore he also, as soon as he perceived, that I undervalued my selfe, and that neverthelesse there stood a point upon

upon my native Country, moved one of the Captains to intreat for us, that we should be set upon ye Scale (without our Peril) at all adventures; Especially seing one of our Native Countries had a notable good marke: And truely it was not without cause, that He, the Page who had the greatest power of all the rest, was bestowed on me: For this I then returned him thanks, & imediately looked more dilligently upon my native Country and found moreover that besides the Ringlet, there were certain delicate streaks upon it, which neverthelesse I would not be thought to speake to my own praise or glory. I saw much more too upon this Globe then I am willing to discover. Let each

Excellentia patriæ Autoris.

Let each Man take into consideration why every City produceth not a Philosopher. After this he lead us quite into the Globe; which was thus made; On the Sea (there being a large Square besides it) was a Tablet whereon stood three Dedications, & the Authors name, which a Man might gently lift up, and by a little joyned Board, go into the Center, which was capable of four persons, being nothing but a round Board whereon we could sit and at ease by broad day light (it was now already dark) contemplate the Stars, to my thinking they were meer Carbuncles which glittered in an agreeable Order, and moved so gallantly, that I had scarce any mind ever to go out again, as the

BRITISH MUSEUM

as the Page afterwards told the Virgin, with which she often twitted me: For it was already Supper time ~~[illegible]~~ and I had so much amused my Self in the Globe, that I was almost the last at Table, wherefore I made no longer delay, but having again put on my Gown (which I had before laid aside) and stepping to the Table; the waiters treated me with so much reverence and honour, that for shame I durst not look up, and so unawares permitted the Virgin who attended me on one side to stand, which she soon perceiving twitched me by the Gown, and so led me to the Table to speak any further concerning the Musick or the rest of that magnificent entertainment

Reverentia in convivio exhibita Auctoris.

modesty.

entertainment, I hold it needlesse both because it is not possible sufficiently to expresse it, & I have above reported it according to my power. In breif there was nothing there but Art and Amenity. Now after we had each to other related our Employment since noon (how beit, not a word was spoken of the Library & Monuments) being already merry with the Wine, the Virgin began thus: My Lords, I have a great contention with one of my Sisters: In our Chamber we have an Eagle; Now we cherish him with such diligence, that each of us is desirous to be the best beloved, and upon that score have many a Squabble. On a Day we concluded to go

The Lady Chamberlain or Controuler.

☿

Perplexed Speeches or Intricate Questions.

go both together to him, and toward whom he should show himselfe most friendly, hers should he properly be; this we did, and I (as comonly) bare in my hand a branch of Laurell; but my Sister had none. Now as soon as he espyed us both, he imediately gave my Sister another branch which he had in his Beak, and offered at mine; which I gave him, Now each of us hereupon imagined her selfe to be best beloved of him; which way am I to resolve my selfe?

This modest proposal of the Virgin pleased us all mighty well, and each one would gladly have heard the Solution, but in as much as they

they all looked upon me, and desired to have the beginning from me; my mind was so extreamly confounded that I knew not what else to do with it but propound another in its stead, & therefore said Gracious Lady, your Ladyships question were easily to be resolved if one thing did not perplex me. I had two Companions both which loved me exceedingly; now they being doubtfull which of them was most dear to me, concluded to run to me unawares, and that he whom I should then embrace should be the right; this they did, yet one of them could not keep pace with the other, so he staid behind and wept, the other I embraced with amazement. Now when they had afterward

Autoris γρῖφος griphus.

The Authors Counter-demands.

afterwards discovered the business to me I knew not, ~~I knew not~~ how to resolve my self, and have hitherto let it rest in this manner, until I may find some good advice herein. The Virgin wondered at it, and well observed whereabout I was whereupon she replyed, well then let us both be quit, and then desired the solution from the rest. But I had already made them wise. Wherefore the next began thus.

γρῖφος 3. ☿

In the City where I live a Virgin was lately condemned to death, but the Judge being something pittifull towards her, caused it to be proclaimed that if any man desired to become

become the Virgins Champion, he should have free
leave to do it. Now she had two ~~[illegible]~~ Lovers
the one presently made himselfe ready and came
into the lists to expect his adversary, afterwards
the other also presented himselfe; but coming
somewhat too late, he resolved neverthelesse to
fight, and willingly suffer himselfe to be
vanquished, that so the Virgins life might be
preserved, which also succeeded accordingly.
Whereupon each challenged her: Now my Lords
instruct me, to which of them of right belongeth
she? The Virgin could hold no longer,
but said, I thought to have gained much
information, and am my selfe gotten into the
Net-

Net, but yet would gladly hear whether there
be any more behind; yes, that there is, answered
the third, a Stranger Adventure hath not yet
been recounted then that which ~~hath~~ happened
to my selfe. In my Youth I loved a γεῖφ⊕4 }
worthy Maid: Now that this my Love might attain ☿
its wished end, I was fain to make use of
Menstruum. / an ancient Matron, who easily brought
me to her. Now it happened that the Maids
Brethren came in upon us just as we three
were together, who were in such a rage that
they would have taken my life, but upon
my vehement Supplication they at length
forced me to swear to take each of them for
a year-

MVSEVM BRITANNICVM

a year, to my wedded wife. Now tell me my Lords, should I take the old, or the young one first
We ~~sh~~all laughed sufficiently at this Riddle, & though some of them muttered one to another thereupon, yet none would undertake ~~to undertake~~ to unfold it. Hereupon the fourth began.

☿ ♃ In a certain City there dwelt an honourable Lady who was beloved of all, but especially by a young noble Man, who would needs be too importunate with her; at length she gave him this determination, that in case he would, in a cold Winter, lead her into a fair green Garden of Roses, then he should obtain, but if not, he must resolve never to see her more. The

The noble Man travelled into all Countries to finde such a man as might performe this, till at length he lite upon a little old man that promised to do it for him in case he would assure him of half his Estate; which he having consented to, the other was as good as his word. Whereupon he invited the foresaid Lady home to his Garden, where contrary to her expectation she found all things green, pleasant, and warm, and withall remembring her promise, she only requested yt she might once more return to her Lord, to whom with sighs and Tears she bewailed her lamentable condition: but for as much as he

as he sufficiently perceived her faithfulness, he dispatched her back to her Lover, who had so dearly purchased her that she might give him satisfaction. This Husbands integrity did so mightily affect the Nobleman, that he thought it a sin to touch so honest a wife; so he sent her home again with honour to her Lord. Now the little Man perceiving such Faith in both these; would not, how poor soever he were; be the least, but restored the Nobleman all his Goods again, and went his way. Now (my Lords) I know not which of these persons may have shown the greatest Ingenuity? Here our Tongues were quite cut off. Neither would

would the Virgin make any other reply, but only that another should go. Wherefore the Sixth would without any delay began. My Lords,

Ꝗ(?)☿. 6.

I desire not to make long works; Who hath the greater joy he that beholdeth what he loveth, or he that only thinketh on it? He that beholdeth it,

the stone./

said the Virgin; nay, answered I; hereupon arose a Contest, wherefore the Sixth called out,

7. / My Lords, I am to take a wife; now I have before me a Maid, a Married Wife, and a Widdow; ease me of this doubt, and I will afterwards help to order the rest. It goes well there replyed the

Virg ☿ / of mot. ☽ / vulg. ☿ }

8. / Seventh, where a man hath his choice, but with me the Case is otherwise; In my Youth I loved a fair

☿ a fair and vertuous Virgin from the bottom of my Heart, and she me in like manner: how beit because of her Friends denyal we could not come together in wedlock: Whereupon she was married to another, yet an honest and discreet Person, who maintained her honourably, and with affection, untill she came into the pains of Child-birth, which went so hard with her that all thought she had been dead, so with much state and great mourning she was interred. Now I thought with my selfe; during her Life thou couldst have no part in this Woman, but yet now dead as she is thou mayst embrace and Kiss her sufficiently; whereupon I took my Servant with me, who dug her

her up by night; Now having opened the Coffin, and and locked her in my Arms, and feeling about her Heart, I found still some little motion in it, which increased more and more from my warmth, till at last I perceived that she was indeed still alive wherefore I quietly bare her home; and after I had warmed her chilled Body with a costly Bath of Herbs, I comitted her to my Mother untill she brought forth a fair Son, whom (as the Mother) I caused faithfully to be nursed. After two days (she being then in a mighty amazement) I discovered to her all the forepassed affair, requesting her that for the time to come she would live with me as a wife, against which she thus excepted, in case it should

should be grievous to her Husband who had well and honourably maintained her. But if it could otherwise be, she ~~would~~ was at the present obliged in Love to one as well as the other. Now after two Months (being then to make a Journey else where) I invited her Husband as a Guest, and amongst other things demanded of him, whether if his Deceased wife should come home again he could be content to receive her, and he affirming it with Tears and Lamentations, at length I brought him his wife together with his Son, and an account of all the fore-passed business, intreating him to ratify with his consent my fore-purposed Espousals. After a long dispute he could not beat me from my right but

but was fain to leave me the Wife. But still the contest was about the Son. Here the Virgin interrupted him, and said, it makes me wonder how you could double the afflicted mans griefe. How, answered he, was I not then concerned? Upon this there arose a dispute amongst us, yet the most part affirmed, that he had done but right. Nay, said he, I freely returned him both his wife and Son. Now tell me (my Lords) was my honesty, or this mans Joy the greater? These words had so mightily cheared the Virgin that (as if it had been for the sake of these two) she caused a Health to go round. After which the rest of the proposals went on

on somewhat perplexedly, so that I could not
retain them all, yet this comes to my mind, yt
one said, that a few years before he had seen a
Physitian, who bought a parcell of wood against
Winter, with which he warmed himselfe all
9. Winter long; but as soon as the Spring returned he
sold the very same Wood and so had the use of
it for nothing; Here must needs be skill, said
the Virgin, but the time is now past. Yea,
replyed my Companion, whoever understands not
how to resolve all the Riddles may give each
Man notice of it by a proper Messenger, I conceive
he will not be denied. At this time they began
to say Grace, and we arose altogether from the
Table

Table, rather satisfied and merry then glutted; &
it were to be wished that all Invitations and
Feastings were thus to be kept. Having
now taken some few turns up and down the
The Lady Chamberlain Virg. Lucif. Gratiositas.
Hall again, The Virgin asked us whether
we desired to begin the Wedding. Yes, said
one, noble and vertuous Lady; whereupon she
privately dispatched a Page, and yet in the
mean time proceeded in discourse with us; so that
I was, in short become so familiar with her,
that I adventured, and requested her Name.
The Virgin smiled at my Curiosity, but yet
Ænigma de Nomine.
was not moved, but Replyed, My name
contains five and fifty & yet hath
only

only eight Letters, the third is the third part of the fifth, which added to the sixth will produce a Number, whose root shall exceed the third it self by just the first, and it is the half of the fourth. now the fifth and the seventh are equal, the last and the first are also equal, and make with the second as much as the sixth hath, which contains just four more then the third tripled. Now tell me my Lord, how am I called? The Answer was intricate enough to me; yet I left not off so, but said, Noble and vertuous Lady may I not obtain one only Letter? yea (said she) that may well be done. What then

(replyed I.) may the seventh contain? It contains (said she) as many as there are Lords here. With this I was content, & easily found her name; at which she was well pleased with assurance that much more should yet be revealed to us. Mean time certain Virgins had made themselves ready, and came in with great Ceremony. First of all 2 Youths carried Lights before them, one of them was of a jocund Countenance sprightly Eyes and gentile proportion. The other lookt ~~worse~~ something angerly whatever he would have must be as I afterwards perceived. After them first followed four Virgins; one looked shame facedly

[Margin: 60. sc. quot Virgines.]
[Margin: the Author well skill'd in Algebra]
[Margin: Redduntur pondera choro Virginum.]
[Margin: 2. Juvenes.]
[Margin: 4. Virgines.]

shamefacedly towards the Earth, very humble in behaviour, the Second was also a modest bashfull Virgin; The third as she entered the Room seemed amazed at somewhat, and as I understood she cannot well abide where there is too much mirth. The fourth brought with her certain small wreaths thereby to manifest her kindness & liberality. After these four came two w.ch were somewhat more gloriously Apparelled; they saluted us courteously; One of them had a Gown of Sky-Colour spangled with golden Stars; The other was Green, beautified with red & white Stripes. On their Heads they had thin flying Tiffaties which did most becomingly adorne them.

2. Virgins /

Virgo praestans. } Urania. /

At last came one alone who had on her head a Coronet, but rather looked up towards Heaven, then towards the Earth. We all thought it had been the Bride, but were much mistaken, although otherwise in honour, Riches & State she much surpassed the Bride; and she afterwards ruled the whole Wedding. Now on this occasion we all followed our Virgin, & fell down on our knees, howbeit she shewed her selfe extream humble offering every one her hand, and admonishing us not to be too much surprized at this, for this was one of her smallest Bounties, but to lift up our Eyes to our Creator and learn hereby to acknowledge his

the Dutchess. /

his Omnipotency, and so proceed in our enterprised Course, employing this Grace to the praise of God and the Good of Man. In sum her words were quite different from those of our Virgin, who was somewhat more worldly. They pierced even through my bones and marrow And thou, said she further to me; hast received more then others, see that thou also make a larger return. This to me was a very strange Sermon; for as soon as we saw the Virgins with the Musick we imagined we must presently fall to Dancing but that time was not as yet come.

Now the Weights whereof mention hath been before

Pondera in repositio in locum suum. } the Dutchess. /

before made stood still in the same place; whereof the Queen (I yet know not who she was) comanded each Virgin to take upone, but to our Virgin she gave her own, which was the last and greatest, and comanded us to follow behinde; our Majesty was then somewhat abated, for I well observed that our Virgin was but too good for us, and that we were not so highly reputed as we our selves were almost in part willing to phantisie. So we went behind in our order and were brought into the first

Reginæ habitatio } the Dutchess

Chamber, where our Virgin in the first place hung up the Queens weight, during which an excellent Spirituall Hymn was sung; there was

Supellex. there was nothing costly in this Room, save only certain curious little Prayer Books, which should never be missing. In the midst was erected a Pulpit, very convenient for Prayer, wherein the Queen kneeled down, about her we were all fain to kneel and pray after the Virgin, who read out of a Book, That this Wedding might tend to the honour of God and our own benefit. Afterwards we came into the second Chamber where the first Virgin hung up her weight also, and so forward till all the Ceremonies were finished. Hereupon the Queen again presented her hand to every one, and departed thence with her Virgin.

the Dutchess. / Sponsalia.

Virgin Our president stayed yet a while with us. But because it had been already two hours night, she would no longer detain us; methought she was glad of our Company, yet she bid us good night and wished us quiet rest, and so departed friendly although unwillingly from us. Our Pages were well instructed in their business, and therefore shewed every man his Chamber; and stayed also with us in another Pallet; that in case we needed any thing we might make use of them. My Chamber (of the rest I am not able to speak) was royally furnished with rare Tapistries, and hung about with paintings.

Virgo lucifera discedit cubitum

Procorum comitum officium

Autoris thalamus.

But above all things I delighted in my Page; who was so excellently spoken, and experienced in the Arts, that he yet spent me another hour, & it was halfe an hour after three when first I fell asleep. And this indeed was the first night that I slept in quiet, and yet a scurvy Dream would not suffer me to rest; For I was all the night troubled with a Door which I could not get open, but at last I did it. With these Phantasies I passed the time, till at length towards Day I awaked.

Somnium de porta difficili

Finis Tertii Diei

1714.

The Fourth Day.

Autor longiuscule dormiens expergiscit.

I still lay in my Bed and leisurely surveighed all the noble Images and Figures up and down about my Chamber, during which on a sudden I heard the Musick of Coronets as if they had been already in Procession. My Page skipped out of the Bed as if he had been at his wits end, and looked more like one dead then living; In what case I then was is easily imaginable, for said he; The rest are already presented to the King; I knew not what else to do, but weep outright, and Curs my own sloathfulness; Yet I dressed my selfe, but my Page

Page was ready long before me, and ran out of the Chamber to see how affairs might yet stand.

But he soon returned, and brought with him this joyfull news that the time indeed was not yet past, only I had over slept my Breakfast, they being unwilling to waken me because of my Age; But that now it was time for me to go with him to the Fountain where the most part were assembled; with this consolation my spirit returned again, wherefore I was soon ready with my habit, and went after the Page to the Fountain in the aforementioned Garden where I found that the Lyon instead of his Sword had a pretty large Tablet by him. Now having well viewed it, I found

Jentaculo privatur.

…bonis Tabula

I found that it was taken out of the ancient Monuments and placed here for some especial honour. The Inscription was somewhat worne out wth Age and therefore I am minded to set down here as it is, and give every one leave to consider it.

HERMES PRINCEPS.
POST TOT ILLATA
GENERI HUMANO DAMna,
DEI CONSILIO:
ARTISQUE ADMINICULO,
MEDICINA SALUBRIS FACTus
HEIC FLUO.
Bibat ex me qui potest: lavet, qui vult: turbet qui audet.

BIBITE FRATRES, ET VIVIT[E]

Scriptura facilis. — This Writing might well be read and understood, and may therefore fitly be here placed, because easier then any of the rest: Now ~~afte~~ after we had first washed our selves out of the Fountain and every man had taken a draught out of an

Potus. / — intirely Golden Cup, we were once more again to follow the Virgin into the Hall, and there put

vestitus. / — on new Apparell which was all of Cloth of Gold gloriously set out with Flowers, There was also given to every one another ~~G~~ Golden Fleece which was set about with precious Stones, and various workmanship

according to the utmost skill of each Artificer. On it hung a weighty Medal of Gold, whereon were figured the Sun and Moon in opposition; but on the other side stood this Posie.

The light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven times lighter then at present.

But our former Jewels were laid in a little

Clinodia. / — Casket, and comitted to one of the waiters. After this the Virgin leads us out in our

Musici — order where the Musitians waited ready at the door, all apparelled in red velvet with

Accessus ad Regis Aulam — white Guards. After which a Door (which I never saw before) to the Royal winding stayes was

was unlocked; There the Virgin led us together

365 days. with the Musick, up three hundred sixty five

stairs, there we saw nothing but what was of extreame

costly and artificial Workmanship; and still the

further we went, the more glorious still was the

Furniture, untill at length at the top we came

Laboratorium arcuatum 60. Virgines under a painted Arch, where the sixty Virgins

attended us all Richly Apparelled; Now as soon

as they had bowed to us and we as well as we

could, had returned our reverence, our Musicians

were dispatched away, who were fain to go down the

winding stairs again the Door being shut after them

After this a little Bell was tolled; then came in a

beautifull Virgin who brought every one a wreath

of

Virg. Lucif. of Laurel; But our Virgins had branches given;

Mean time a Curtain was drawn up; Where I saw

the King and Queen as they sate there in their

Majesty, and had not the yesterday Queen so faith=

fully warned me, I should have forgotten my

self, and have equalled this unspeakable glory to

Regis et Reginæ gloria. Heaven. For besides that the Room glistered of

meer Gold and pretious stones; the Queen's Robes

were moreover so made, that I was not able to

behold them. And whereas I before esteemed

any thing for handsom, here all things so much

surpassed the rest, as the Stars in Heaven are

elevated. In the mean time the Virgin stept in,

and so each of the Virgins taking one of us

by

Virgo Lucif. præsentat hospites Regi.

by the hand with most profound Reverence pre=sented us to the King. Whereupon the Virgin began thus to speak. That to honour your Royall Majesties (most gracious King & Queen) these Lords here present have adventured hither with peril of Body and Life; your Majesties have reason to rejoyce, especially since the greatest part are qualified for the inlarging of your Majesties Estate and Empire, as you will finde the same by a most gratious and particular Examination of each of them. Herewith I was desirous thus to have them in Humility presented to your Majesties, with most humble suit to discharge me of this my Comission and most gratiously to take sufficient Informa=tion

Information from each of them concerning both my Actions and Omissions.

Hereupon she laid down her Branch upon the ground. Now it would have been very fitting for one of us to have put in and spoken some what on this Occasion, but seeing we were all troubled with the falling of the ~~Uvula~~ Uvula, at length the old Atlas stept forward and spake on the Kings behalfe; Their Royal Majesties do most gratiously rejoyce at your arrival, and will that their Royal Grace be assured to all, and every man, And with thy Administration Gentle Virgin they are most gracious=ly satisfied & accordingly a royal reward shall therefore

Hospites nesciunt respondere Atlas respondet

therefore be provided for thee; yet it is still their intention, that thou shalt this day continue with them in as much as they have no reason to mistrust thee. Hereupon the Virgin humbly took up the Branch again. and so we for this first time were to step aside with our Virgin.

Descriptio Laboratorij) This Room was square on the Front, five times broader then it was long; but towards the West it had a great Arch like a Porch, wherein

3 Subsellia / stood in Circle three glorious Royal Thrones, yet the middlemost was somewhat higher then the rest. Now in each Throne sate two persons

1. Rex senex Conjux juvenis } in the first sate a very antient King with a Grey beard

yet his Consort was extraordinary fair & young

3. Rex et Conjux senes } In the third Throne sate a black King of Middle age, and by him a dainty old Matron, not crowned but covered with a Vail. But in the middle

2. Juvenes. sate the 2 young Persons, who though they had likewise Wreaths of Laurell upon their Heads, yet over them hung a larg and costly Crown. Now albeit they were not at this time so fair as I had before imagined to my selfe, yet so it was to be. Behinde them on a

Scamna. Assessores. } round Form sat for the most part antient men, yet none of them (at which I wondered) had any sword, or other Weapon about him; Neither saw

[qualis nam; num ille virtutes?] I any other Lifeguard, but certain Virgins which were

were with us the Day before who sate on the sides-
of the Arch, Here can I not passe in silence how-
Cupido. / the little Cupid flew to and again there; but for
the most part he hovered and played the wanton
about the great Crown; sometimes he seated him=
self in between the two Lovers, somewhat smiling-
upon them with his Bow. Nay, sometimes he made-
as if he would shoot one of us; In brief, this Knave-
was so full of his waggery, that he would not spare
Aves. / even the little Birds, which in multitudes flew up-
and down the Room, but tormented them all he-
Virgines. / could. The Virgins also had their pastimes with him,
but whensoever they could catch him, it was not so-
easy a matter for him to get from them again.
Thus

Thus this little knave made all the sport and-
mirth.

Supellex in Aula. Altare. 1. Book. Before the Queen stood a small but unexpressedly
curious Altar, wherein lay a Book covered with
black Velvet, only a little overlayed with Gold;
1. Taper. / by this stood a small Taper in an Ivory Candlestic
now although it were very small, yet it burnt
continually, and stood in that manner that had
not Cupid, in sport, now and then puffed upon
it, we could not have conceived it to be Fire:
3. Sphere / By this stood a Sphere or Celestial Globe wch
of it self turned clearly about. Next this a-
4. Watch small striking Watch, By that a little Christall-
5. little Fountain Pipe or Syphon Fountain out of which-
perpetually-

perpetualy red a clear Blood red Liquor; and last of all a

6. Scul. Serpent. Scul or Deaths head; in this was a white Serpent,

which was of such a length, that though she crept

circle wise about the rest of it, yet her Taile still — Dividitur ex Laborato=rio.

remained in one of the Eye holes, untill her head again

entered at the other, so she never stirred from her

scull, unlesse it happened that Cupid twitched a

little at her, for then she slipt in so suddenly, that

we all could not choose but marvell at it: Together

with this Altar there were up and down the Room

Imagines. wonderfull Images, which moved themselves, as if

they had been alive, and had so strange a contrivance,

that it would be impossible for me to relate it all:

Likewise as we were passing out, there began such a marvellous

Musica. marvellous kind of vocal Musick, that I could

certainly tell whether it were performed by the

Virgins who yet stayed behinde or by the Images

themselves. Now we being for this time satisfied

went thence with our Virgins, who, the Musitians

being already present, led us down the winding

stairs again, but the Door was diligently locked and

bolted. As soon as we were come again into the

* Virgines terrantur à senio Autoris. Hall; one of the Virgins began: I wonder, Sister,

that you durst adventure your selfe amongst so

many Persons: My Sister, replyed our President,

I am fearfull of none so much as of this *man,

pointing at me. This speech went to the Heart of

me: For I well understood that she mocked at my

age;

Age, and indeed I was the oldest of them all. Yet she comforted me again with promise, That in case I behaved my selfe well towards her, she would easily rid me of this burden. Mean time a Collation was again brought in, and every one's Virgin seated by him, who well knew how to shorten the time with handsome Discourses: But what their Discourses and Sports were I dare not blab out of School. But most of the Questions were about the Arts, whereby I could lightly gather that both young and old were conversant in the Sciences. But still it run in my thoughts how I might become young again, whereupon I was some=what the sadder; This the Virgin perceived, and therefore

Convivium cum Virgi=nibus.

Sermones Convivales.

Autor mæstus ob senium.

therefore began, I dare lay any thing, if I lye with him to night he shall be pleasanter in the morning. Hereupon they began to laugh, and albeit I blushed all over, yet I was fain to laugh too at my own ill luck.

Now there was one there that had a minde to returne my disgrace again upon the Virgin; where upon he said, I hope not only We, but the Virgins too themselves will beare witness in behalfe of our Brother, that our Lady President hath promised her selfe to be his Bedfellow to Night I should be well content with it, Replyed the Virgin, if I had not reason to be afraid of these my sisters, there would be no hold with them should I chuse the best, and

Jocosum solatium accipit a Virgine.

Socio.

Virg. Lucif.

Virg. Lucif.

and handsomest for my selfe, against their will.

My Sister, presently began another, We find hereby that thy high Office makes thee not proud; wherefore if by thy permission we might by Lot part the Lords here present amongst us for Bed-fellows, thou shalt with our Good will have such a Prerogative. We let this passe for a Jest, and began again to discourse together. But our Virgin could not leave tormenting us, and therefore began again, My Lords, how if we should permit fortune to decide which of us must lye together to Night? Well said I, if it may be no otherwise, we cannot refuse such a proffer, Now because it was concluded to make this tryal after meat, we resolved to sit no longer at ~~meat~~ Table so we arose, and each -

Ludicra electio una dormientium

each one walked up, and down with his Virgin.

Nay, said the Virgin, it shall not be so yet, but let us see how Fortune will couple us; Upon which we were separated asunder: But now first arose a dispute how the business should be carried, but this was only a premeditated device, for the Virgin instantly made the proposall that we should mix our selves together in a Ring, and that she beginning to count from her self, the seventh, was to be content with the following seventh, whether it were a Virgin or a Man; for our parts we were not aware of any craft and therefore permitted it so to be; but when we thought we had very well mingled our selves, the Virgins neverthelesse were so subtil that each one know -

know her station before hand: The Virgin began
to reckon, the seventh next her was again a Virgin
the third seventh a Virgin likewise, and this happ
so long till (to our amazement.) all the Virgins
came forth, and none of us was hit; Thus we poor
pittifull Wretches remained standing alone; and were
moreover forced to suffer our selves to be jeered too
and confesse we were very handsomly couzened.
In short, who ever had seen us in our Order, might
sooner have expected the Skye to fall, then that it
should never have come to our turn. Here with our
Sport was at an end, and we were fain to satisfy our
selves with the Virgins waggery. In the interim,
the little wanton Cupid came also in unto us; but
because

because he presented himselfe on behalfe of their
Royal Majesties, and delivered us a Health (as
from them) out of a golden Cup, and was to call
our Virgins to the King, withall declaring he
could at this time tarry no longer with them
we could not sufficiently sport our selves with
him: So with a due returne of our most humble
we let him flye forth again. Now because
(in the Interim) the mirth began to fall into
my Consorts feet, and the Virgins were nothing
sorry to see it, they quickly lead up a civil Dance | a merry dance.
whome I rather behold with pleasure, then
assisted. For my Mercurialists were so ready with
their postures, as if they had been long of the Trade.
After

Hospites invitantur a Virgine Lucif. ad comœdiam.

After some few Dances our president came in again, and told us how the Artists & Students had offered themselves to their Royall Majesties, for their Honour and Pleasure, before their departure to act a merry Comedy; and if we thought good to be present at it, and to wait upon their Royal Majesties to the House of the Sun, it would be acceptable to them, and they would most graciously acknowledge it: Hereupon in the first place we returned our most humble thanks for the Honour vouchsafed us, not only so, but moreover most submissively tendered our small Service, which the Virgin related again, and presently brought word to attend their Royal

Majesties

Processus Regis ad spectandum Comœdiam.

Majesties (in our Order) in the Gallery, whither we were soon lead, and stayed not long there for the Royal Procession was just ready yet without any Musick at all. The unknown Queen, who was yesterday with us, went foremost with a small and costly Coronet, apparelled in white Sattin, she carried nothing but a small Crucifix which was made of a Pearl, and this very day wrought between the young King and his Bride. After her went the six forementioned Virgins in two ranks, who carried the Kings Jewels belonging to the little Altar: next to those came the three Kings.

The Bridegroom was in the midst of them in a

in a plain dress, only in black Sattin after the Italian Mode. He had on a small round black Hat, with a little black pointed Feather, which he courteously put off to us, thereby to signify his favour towards us. To him we bowed our selves, as also to the first, as we had been before instructed. After the Kings came the three Queens two whereof were richly habited, only she in the middle went likewise all in black, and Cupid held up her Train; After intimation was given to us to follow, and after us the Virgins, till at last old Atlas brought up the rear. In such Procession, through many stately Walks we at length came to the

Statio Spectatorum.

the Sun, there next to the King and Queen upon a richly furnished Scaffold to behold the fore-ordained Comedy: We indeed though separated, stood on the right hand of the Kings, but the Virgins on the left, except those to whom the Royal Ensignes were committed. To them was allotted a peculiar standing at top of all. But the rest of the attendants were fain to stand below between the Columns, and therewith to be content. Now because there are many remarkable Passages in this Comedy, I will not omit in brief to run it over.

Præcipua quæ agebantur Actus. 1.

First of all came forth a very ancient King

King, with some Servants, before whose Throne was brought a little Chest, with mention that it was found upon the Water, Now it being opened, there appeared in it a lovely Babe, together with certain Jewels, and a small Letter of parchment sealed, and superscribed to the King. Which the King therefore presently opened, and having read it, wept, and then declared to his Servants how injuriously the King of the Moors had deprived his Aunt of her Country, and had extinguished all the Royall Seed even to this Infant with the Daughter of which Country he had now purposed to have ~~m~~ matched his Son.

Hereupon

Hereupon he swore to maintain perpetual enmity with the Moors and his Allies, and to revenge this upon him; and therewith comanded that the Child should be tenderly nursed; and to make preparation against the Moor; Now this provision and the Discipline of the young Lady (who after she was grown up was comitted to an ancient Tutor) continued all the first Act, with many very fine and laudable sports besides.

Interludium/ In the Interlude a Lyon and a Griffon were set at one another, to fight, and the Lyon got the Victory; which was also a pretty sight

Actus 2. In the second Act, the Moor a very black treacherous fellow, came forth also, who having with vexation understood that his Murder was discovered, and that too a little Lady was craftily stollen from him began thereupon to consult how by Stratagem he might be able to encounter so powerful an adversary, whereof he was at length advised by certain Fugitives who by reason of famine fled to him: So the young Lady contrary to all mens expectation fell again into his hands: Whom had he not been wonderfully deceived by his own Servants, he had like to have caused to be slain. Thus this Act too was concluded with a marvellous triumph of the Moore.

Act. 3. In the third Act a great Army on the Kings party was raised against the Moore, and put under the conduct of an ancient valiant Knight who fell into the Moores Country, till at length he forceably rescued the young Lady out of the Tower, & apparrel=led her anew: After this in a trice they erected a glorious Scaffold & placed their young Lady upon it: presently cam twelve Royal Embassadors amongst whom the fore mentioned Knight made a Speech alledging that the King his most gratious Lord had not only heretofore delivered her from death

death, and even hitherto caused her to be
royally brought up (though she had not
behaved her selfe altogether as became her)
But moreover his Royal Majesty had, before
☿ ♀ others elected her, to be a Spouse for the
young Lord his Son: and most graciously desired
that the said Espousals might be really executed
in case they would be sworn to his Majesty
upon the following Articles. Hereupon out
of a Patent he caused certain glorious conditions
to be read, which if it were not too long were
well worthy to be here recounted. In briefe
the young Lady took an Oath inviolably to
observe the same returning thanks with
in

in most seemly sort for this so high a Grace.
Whereupon they began to sing to the Praise
of God, of the King, and the young Lady, and
so for this time departed.

Interludium. For sport, in the mean while, the four Beasts
of Daniel, as he saw them in the Vision, and
hath at large described them, were brought in
all which had its certain signification.

Actus 4. In the fourth Act the young Lady was again
restored to her lost Kingdom, and crowned,
and for a space, in this array conducted
about the place with extraordinary Joy:
after this many and various Embassadors
presented themselves, not only to wish her
prosperity

prosperity but also to behold her Glory. Yet it was not long that she preserved her Integrity, but soon began again to look wantonly about her, and to wink at the Embassadors and Lords; wherein she truly acted her part to the Life. These her manners were soon known to the Moore, who would by no means neglect such an opportunity, and because her Steward had not sufficient regard to her, she was easily blinded with great promises, so that she had no good confidence in her King, but privily submitted her selfe to the intire disposall of the Moore.

blackness agn. }

Hereupon the Moore made haste, and having (by her consent) gotten her into his Hands, he gave her good words so long till all her Kingdome had subjected it selfe to him: After which in the third Scene of this Act, he caused her to be lead forth, and first to be stript stark naked, and then upon a Scurvy wooden Scaffold to be bound to a Post, and well scourged, and at last sentenced to Death. This was so wofull a Spectacle, that it made the eyes of many to run over. Hereupon thus naked as she was, she was cast into Prison, there to expect her Death which was to be procured by Poyson, which yet killed her not, but made her leprous all over: Thus this Act was for the most part lamentable.

Interludium.) Between, they brought forth Nebuchadnezzars Image

Image; which was adorn'd with all manner of Arms, on the Head, Brest, Belly, Legs, and Feet, and the like; of which more hereafter in our future explication.

Actus 5. In the fifth Act the young King was acquainted with all that had passed between the Moor, and his future Spouse; who first interceded with his father for her, intreating that she might not be left in that Condition; which his Father having agreed to, Embassadors were dispatched to Comfort her in her Sickness and Captivity; but yet withall to give her notice of her inconsideratness. But she would not yet receive them, but consented to be the Moor's Concubine, which was also done and the young King was acquainted with it

After—

Interludium. After this comes a band of Fools, each of which brought with him a Cudgel wherewith in a trice, they made a great Globe of the World, and as soon undid it again, it was a fine sportive Phantisie.

Actus 6. In the sixth Act the young King resolved to bid battle to the Moore, which also was done. And albeit the Moore was discomfited, yet all held the young King too, for dead. At length he came to himselfe again, released his spouse, and comitted her to his Steward and Chaplain. The first whereof tormented her mightily, at last the Leaf turned over, and the Priest was so insolently wicked that he would needs be above all, untill the same was reported to the young King—

King, who hastily dispatched one who broke the no[illegible] of the Priests mightiness, and adorned the Bride in some measure for the Nuptials.

Interludium. After the Act a vast artificial Elephant was brought forth: he carried a great Tower with Musitians which was also well pleasing to all.

Actus 7. In the last Act the Bridegroom appeared in such pomp as is not well to be believed, and I was amazed how it was brought to passe. The Bride met him in the like Solemnity. Where=upon all the People cryed out Vivat Sponsus, Vivat Sponsa. So that by this Comedy, they did withall congratulate our King and Queene in the most stately manner: which (as I well observed) pleased them extraordinary well.

Comædorum applausus erga Regem et Reginam.

At length they made some passes about the stage in such Procession, till at last they altogether began thus to sing.

Cantilena.

I.

This time full of Love
Does our Joy much improve
Because of the King's Nuptial;
And therefore let's Sing
That from all parts 't may ring,
Blest be he that granted us all

II.

The Bride most exquisitely fair
Whom we attended with long care;

To

To him in troth's now plighted:
We fully have at length obtain'd,
The same for which we did contend:
He's happy, that's fore-sighted.

III

Now the Parents Kind and good
By intreaties are subdu'd:
Long enough in hold was she mew'd:
In honour increase
Till Thousands arise.
And spring from your own proper Blood.

Epilogus. / After this thanks were returned, and the Comedy was finished with Joy, and the particular good liking of the Royal Persons, wherefore ~~the Royal Persons~~ the

(the Evening also being already hard by) they departed together in their forementioned order: But we were to attend the Royal Persons up the winding stairs into the forementioned Hall, where the Tables were already richly furnished, and this was the first time that we were invited to the Kings Table. The little Altar was placed in the midst of the Hall, and the six forenamed Royal Ensignes were laid on it.

Hospites invitantur ad cœnam Regis et Reginæ.

Rex Adolesc: / At this time the young King behaved himselfe very gratiously towards us but yet he could not be heartily merry; But howbeit he now and then discoursed a little with us, yet he often sighed, at which the little Cupid only mocked, & play'd

played his waggish tricks. The old King and Queen
Roger adulti. were very serious, only the Wife of one of the ancient
Kings was gay enough, the cause whereof I yet under-
Ordo discumbentium. stood not. During this, the Royal Persons took up
the first Table, at the second we only sate. At
the third, some of the principal Virgins placed
themselves: The rest of the Virgins and men, —
were all fain to wait. This was performed with-
such state and solemn stillness, that I am —
Ornatus vestium. afraid to make many words of it: Here I cannot
leave untouched how that all the Royal Persons,
before Meat, attired themselves in snow white-
glittering Garments, and so sate down to Table.
Over the Table hung the forementioned great
golden

Corona super mensam. golden Crown, the pretious Stones whereof —
without any other Light, would have sufficiently
Illuminated the Hall. However all the —
Lights were kindled at the small Taper upon
the Altar; what the reason was I did not —
certainly know. But this I took very good —
notice of that the young King frequently sent
meat to the white Serpent upon the little —
Altar, which caused me to muse. Almost —
all the Prattle at this Banquet was made by little
Cupido was the merriest. Cupid, who could not leave us (and me indeed
especially) untormented. He was indeed always
producing some strange matter. However there
was no considerable mirth, all went silently on;
from —

from whence I, by my selfe, could imagin some-
great imminent Peril. For there was no Musick
at all heard, but if we were demanded any thing
Sermones Graves. } we were fain to give round short answers, and
so let it rest. In short all things had so strange-
a face, that the sweat began to trickle down all
over my body; and I am apt to believe that the
stout heartedst Man alive would then have lost
his courage. Supper being now almost ended, —
the young King commanded the Book to be —
reached him from the little Altar. This he —
Oratio Regis Adolescentis } opened & caused it once again by an old man to be
propounded to us whether we resolved to abide —
with him in prosperity and adversity; which we —
having —

having with trembling consented to, he further —
caused us sadly to be demanded whether we would
give him our Hands on it, which when we could —
find no evasion, was fain so to be: Hereupon —
one after another arose, and with his owne hand
writ himselfe down in this Book. When this —
also was performed, the little Christal Fountain,
together with a small Christal Glass was brought
A Health. near, out of which all the Royal Persons one
after another Drank, afterward it was —
reached to us too, and so forward to all Persons,
Haustus de Silentio } and this was called the Draught of Silence.
Hereupon all the Royal Persons presented us their
Hands, declaring that in case we did not now —
stick —

stick to them, we should now & never more hereafter see them; which verily made our Eyes run over. But our president engaged her selfe and promised very largely on our behalfe, which gave them satisfaction. Mean time a little Bell was tolled, at which all the Royal Persons waxed so mighty bleak that we were ready utterly to despair. They quickly put off their white Garments again, and put on intirely black ones; The whole Hall likewise was hung about with black Velvet, the Floor was covered with black Velvet, with which also the Cieling above (all this being before prepared) was overspread. After that the Tables were removed away, and all

Fide jubetur Virgo Lucifera.

Mors Regulorum?

all had seated themselves round about upon the Form, and we also had put on black habits; in comes our President again, who was before gone out, and brought with her six black Taffata Scarfs with which she bound the six Royal Persons Eyes. Now when they could no longer see, there were imediately brought in by the Servants six covered Coffins, and set down in the Hall, also a low black seat placed in the midst. Finally, there stept in a very cole black tall man who bare in his hand a sharp axe. Now after that the old King had been first brought to the Seat his head was instantly whipt off, and wrapped up in a black Cloth, but

metatis.

♁ q.

Decollatio! Regum.

but the Blood was received into a great Golden Goblet, and placed with him in the Coffin that stood by, which being covered was set aside. Thus it went with the rest also, so that I thought it would at length have come to me too, but it did not; For as soon as the six Royal Persons were beheaded the black man went out again; after whom another followed, who Beheaded him too just before the Door, and brought back his head together with the ax, which were laid in a little Chest. This indeed to me seemed a bloody Wedding, But because I could not tell what would yet be the event, I was fain for that time to captivate my understanding untill I were further resolved

Carnificis.

Hospites mærent.

Solatium.!

Cura nocturna mortuorum.

Hospites eunt cubitum.

For the Virgin too, seeing that some of us were faint hearted and wept, bid us be content. For said she to us, The Life of these standeth now in your hands, and in case you follow me, this Death shall make many alive. Herewith she intimated we should go sleep, and trouble our selves no further on our part, for they should be sure to have their due right; and so she bade us all Good night, saying, That she must watch the dead Corps this night: We did so, and were each of us conducted by our Pages into our Lodgings. My Page talked with me of sundry and various matters (which I still very well remember) and gave me cause enough to

to admire at his understanding: But his intention was to lull me asleep, which at last I well observed, whereupon I made as though I was fast asleep, but no sleep came into my eyes, & I could not put the beheaded out of my minde. Now my Lodging was directly over-

Cubiculum against the great Lake, so that I could well look upon it, the Windings being nigh the bed About midnight as soon as it had struck

visio nocturna twelve on a sudden I espied on the Lake a a great Fire, wherefore out of fear I quickly opened the Window to see what would become of it; then from far, I saw seven ships making forward, which were all stuck

stuck full of Lights. Above on the top of each of them hovered a Flame that passed to and fro, and sometimes descended quite down, so that I could lightly judge that it must needs be the Spirits of the Beheaded. Now these Ships gently approached to Land, and each of them had no more then one Mariner. As soon as they were now gotten to shore, I presently espied our Virgin with a Torch going towards the Ships, after whom the six covered Coffins together with the little Chest, were carried; and each of them privily laid in a Ship. Wherefore I awaked my Page too, who hugely thanked me, for having run much up &

Cadavera avehuntur trans Lacum

w I was also —

ßep in my —

Day

r door wished for

ne out of bed,

ht yet ensue, —

Now after —

, and according —

the stairs, it was —

from the —

Hall —

& down all the day he might quite have overslept this, tho' he well knew it. Now as soon as the Coffins were laid in the Ships, all the Lights were extinguished and the six flames passed back together over the Lake; So that there was no more but one Light in each Ship for a Watch. There were also some hundreds of watchmen who had encamped themselves on the shore; and put the Virgin back again into the Castle; who carefully bolted all up again, so that I could well judge that there was nothing more to be done this night, but that we must expect the day; so we again betook our selves to rest. And I only of all my Company had a Chamber towards the

Cadavera avehuntur trans Lacum

the Lake, and saw this, so that now I was also extream weary, and so fell asleep in my manyfold Speculations.

Autor solus hæc vidit.

The fifth Day

The night was over, and the dear wished for day broken, when hastily I got me out of bed, more desirous to learn what might yet ensue, than that I had sufficiently slept. Now after that I had put on my Cloaths, and according to my custom was gone down the stairs, it was still too early, and I found nobody else in the Hall

Obambulatio antelucana.

Hall, wherefore I intreated my page, to lead me a little about in the Castle; and show me somewhat that was rare; who was now (as always) willing, and presently down certain steps under ground, a great [illegible] on which the following Words in great Copper Letters were fixed.

D'zp 8-zgg dpgsxdpö

VENVS.

d-zpbrhgö Fsxw bööxöshpö

Hopüöxü

uödgsüxk,phs.bpgpö,uo6wö8F

xsq gpdsxshg hxgg-

This I —

Thalamus Veneris Sepulch[illegible]

This I thus copied, and set down in my Table Book. Now after this Door was opened, the Page led me by the hand through a very dark Passage till we came again to a very little Door, that was now only put too, For (as the Page informed me) it was first opened but yesterday when the Coffins were taken out, and had not been since shut. Now as soon as we stepped in, I espied the most precious thing that Nature ever created: For this Vault had no other Light but from certain huge great Carbuncles; And this (as I was informed) was the Kings Treasury.

But the most glorious and principal thing, that I here —

Thesaurus Regis. } here saw, was a Sepulcher (which stood in the middle) so rich that I wondered it was no better guarded whereunto the Page Answered me, That I had good reason to be thankfull to my Planet, by whose influence it was, that I had now seen certain pieces which no humane Eye else (except the King's Family) had ever had a view of.

Descriptio Sepulchri. } This Sepulcher was triangular and had in the middle a Kettle of pollished Copper, the rest was of pure Gold and pretious stones; In the Kettle stood an Angel, who ~~held~~ held in his Arms an unknown Tree; from which it continually dropped into the Kettle and as oft as the Fruit fell into the Kettle it turned into water too, & ran out

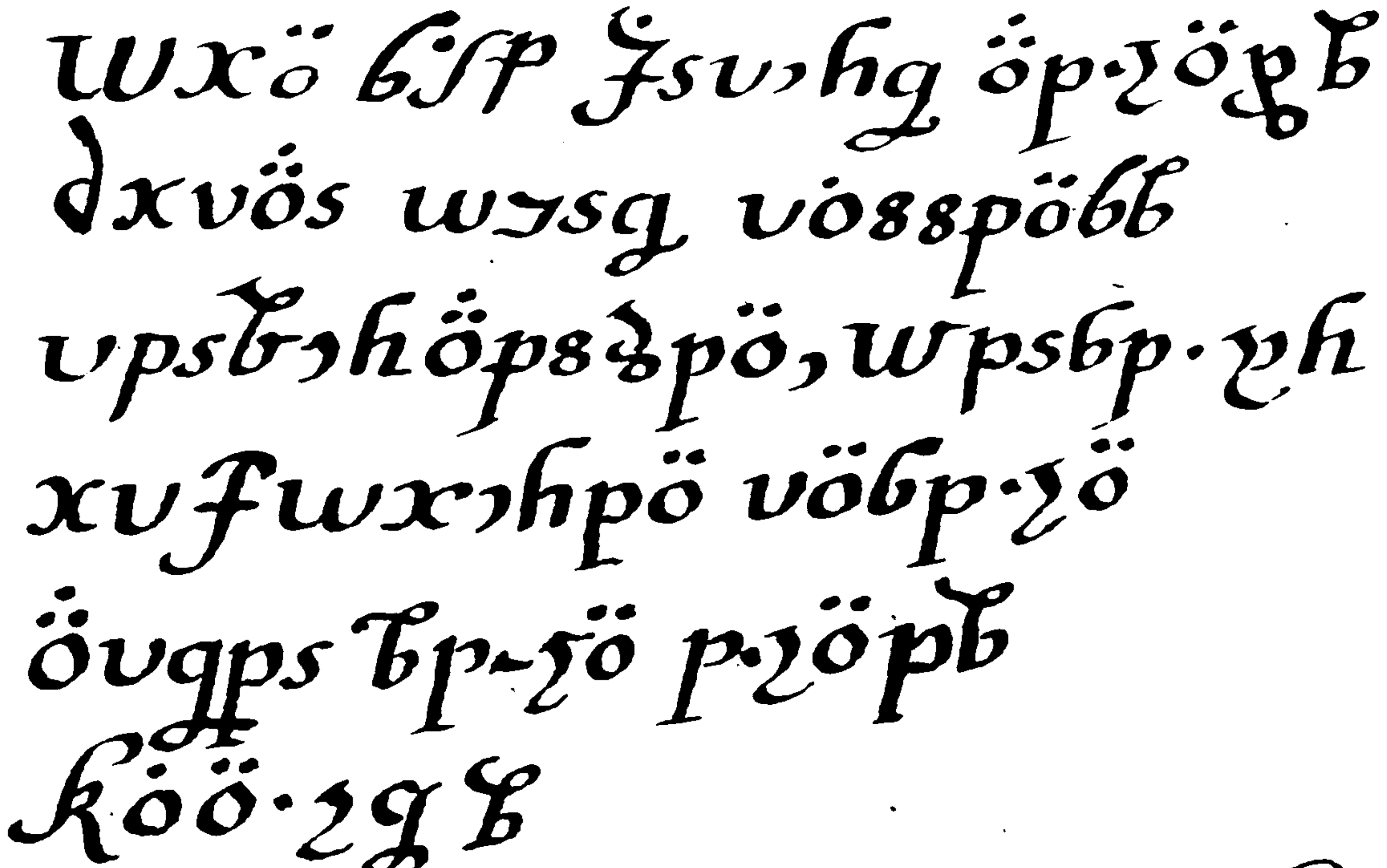
out from thence into three small Golden Kettles standing by. This little Altar was supported by these three Animals, an Eagle an Ox & a Lyon, which stood on an exceeding costly Base. I asked my Page what this might signify: Here, said he, lies buried Lady Venus, that Beauty which hath undone many a great Man, both in Fortune, Honour, Blessing and prosperity.

Aliud Triclinium. } After which he showed me a Copper Door on the Pavement. Here (said he) if you please, we may go further down; I still follow you (replyed I) so I went down the steps, where it was exceeding dark, but the Page imediately opened a little Chest, wherein stood a small everburning-

over burning Taper, at which he kindled one of
the many Torches which lay by. I was mightily
terrified, and seriously asked how he durst do
this? He gave me for an Answer, As long as
the Royal Persons are still at rest, I have nothing
to fear. Herewith I espied a rich Bed,
ready made, hung about with curious Curtains, one
of which he drew, where I saw the Lady Venus
stark-naked (for he heaved up the Coverlets too)
lying there in such Beauty, and a fashion so
surprizing that I was almost besides my selfe, neither
do I yet know whether it was a piece thus
carved, or an humane Corps that lay dead there;
for she was altogether imoveable, and yet I
durst

Descriptio corporis Veneris dormientis.

durst not touch her. So she was again covered
and the Curtain drawn before her, yet she
was still (as it were) in my Eye: But I soon
espyed behinde the Bed a Tablet, on which
it was thus written.



I asked my Page concerning this Writing;
but he laughed, with promise that I should
know

know it too. So he putting out the Torch we again ascended: Then I better viewed all the little Doors, and first found, that on every corner there burned a small Taper of Pyrites, of which before I had taken no notice; for the fire was so clear, that it looked much liker a Stone than a Taper. From this heat the Tree was forced continually to melt, yet it still produced new fruit. Now, behold, (said the Page) what I heard Revealed to the King by Atlas. When the Tree (said he) shall be quite melted down, Then shall Lady Venus awake, and be the Mother of a King. Whilst he was thus

Arboris calor ex facibus.

Mulcta facta hujus obambulationis.

thus speaking, in flew the little Cupid, who at first was somewhat abashed at our presence, but seeing us both look more like the Dead than the Living, he could not at length refrain from Laughing, Demanded what Spirit had brought me thither, whome I with trembling answered, that I had lost my way in the Castle, and was by chance come hither, and that the Page likewise had been looking up and down for me, and at last lited upon me here, I hoped he would not take it amiss. Nay then 'tis well enough, yet said Cupid, my old busie Grandsir, but you might lightly have served me a Scurvy me a scurvy trick, had you been aware

aware of this Door. Now I must look better to it, and so he put a strong lock on the Upper Door, where we before descended. I thanked God that he lited upon us no sooner, My Page too was the more jocond, because I had so well helped him at this pinch. Yet can I not (said Cupid) let it pass unrevenged, that you were so near stumbling upon my Dear Mother; with that he put the point of his Dart into one of the little Tapers, and heating it a little, pricked me with it on the hand, which at that time I little regarded, but was glad that it went so well with us, and that we came off without

without further danger: Mean time my Companions were gotten out of bed too, & were again returned into the Hall. To whome I also joyned my selfe making as if I were then risen first. After Cupid had carefully made all fast again, he came likewise to us, and would needs have me shew him my hand, where he still found a little drop of blood, at which he heartily laughed, and bad the rest have a care of me, I would shortly end my days. We all wondered how Cupid could be so merry, and have no sense at all of the yesterdays sad passages. Now our President had in the means time made

Cupido illudit Autori.

mira Cupidinis lætitia.

Præsidissæ vestitus lugubris.

made her self ready for the Journey coming all in black Velvet, yet she still bare her branch of Laurel, her Virgins too ~~...~~ had their branches. Now all things being in readiness, the Virgin bid us first drink somewhat, and then presently prepare for the procession; wherefore we made no long tarrying, but followed her out of the Hall into the Court. In the Court stood six Coffins, and my Companions thought no other but that the six Royal Persons lay in them, but I well observed the Device.

Yet I knew not what was to be done with those other. by each Coffin were eight muffled men. Now as soon as the Musick

Musick went (it was so mournfull & dolesome a Tune, that I was astonished at it) they took up the Coffins, and we (as we were ordered) were fain to go after them into the forementioned Garden, in the midst of which was erected a wooden Edifice; having round about the roof a glorious Crown, and standing upon seven Columns; within it were formed six Sepulchers, and by each of them a stone; but in the middle it had a round hollow rising stone: In these Graves the Coffins were quietly and with many Ceremonies layed: The Stones were shoved over them, and they shut fast. But the little Chest was to lye in the

the middle. Herewith were my Companions deceived, for they imagined no other but that the Dead Corps were there: Upon the top of all there was a great Flag, having a Phœnix painted on it, perhaps therewith the more to delude us. Here I had great occasion to thank God that I had seen more then the rest. Now after the Funerals were done, the Virgin having placed her selfe upon the middle-most Stone, made a short Oration, That we should be constant to our ingagements and not repine at the pains we were hereafter to undergo, but be helpfull in restoring the present buried Royal Persons to Life again, and therefore

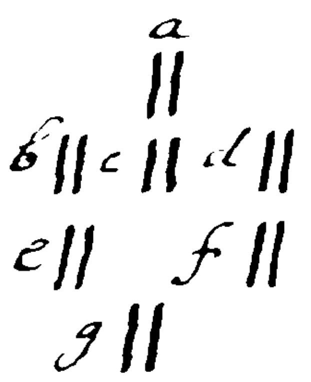
Hospites vocantur ad labores pro vita Regum.

therefore without delay to rise up with her, to make a Journey to the Tower of Olympus, to fetch from thence Medicines usefull & necessary for this purpose. This we soon agreed to and followed her through another little door quite to the Shore.

There the seven forementioned Ships stood all empty; on which all the Virgins stuck up their Laurel Branches, and after they had distributed us in the six ships, they caused us in Gods name; thus to begin our Voyage and looked upon us as long as they could have us in sight, after which they with all the watchmen returned into the Castle. Our ships

Virgines remanent in arce.

Our Ships had each of them a peculiar device. Five of them indeed had the five regular Bodies, each a severall one, but mine in which the Virgin too sate, carried a Globe. Thus we sayled on in a singular order, and each had only two Marriners.



Foremost went the Ship (a) in which as I conceive the Moor lay, in this were twelve Musitians who played excellently well, its device was a Pyramid. Next followed three abreast, b, c, and d, in which we were disposed, I sate in (c.) In the midst behinde these came the two fairest & stateliest Ships, e, and f, stuck about with many

many Branches of Laurel, having no Passengers in them; Their Flags were the Sun and Moon. But in the rear only one Ship (g) in this were Forty Virgins

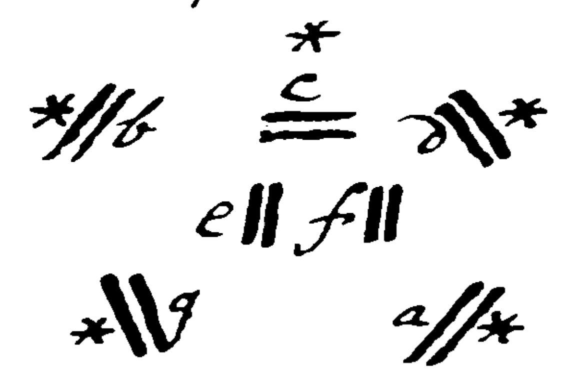
40 Virgines comites.

Now being thus passed over this Lake, we first came through a narrow Arm, into the right Sea, where all the Syrens, Nymphs, and Sea Goddesses had attended us; wherefore they imediately dispatched a Sea Nymph to us to deliver their Present and Offering of Honour to the Wedding. It was a costly, great, set, round, and Orient Pearl; the like to which hath not at any time been seen, either in ours or yet in the New World.

Excipiuntur a Nymphis.

Now

Now the Virgin having friendly received it, the Nymph further intreated that audience might be given to their Divertisements, and to make a little stand, which the Virgin was content to do, and comanded the two great Ships to stand into the middle and with the rest to incompass them in Pentagon, thus



After which the Nymphs fell into a Ring about them and with a most delicate sweet voice began thus to sing.

I

O There's nothing better here below

Than

Than beauteous, noble, noble, Love;
Whereby we like to God do grow,
And none to grief do move.
Wherefore let's chant it to the King,
That all the Sea thereof may ring.

We question; Answer you

II

What was it that at first us made?
'Twas Love.
And what hath Grace afresh conveyd?
'Tis Love
Whence wast (pray tell us) we were born?
Of Love.
How came we then again forlorn?

Sans

Sans Love. /

III

Who was it (say) that us conceiv'd?

'Twas Love.

Who suckled, Nurs'd, and Releiv'd?

'Twas Love.

What is it we to our Parents owe?

'Tis Love.

Why do they us such kindness show?

Of Love.

IV.

Who gets herein the Victory?

'Tis Love.

Can Love by search obtained be?

By —

By Love.

How may a Man good works perform?

Through Love.

Who into one can two transform?

'Tis Love.

V

Then let our Song sound,

Till its Eccho rebound.

To Loves honour and praise,

Which may ever encrease

With our noble Princess the King & ye Queen

The Soul is departed, their Bodys within

VI

And as long as we live,

God —

God graciously give;
That as great Love & Amity
They bear each other mightily:
So we likewise, by Loves own Flame,
May recompence them once again.

VII.

Then this annoy
Into great Joy
(If many thousand younglings deign)
Shall change and ever so remain.

Autori perplacent Nymphes et Cantus.

They having with most admirable concent and melody finished this Song, I no more wondered at Ulisses for stopping the ears of his Companions; for I seemed to my-selfe

selfe the most unhappy man alive that Nature had not made me too so trim a Creature. But the Virgin soon dispatched them, and comanded to set Sail from thence; where-fore the Nymphs too after they had been presented with a long red Scarff for a Gratuity; went off, and dispersed themselves in the Sea.

The Nymphs are rewarded.

I was at this time sensible, that Cupid began to work with me too, which yet tended but very little to my credit, and for as much as my giddiness will profit none I am resolved to let it rest as it is. This was the very wound I received on the Head in a Dream: and let every one take warning by me of loitering about

Autori desunt adhuc duo.

Venus bed

venus Bed, for Cupid can by no means brook it.

After some hours, having in friendly Discourses made a good way, we came within Ken of the Tower of Olympus, wherefore the Virgin comanded by the Discharge of some Pieces to give the Signal of our approach, which was also done; and imediately we espied a great white Flag;

Turris Olympi. thrust out and a small gilded Pinnace sent forth to meet us. Now as soon as this was come to us, we perceived in it a very antient

Custos. man, the Warden of the Tower, with certain Guards cloathed in white of whom we were friendly received, and so conducted to the Tower. This Tower was situated upon an Island exactly square

structura. square, which was invironed with a wall so firm and thick, that I my selfe counted two hundred

Dies. and sixty passes over. On the other side of the Wall was a fine Meadow with certain little Gardens, in which grow strange, and to me unknown, Fruits; and then again an inner wall round about the Tower. The Tower of it selfe was just as if seven round Towers had been built one by another, yet the middle most, was somewhat the higher, and within they all entred one into another, and had seven storys one above another. Being thus come to the Gates of the Tower we were led a little aside on the Wall, that so as I well observed

observed, the Coffins might be brought into the
Tower without our taking notice; of this the rest
knew nothing. This being done, we were
1. Conclave. conducted into the Tower at the very bottom,
which albeit it were excellently painted, yet
we had here little recreation, for this was
Labores hospitum nothing but a Laboratory, where we were fain
to beat and wash Plants, and precious stones, &
all sorts of Things, and extract their juice
and essence, and put up the same in Glasses,
and deliver them to be laid up. And truly
our Virgin was so busie with us, and so full
of her Directions, that she knew how to give
each of us Employment enough, so that in this
Island

Island we were fain to be meer drudges, till
we had atcheived all that was necessary for the
restoring of the Beheaded Bodies. Mean time
(as I afterward understood) three Virgins were
in the first Apartment washing the Corps with
all Diligence. Now having at length
almost done with this our preparation, nothing
Cibus potus. more was brought us but some broath with
a little draught of wine, whereby I well
observed, that we were not here for our
pleasure; for when we had finished our days
Lectus tenuis. work too, every one had only a Mattress laid
on the Ground for him, wherewith we were to
content our selves./

For my part I was not very much troubled with sleep, and therefore walked out into the Garden and at length came as far as the wall; and because the Heaven was at that time very clear, I could well drive away the time in contemplating the Stars; By chance I came to a great pair of Stone-Stairs, which led up to the top of the Wall. And because the Moon shone very bright, I was so much the more confident, and went up, and looked too a little upon the Sea which was now exceeding calm; and thus having good opportunity, to consider better of Astronomy, I found that this present night there would happen such a Conjunction of the Planets, the like to which was not

Autor speculatur cœlum pro somno.

was not otherwise suddenly to be observed.

Now having looked a good while into the Sea, and it being just about Midnight as soon as it had struck Twelve; I beheld from far the seven Flames passing over Sea hitherward, and betaking themselves to the top of the Spire of the Tower. This made me somewhat affraid; for as soon as the Flames had setled themselves, the Winds arose; and began to make the Sea very Tempestuous. The Moon also was covered with Clouds, and my Joy ended with such fear, that I had scarce time enough to hit upon the stairs again and betake my selfe again to the Tower.

Now whether the Flames tarried any Longer, or passed away again. I cannot say. For in this obscurity I durst no more venture abroad: So I laid me down upon my Mattress, and there being besides in the Laboratory a pleasant and gently purling Fountain I fell asleep somuch the sooner And thus this Fifth Day too was concluded with Wonders.

The sixth Day

[illegible]ine [illegible] dubious opinions.

Next morning, after we had awaked one another, we sate together a while to discourse what Might yet be the Event of things. For some were of opinion that they should all be inlivened again together. Others contradicted it; because the decease of the Antients was not only to restore Life, but increase too to the young ones. Some imagined that they were not put to Death, but that others were beheaded in their stead. We having now talked together a pretty

Custos. a pretty while. in comes the Old man to us, and
first Saluting us, looks about him to see if all
things were ready, and the Prayers brought done
We had herein so behaved our selves that he had
Pyrotechnia hospitum laudatur. no fault to find with our Diligence; whereupon
he placed all the Glasses together, and put them in
Pueri armiferi. a case. Presently some certain youths bringing
with them some Ladders, Ropes, and large Wings
which they laid down before us and departed.
Then the old Man began thus My Dear Sons,
one of these three things must each of you this
day constantly bear about with him. Now it
is free for you either to make a choice of one
of them, or to cast Lotts about it. We replyed
we

sors. we would chuse. Nay said he let it rather go
by Lot. Hereupon he made three little Schedules,
in one he writ Ladder, on the second Rope, on
the third Wings; These he laid in an Hat, and
each man must draw, and whatever he happned
upon that was to be his. Those who got the
Ropes, imagined themselves to be in the best
case, but I chanced on a Ladder which hugely
afflicted me, for it was twelve foot long, and
pretty weighty, and I must be forced to carry it,
whereas the others could handsomly coyle their
Ropes about them: and as for the Wings, the
old man joyned them so neatly on to the third
sort, as if they had grown upon them.
Hereupon

Hereupon he turned the Cock, and then the Fountain ran no longer, and we were fain to remove it from the middle out of the way.

After all things were carried off he taking with him the Casket with the Glasses, took leave, and locked the Door fast after him, so that we imagined no other, but that we had been imprisoned in this Tower.

Ascensus in 2. Conclave

But it was hardly a quarter of an hour before a round Hole at the very top was uncovered, where we saw our Virgin, who called to us, and bad us Good morrow, desiring us to come up. They with the Wings were instantly above through the Hole. Only they with the Ropes were in evil plight. For as soon as ever one of us was up, he was comanded to draw up the Ladder to him. At last each Mans rope was hanged on an Iron Hook, so every one was fain to climb up by his Rope as well as he could which indeed was not compassed without Blisters.

Restis difficultes

Now as soon as we were all well up, the Hole was again covered, and we were friendly received by the Virgin. This Room was the whole breadth of the Tower it selfe, having six very stately Vestries a little raised above the Room, and to be entred by the Ascent of three Steps.

Descriptio 2. Conclav:

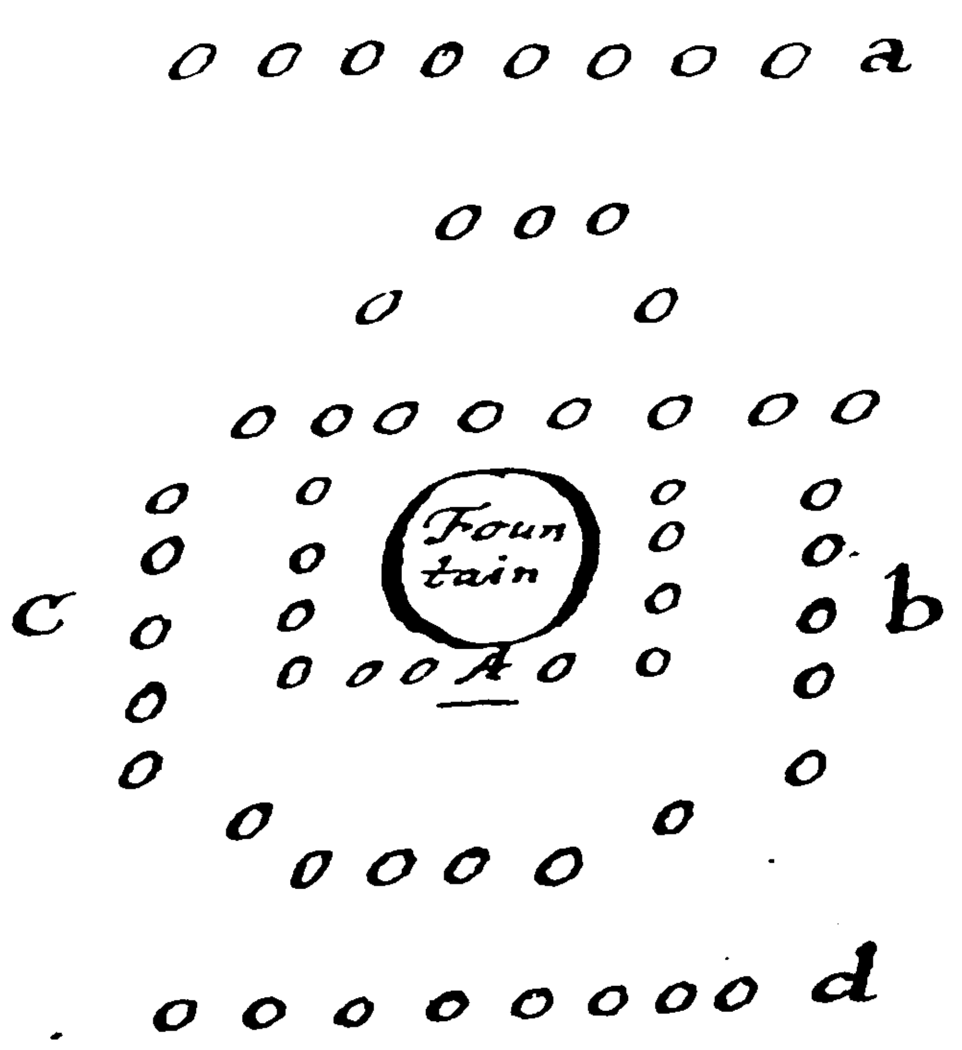
In these Vestries we were distributed there to pray for the life of the King and Queens

Queen, mean while the Virgin went in and-
out at the little Door (a) till we had done.
For as soon as our Process was absolved there
was brought in and placed in the middle—
through the little Door, by twelve persons—
(which were formerly our Musitians) a wonder:
full thing of a longish shape, which my Companions
took only to be a Fountain. But I well observed
that the Corps lay in it, for the inner chest
was of an ovall Figure, so large that
six persons might well lye in it one by another
After which they again went forth fetched
their Instruments, and conducted in our—
Virgin together with her She Attendants with
a most

The little Casket.

most delicate noise of Musick. The Virgin—
carried a little Casket, but the rest only Branches
and small Lamps, and some too lighted Torches.
The Torches were imediately given into our
Hands, and we were to stand about the—
Fountain in this Order.

Ordo Chori.



First stood the Virgin (A) with her attendants
in a Ring with the Lamps and branches (c)
next

next stood we with our Torches (b,) then

the Musitians (a) in a long rank, last of all

the rest of the Virgins (d.) in another long rank

too. Now whence the Virgins came, or

whether they dwelt in the Castle, or whether

they were brought in by night, I know not

virgines unde. } for all their Faces were covered with delicate

white Linnen, so that I could not know any

Quid in arcula. } of them. Hereupon the Virgin opened the

Casket in which there was a round thing wrapped

up in a peece of green double Taffata. This

she layd in the uppermost Kettle, and then

covered it with the lid, which was full of holes

and had besides a rim, on which she

poured

poured in some of the Water which we had

the day before prepared, whence the Fountain

began immediately to run, and through four

small pipes to drive into the little Kettle;

beneath the undermost Kettle there were many

sharp points, on which the Virgins stuck

their Lamps, that so the heat might come to

the Kettle, and make the water seeth.

Now the water beginning to simper by many

little holes, it fell in upon the Bodies, and

was so hot, that it dissolved them all, and

turned them into Liquor. But what the

above said round wrapt up thing was, my

Companions knew not, but I understood that

it was

it was the Moors head, from which the water conceived so great heat. Round about the great Kettle there were many holes in which they stuck their Branches; now whether this was done of necessity, or only for Ceremony I know not; However these Branches were continually besprinkled by the Fountain whence it afterwards dropt somewhat of a deeper Yealow into the Kettle. This lasted for near two hours, that the ffountain still constantly ran of it selfe; but yet the longer the fainter it was. Mean time the Musitians went their way, and we walked up and down in the Room and truely

Rami Laudes.

Deliciæ in Conclavi

truely the Room was so made that we had opportunity enough to passe away our the time: There was for Images, Paintings, Clockworks, Organs, Springing Fountains, and the like nothing forgotten.

Now it was now the time that the Fountain ceased, and would run no longer: upon which the Virgin comanded a round Golden Globe to be brought. But at the bottom of the Fountain there was a Tap, by which she let out all the matter that was dissolved by those hot drops (whereof certain Quarts were then very red) into the Globe. The rest of the Water which remained above in the Kettle

Kettle was poured out. And so this Fountain (which was now become much lighter) was again carried forth. Now whether it was opened abroad, or whether any thing of the Bodies that was further usefull, yet remained, I dare not certainly say: But this I know that the Water that was emptied into the Globe was much heavier than six, or yet more of us were well able to bear, albeit for its bulk it should have seemed not too heavy for one man.

Gravitas Aquæ.

Now this Globe being with much ado gotten out of Doors, we again sate alone. But I perceived a trampling over head, had an eye to my

to my Ladder. Here one might take notice of the strange opinions my Companions had concerning this Fountain: For they not imagining but that the Bodies lay in the Garden of the Castle, knew not what to make of this kind of working, but I thanked God that I awaked in so opportune a time, & saw that which helped me the better in all the Virgins businesse:

Autor solus novit verè quæ agerentur.

After one quarter of an hour the Cover above was again lifted of and we Comanded to come up, which was done as before with Wings, Ladders, & Ropes. And it did not a little vex me, that whereas the Virgins could

Ascensus in 3. Conclave.

could go up another way we were fain to take so much toil; yet I could well judge there must be some special reason in it, and we must leave somewhat for the old man to do too. For even those with the Wings had no advantage by them but when they were to mount through the Hole. Now being gotten up thither also, and the Hole shut again, I saw the Globe hanging by a strong Chain in the middle of the Room.

Descriptio Conclavis.

In this Room was nothing else but meer Windowes, and still between two Windowes there was a Door which was covered with nothing but a great polished Looking Glasse, and these Windowes

Artificial Optics.

Windowes and Looking-Glasses were so optically opposed one to another that although the Sun (which now shined exceeding bright) beat only upon one door, yet (after the Windowes towards the Sun were opened, and the Doors before the Looking-Glasses drawn aside) in all quarters of the Room there was nothing but Suns, wch by artificial Refractions beat upon the whole golden Globe hanging in the midst; and for as much as the same (besides that bright=ness) was polished, it gave such a Lustre, that none of us could open our Eyes, but were

Mirac. spec.

therefore forced to look out at Windowes till the Globe was well heated, and brought to the

the desired effect. Here I may well avow that in those Mirrours I have seen the most wonderfull Spectacle that ever Nature brought to light; for there were Suns in all places, & the Globe in the middle shined yet brighter, so that, but for one twinkling of an Eye, we could no more indure it then the Sun it selfe. At length the Virgin comanded to shut up the Looking Glasses again, and to make fast the Windowes, and so let the Globe cool again a little; and this was done about seven of the Clock Wherefore we thought good, since we might now have leasure a little to refresh our selves with a Breakfast; This Treatment again

Prandium Philosophicum

again was right Philosophical, and we had no needs to be afraid of Intemperance, yet we had no want, and the hope of this future Joy (with which the Virgin continually comforted us) made us so jocond that we regarded not any pains or inconveniences. And this I can truely say too concerning my Companions of high quality, that their minds never ran after their Kitchin or Table, but their pleasure was only to attend upon this adventurous Physick, and hence to Contemplate the Creators Wisdom & omnipotency.

After we had taken our Refection, we again setled our selves to work, for the Globe was sufficiently

sufficiently cooled; which with toil and labour we were to lift off the Chain and set upon the Floor. Now the dispute was how to get the Globe in sunder, for we were demanded to divide the same in the midst. The Conclusion was that a sharp pointed Diamond would best do it. Now when we had thus opened the Globe, there was nothing of redness more to be seen, but a lovely great snow white Egg: It most mightily rejoyced us, that this was so well brought to passe.

Resolutio Globi.

For the Virgin was in perpetual care least the Shell might still be too tender. We stood round about this Egg as jocond as if we our selves had laid it. But the Virgin made it presently

Ovum candidum.

presently be carried forth, and departed her self too from us again, and (as always) locked the Door too. But what she did abroad with the Egg, or whether it were some way privately handled, I know not, neither do I believe it. Yet we were again to pause together for one quarter of an hour, till the third hole were opened, and we by means of our Instruments were come upon the fourth Stone or Floor.

+Conclave.

In this Room we found a great Copper Kettle filled with yealow Sand, which was warmed with a gentle Fire, afterwards the Egg was raked up in it, that it might therein come to perfect

perfect maturity. This Kettle was exactly square upon one side stood these two verses writt in great Letters.

O. BLI. TO. BIT. MI. LI.

KANT. I. VOLT. BIT.

TO. GOLT.

On the second side were these three words.

SANITAS. NIX. HASTA.

The third had no more but this one Word.

F. I. A. T.

But on the Hindermost part stood an intire Inscription running thus.

QVOD.

Ignis: Aer: Aqua:

Terra:

SANCTIS REGUM ET REGINARUM NOSTR: [illegible]

Cineribus.

Eripere non potuerunt Fidelis Chymicorum Turba.

IN HANC URNAM contulit.

Ao.

~~1000~~ 4H. XH. OH. IIh. mo.

Now whether the Sand or Egg were hereby meant, I leave it to the learned to dispute; yet do I my part, and omit nothing undeclared. Our Egg being now ready was taken out; but it needed no cracking, for the Bird that was

Pullus implumis.

was in it soon freed himselfe and showed himselfe very jocond yet he looked very Bloody and unshapen: We first set him upon the warm sand, so the Virgin comanded that before we gave him any thing to eat, we should be sure to make him fast, otherwise he would give us all work enough.

natur.

Pascitur sanguine decollatorum.

This being done too food was brought him; which surely was nothing else than the Blood of the Beheaded, deluted again with prepared water, by which the Bird grew so fast under our Eyes, that we well saw why the Virgin gave us such warning of him. He bit and scratcht so devillishly about him, that could he have had his

his will upon any of us, he would soon — have dispatched him. Now he was wholly black and wild, wherefore other meat was brought, perhaps the Blood of another of the Royal persons, whereupon all his black Feathers moulted again, and instead of them there grew out Snow white Feathers. He was somewhat tamer too, and suffered him=selfe to be more tractable; never the less — we did not yet trust him. At the third feeding his Feathers began to be so curiously coloured that in all my Life I never saw the — like colours for beauty. He was also exceeding tame, and behaved himself so friendly with us,

Sanguine alij Regii pastitur.

Stride fecit.

Liberatur vinculis.

us, that (the Virgin consenting) we released — him from his Captivity. 'Tis now reason (began our Virgin) since by your dilligence and the — old mans consent, the Bird has attaind both his — life; and the highest Perfection, that he be also — joyfully consecrated by us.

Herewith she comanded to bring in Dinner, and — that we should again refresh our selves, since the most troublesome part of our Work was now over, and it was fit we should begin to — enjoy our passed Labours. We began to make our selves merry together. Howbeit we had still all our Mourning Clothes on, which seemed somewhat reproachfull to our Mirth.

Now

Now the Virgin was perpetually inquisitive, perhaps to find to which of us her future purpose might prove servicable. But her discourse was for the most part about melting; and it pleased her well when any one seemed expert in such compendious Manuals, as do peculiarly comend an Artist. This Dinner lasted not above three quarters of an hour, which we yet for the most part spent with our Bird, whom we were fain constantly to feed with his Meate: But he still continued much at the same growth. After Dinner we were not long suffered to ~~dig~~ digest our meat; but after that the Virgin together with the Bird was

Primus usus ejus.

Methodia.

5

departed from us. The fifth Room was ~~[illegible]~~ set open to us, whither we got to after the former manner and tendred our services.

5. Conclaves.

In this Room a Bath was prepared for our Bird, which was so coloured with a fine white Powder, that it had the appearance of mere milk. Now it was at first cool when the Bird was set into it: He was mighty well pleased with it, drinking of it, and pleasantly sporting in it. But after it began to heat by reason of the Lamps that were placed under it, we had enough to do to keep him in the Bath. We therefore clapt a Cover on the Kettle and

Avis balneum.

and suffered him to thrust his head out through a
Hole, till he had in this sort lost all his
Feathers in this Bath, and was as smooth as a
new born Child, yet the heat did him no further
harm, at which I much marvelled; For in
this Bath the Feathers were quite consumed,
and the Bath was thereby tinged into blew; at
length we gave the Bird air, who of himselfe
sprung out of the Kettle and was so glitteringly
smooth, that it was a pleasure to behold it.
But because he was still somewhat wild, we
vincitur. were fain to put a Collar with a Chain about
his Neck & led him up & down the Room.
Mean time a strong Fire was made under the
Kettle,

~~Avis~~ Balneum coquitur in lapidem } Kettle, and the ~~Bird~~ Bath sodden away till it all came
to a blew Stone, which we took out, and having
first pounded it, we were afterwards fain to
grind it on a Stone; and finally with this Colour
to paint the Birds whole skin over: Now he
lookt much more strangely, for he was all
blew except the Head which remained white.
Herewith our Work on this Story too was
performed; And we (after the Virgin with her
blew Bird was departed from us) were called
6. Conclave. up through the Hole to the sixth Story;
which was done too, there we were mightily
troubled, for in the midst a little Altar,
every way like that in the Kings Hall above
described,

described, was placed. Upon which stood the six forementioned particulars, and he himselfe (the Bird) made the seventh.

First of all the little Fountain was set before him, out of which he drunk a good draught; afterwards he pecked upon the white Serpent untill she bled mightily. This Blood we were to receive into a Golden Cup and pour it down the Birds throat, who was mighty averse from it, then we dipt the Serpents head in the Fountain, upon which she again revived and crept into her Deaths head, so that I saw her no more for a long time after.

Mean time the Sphere turned constantly on until

Avis decollatur?

until it made the desired Conjunction.

Immediately the Watch struck one; upon which there was a going another Conjunction. Then the Watch struck two. Finaly while we were observing the third Conjunction, and the same was Indicated by the Watch, the poor Bird of himselfe submissively laid down his Neck upon the Book, and willingly suffred his head (by one of us thereto chosen by Lot) to be smitten off. How be it he yielded not one drop of blood, till he was opened on the breast, & then the Blood spun out so fresh and clear as if it had been a Fountain of Rubies.

His Death went to the heart of us, and yet we might

might well judge, that a naked bird would stand
us in little stead. So we let it rest, and removed
the little Altar away, and assisted the Virgin to
burn the Body (together with the little Tablet
hanging by) to Ashes, with fire kindled at the
little Taper; afterwards to cleanse the same
several times, and to lay them in a Box of
Cypress wood.

Jocus. 1 Here, I cannot conceale what a trick I and three
more were served; after we had thus diligently
taken up the Ashes. The Virgin began to speake
thus. My Lords, we are here in the sixth
Room, and have only one more before us, in
which our trouble will be at an end, and then we
shall

shall returne home again to our Castle, to awaken
our most gracious Lords and Ladies. Now
albeit I could heartily wish, that all of you,
as you are here together, had behaved your
selves in such sort, that I might have given
you Commendations to our most renowned
King and Queen, and you have obtained a
suitable Reward; yet because, contrary to
my desire, I have found amongst you these
four (here with she pointed at me & three
more) lazy and sluggish Labourators, and yet
according to my good will to all and every one,
am not willing to deliver them up to condign
punishment; However that such negligence
may

may not remain wholly unpunished, I am purposed thus concerning them that they shall only be excluded from the future Seventh and most Glorious action of all the rest, and so too they shall incur no further blame from their Royal Majesties.

In what a case we now were at this Speech, I leave others to consider: ffor the Virgin so well know how to keep her Countenance; that the Water soon ran over our Baskets, and we esteemed our Selves the most unhappy of all men.

After this the Virgin by one of her Maids (whereof there were many always at hand) caused

caused the Musitians to be fetcht, who were with Cornets to blow us out of Doors with such scorn and derision that they themselves could hardly sound for laughing. But it did particularly mightily afflict us, that ye Virgin so vehemently laughed at our weeping, anger and impatience, and that there might well perhaps be some amongst our Companions who were glad of this our missfortune. But it proved otherwise.

Comodum & joco. } For as soon as we were come out at the door, the Musitians bid us be of good cheer

7. Conclave./ and follow them up the winding stairs; They led us up to the seventh Floor under

under the Roof, where we found the old man — whom we had not hitherto seen standing upon a little round Furnace. He received us friendly and heartily congratulated us, that we were — here so chosen by the Virgin; but after he — understood the affright we had conceived, his belly was ready to burst with Laughter, that we had taken such good Fortune so hainously. Hence said he, my Dear Sons learn, That man never knoweth how well God intendeth him. During this Discourse, the Virgin — also with her little Box came running in, who — (after she had sufficiently laughed at us) — emptied her Ashes out into another Vessel, and filled

MUSEUM

Virgo Lucifera ludit ceteros

hers again with other matter, saying she must now go to cast a mist before the other Artists — Eyes, that we in the mean time should obey the old Lord in whatsoever he comanded us, and not remit our former diligence.

7. Conclave.

Herewith she departed from us into the seventh Room whither she called our Companions. — Now what she first did with them there, I — cannot tell, for they were not only most earnestly forbidden to speak of it, but we too by reason of our business, durst not peep on them — through the Cieling. But this was our work.

Verus labor sub tecto.

we were to moisten the Ashes with our fore-prepared water till they became altogether like

like a very thin Dough. After which we set the matter over the Fire, till it was well heated then we cast it thus hot as it was into two little forms or moulds, and so let it cool a little (here we had leasure to look a while upon our Companions through certain Crevises made in the floor) they were now very busie at a Furnace; and each was himselfe fain to blow up the Fire with a Pipe, and they stood thus blowing about it, as if they were ready to loose their breath. Howbeit they imagined they were herein wondrously preferred before us. And this blowing lasted so long till our old Man roused us to our

Labor Spurius in 7. Conclavi.

work again; So that I cannot say what was done afterwards

We having opened our little forms, there appeared two beautifull bright and almost Transparent little Images, the like to which mans eye never saw, a Male and a Female, each of them only four inches long; and that which most mightily surprised me, was that they were not hard but limber and fleshy, as other humane bodies, yet had they no Life: So that I do most assuredly believe that the Lady Venus's Image was also made after some such way.

Homunculi duo.

These Angelically fair Babes we first laid

laid upon two little Sattin Cushonets, and beheld them a good while till we were almost besotted upon so exquisite an object.

Pascuntur sanguine avis —

The old Lord warned us to forbear, & continually to instill the Blood of the Bird (which had been received into a little Golden Cup) drop after drop into the mouths of the little Images, from whence they apparently to the eye encreased; and whereas they were before very small, they were now (according to proportion) much more beautifull; so that worthily all Limners ought to have been there, and have been ashamed of their Art in respect of these productions of Nature.

Now

Now they began to grow so big, that we lifted them from the little Cushonets, and were fain to lay them upon a long Table which was covered with white velvet. The old man also comanded us to cover them over up to the Breast with a fine white double Taffata, which because of their unspeakable beauty, almost went against us; but that I may be brief, before we had in this manner quite spent the blood they were already in their perfect full growth, they had Gold-yellow curled Hair, and the above mentioned figure of Venus was nothing to them. But there was not yet

Pulcherrimus

any

any natural warmth or sensibility in them,
they were dead Figures, yet of a lively and
natural Colour: and since care was to be
taken that they grew not too great, the old
man would not permit any thing more to be
given them, but quite covered their Faces too
with the Silk, and caused the Table to be
stuck round about with Torches. But here
I would not have you imagine that these
Lights were of necessity, for the old mans
intent hereby was only that we should not
animatum/ observe when the Soul entered into them,
as indeed we should not have taken notice
of it, in case I had not twice before seen
the flames.

flames; However, I ~~but~~ permitted the other
three to remain in their belief, neither
did the old man know that I had seen any
thing more. Hereupon he bid us sit
down on a Bench over against the Table:
presently the Virgin came in too with
vestiuntur/ the Musick and all furniture & carried
two curious white Garments, the like
to which I had never seen in the Castle
neither can I describe them, for I thought
no other but that they were meer Christall,
but they were gentle and not transparent
so that I cannot speak of them. These
she laid down upon a Table and after
she had

had disposed her Virgins upon a Bench round
about; she and the old Man began many
Legerdemain tricks about the Table, which was
spectatores luduntur } done only to blind us. This (as I told you) was
managed under the roof, which was wonderfully
Descriptio tecti } formed, for on the inside it was arched into
seven Hemispheres, of which the middlemost
was somewhat the highest, and had at top a
little round hole which was nevertheless
shut, and was observed by none else.
After many Ceremonies, stept in six virgins
each of which bare a large Trumpet which were
rouled about with a green glittering & burning
material like a wreath, one of which the old
man

Man took; and after he had removed some
of the Lights at top, and uncovered their
Faces, he placed one of the Trumpets upon
the mouth of one of the Bodies in such
manner that the upper and wider part of
it was directed just against the forementioned
Usus Tubarum. } Hole. Here my Companions alwayes
looked upon the Images; but I had other
thoughts; For as soon as the foliage or
wreath about the shank of the Trumpet
was kindled I saw the hole at top open, &
forte ex Cælo veniens } a bright stream of fire shooting down
the Tube, & passing into the Body: where
upon the hole was again covered and
the Trumpet

with this Device my Companions were deluded, so that they imagined that life came into the Image by means of the fire of the foliage, for as soon as he received the Soul he twinckled with his eyes, howbeit he scarce stirred. The second time he placed another Tube upon its Mouth, and kindled it again, and the Soul was let down through the Tube. This was repeated upon each of them three times, after which all the Lights were extinguished and carried away. The Velvet Carpets of the Table were cast together over them, and imediately a travilling Bed was unlocked

Homunculi anima tralio transferuntur

unlocked and made ready, into which thus wrapped up they were born, and so after the Carpets were taken off them, they were neatly laid by each other, where with the Curtains drawn before them they slept a good while. (Now was it also time for the Virgin to see how our other Artists behaved themselves, they were well pleased, because (as the Virgin afterwards informed me) they were to work in Gold, which is indeed a piece also of this Art but not the most Principal, most necessary and best: They had indeed too a part of those Ashes, so that they imagined no-

7. Conclave.

no other, but that the whole Bird was provided for the sake of Gold, and that Life must thereby be restored to the deceased) during which we sate very still, attending when our married Couple would awake, thus about half an hour was spent. For then the wanton Cupid presented himself again, and after he had

Homunculi excitantur a Cupidine.

saluted us all, flew to them behind the Curtain, tormenting them so long till they awaked. This hapned to them with very great

fuerunt illi qui Decollabantur.

amazement for they imagined no other but that they had hitherto slept from the very hour in which they were beheaded. Cupid after he had awaked them, and renewed their acquaintance one

one with another stepped aside a little, & permitted them both somewhat better to recruit themselves, mean time playing his tricks with us; and at length he would needs have the Musick fetcht to be somewhat the merrier. Not long after the Virgin her selfe comes: And after she had most humbly saluted the young King, and Queen (who found themselves somewhat faint) and kissed their hands, she brought them the two

Conjuges induunt vestimenta ut se conspiciendos praebeant.

forementioned Garments, which they put on and so stepped forth.

Now there were already prepared two very curious Chairs, wherein they placed them selves

selves: and so were by us with most profound Reverence congratulated; for which the King in his own person most gratiously returned his thanks, and again re-assured us of all Grace. It was already about five of the Clock, wherefore they could make no longer stay: but as soon as ever the choicest of their furniture, could be laden, we were to attend the young Royal Persons down the winding Stairs, through all Doors and watches unto the Ship, in which, they imbarqued themselves, together with certain Virgins, and Cupid, and sailed so mighty swift that we soon lost sight of them, yet they were met (as I was informed)

Conjuges vehuntur trans mare.

by certain stately Ships; Thus in four Hours time they had made many Leagues out at Sea. After five of the clock the Musitians were charged to carry all things back again to the Ships, and to make themselves ready for the voyage. But because this was somewhat long a doing, the old Lord comanded forth a party of his concealed Soldiers, who had hitherto been planted in the wall, so that we had taken no notice of any of them, whereby I observed that this Tower was well provided against opposition

Custos Senex.

Turris custodita a militibus

Now these Soldiers made quick work with our stuffe, so that no more remained further to be done

but to go to Supper.

Now the ~~[illegible]~~ Table being compleatly furnished, the Virgin brings us again to our Companions where we were to carry our selves, as if we had truely been in a Lamentable condition, and forbear laughing. But they were always smiling one upon another, howbeit some of them too simpathized with us. At this Supper the old Lord was with us too, who was a most sharp Inspector over us: For none could propound any thing so discreetly, but that he knew, how either to confute it, or amend it, or at least to give some good document upon it. I learned most by this Lord, and it were

Cæna Hospites de 7. & 8. conclavi comessantur

Laus hujus Senis

were very good that each one would apply himselfe to him, and take notice of his procedure, for then things would not so often and so untowardly miscarry.

The old Mans Closets.

After we had taken our Nocturnal refection, the old Lord led us into his Closets of Rarities, which were here and there dispersed amongst the Bulwarks, where we saw such wonderfull productions of Nature, and other things too which Mans wit in imitation of nature had invented, that we needed a Year more sufficiently to survey them: Thus we spent a good part of the Night by Candle-Light. At last, because we were more inclined to sleep then see many Rarities we

we were more inclined to sleep than see many rarities, we were lodged in Rooms in the Wall where we had not only costly good Beds, but also besides extraordinary handsom Chambers, which made us the more wonder why we were the Day before forced to undergo so many hardships. In this Chamber I had good rest, and being for the most part without care, and weary with continual Labour, the gentle rushing of the Sea helping me to sound and sweet sleep, For I continued in one Dreame from 11 of ye clock ~~at night~~ till 8 in the Morning.

The seventh Day

After eight of the clock I awaked, and quickly made my selfe ready, being desirous to returne again into the Tower, but the dark passages in the Wall were so many, & various, that I wandred a good while before I could find the way out. The same happned to the rest too, till at last we all met again in the nethermost Vault, and Habits entirely yellow were given us, together with golden Fleeces.

Hospites deponunt vestes lugubres.

At that time the Virgin declared to us that we were Knights of the Golden Stone, of which

Salutantur Equites Aurei Lapidis.

of which we were before ignorant.

After we had now thus made our selves ready,

donantur a Sene.

and taken our Breakfast, the old man presented each of us with a Medal of Gold, on the one side stood these words.

Ars naturæ ministra.

ART. NAT. MI.

On the other side these,

Temporis natura filia.

TEM. NA. F.

Exhorting us moreover that we should enterprise nothing beyond and against this token of remembrance. Herewith we went forth to Sea, where our Ships lay so richly equipped, that it was not well possible that such brave things must first have been brought thither

thither. The Ships were twelve in Number, six of ours, and six of the old Lords, who caused his Ships to be freighted with well appointed Soldiers. But he betook himself to us, into our Ship, where we all were together;

Navis 1.

In the first the Musitians seated themselves, of which the old Lord had also a great Number, they sailed before us to shorten the time.

vexilla 12 Signa

Navis Autoris Libra.

Our Flags were the twelve Celestial Signs, and we sate in Libra; besides other things our Ship had also a noble and curious Clock, which shewed us all the Minutes. The Sea too was so calm, that it was a singular pleasure to sail.

But

facundia Senis. But that which surpassed all the rest was
the old Mans discourse, who so well knew
how to passe away our time with wonderfull
Histories, that I could have been content
to sail with him all my Life long.

Obviatio ex arce. Mean time the Ships passed on amain, for
before we had sailed two hours the Mariner
told us that he already saw the whole Lake
almost covered with Ships, by which we
could conjecture they were come out to
meet us, which also proved true: For as
soon, as we were gotten out of the Sea into
the by the River, there presently stood into us

500 Naves. five hundred Ships one of which sparkled
with

with more Gold and pretious stones, in which
sate the King and Queen, together with other
Lords, Ladies, and Virgins of high Birth.
As soon as they were well in Ken of us
the peeces were discharged on both sides,

Applausus. and there was such a din of Trumpets,
Shalms and Kettle Drums, that all the
Ships upon the Sea capered again. Finally,
as soon as we came near they brought about
our Ships together, and so made a stand,
imediately the old Atlas stepped forth on

Atlas oratione excipit hospites. the Kings behalfe, making a short, but
handsom oration, wherein he welcomed us and
demanded whether the Royall Presents
were

were in readiness. The rest of my Companions were in an huge amazement, whence this King should arise, for they imagined no other but that they must again awaken him. We suffered them to continue in their wonderment, and carried our selves as if it seemed strange to us too.

Atlanti respondet Senex.

After Atlas's oration out steps our old man, making somewhat a larger Reply, wherein he wished the King and Queen all happiness and increase, after which he delivered up a curious small Casket, but what was in it, I know not; only it was committed to Cupid who hovered between them both to keep.

Regiis conjugibus donum affert Cupido.

Keep. After the Oration was finished, they again let off a joyfull volle of shot, and so we sailed on a good time together, till at length we arrived at another Shore. This was near the first Gate at which I first entered: At this place again there attended a great Multitude of the Kings Family together with some hundreds of Horses.

Now as soon as we were come to shore, and disembarqued, the King and Queen presented their hands to all of us one with another with singular Kindness; and so we were to get up on Horse-back.

Here

I would desire that you would not interpret the following Narration to any vain glory or pride of mine but to credit me thus far, that if there had not been a special necessity in it, I could very well have utterly concealed this honour which was shewed me.

Honor delatus Autori cum Seno equitat juxta Regem.

We were all one after another distributed amongst the Lords. But our old Lord and I most unworthy, were to ride even with the King, each of us bearing a snow-white Ensign with a Red Cross: I indeed was made use of because of my Age; for we both had long grey Beards, and hair. I had besides fastned my tokens round about

about my Hat of which the young King soon took notice; and demanded if I were he, who could at the Gate redeem these tokens? I answered in most humble manner, Yea. but he laughed on me; saying, There henceforth needed no Ceremony; I was HIS Father.

Pater.

Then he asked me; Wherewith I had redeemed them? I Replied, with Water and Salt: Whereupon he wondred who had made me so wise; upon which I grew somewhat more confident, and recounted unto him how it had happened to me with my Bread, the Dove, and the Raven, and he was pleased with it, and said expressly, That it must needs be, that

Tesseras solvit Sale et aqua

that God had herein vouchsafed me a singular happiness. Herewith we came to the first Gate where the Porter with the blew Cloaths waited, who bare in his hand a Supplication. Now as soon as he spied me even with the King he delivered me the Supplication, most humbly beseeching me to mention his Ingenuity towards me before the King: Now in the first place

Primus Custos quis? Ob visam Venerem factus Portitor.

I demanded of the King, what the Condition of this Porter was? who friendly answered me, That he was a very famous and rare Astrologer, and always in high regard with the Lord his Father. But having on a time comitted a fault against Venus, and beheld her in her bed

of rest

of rest; this punishment was therefore imposed upon him, that he should so long wait at the first Gate, till some one should release him from thence. I replied, may he then be Released? Yes, said the King, if any one can be found that hath as highly transgressed as himselfe, he must stand in his stead, and the other shall be free.

Autor ejusdem delicti reus proditur a portitore.

This word went to my heart, for my Conscience convinced me that I was the offender, yet I held my peace, and herewith delivered the Supplication. As soon as he had read it, he was mightily terrified, so that the Queen who (with our Virgins, and that other Queen

besides

besides, (of whom I made mention at the hanging of the Weights) rid just behind us observed it, and therefore asked him, what this Letter might signify. But he had no mind that he should take notice of it, but putting up the paper, began to discourse of other matters, till thus in about three hours time we came quite to the Castle; where we allighted, and waited upon the King into his foremontioned Hall. Imediately the King called for the old Atlas to come to him in a little Closset, and showed him the Writing, who made no long tarying but rid out again to the Porter to take better

actus in arce. }

cognisance of

of the matter. After which the young King with his Spouse, and other Lords, Ladies and Virgins sate down.

virgo Lucifera }

Then began our Virgin highly to comend the diligence we had used, and the pains and labour we had undergone, requesting we might be Royaly rewarded, and that she hence forward might be permitted to enjoy the benefit of her Comission. Then the old Lord stood up too and attested that all that the Virgin had spoken was true, and that it was but equity that we should on both parts be contented. Hereupon we were to step out a little; and it was

concluded

concluded that each man should make some possible wish, and accordingly obtain it; for it was not to be doubted, but that those of understanding would also make the best wish: So we were to consider of it till after Supper.

Ludus Regis cum Regina.

Mean time the King and Queen for recreation sake; began to fall to play together. It looked not unlike Chess, only it had other Laws; for it was the Vertues and vices one against another, where it might ingeniously be observed with with what plots the Vices lay in wait for the Vertues, and how to reencounter them again.

Artificio.

This was so properly and artificially performed, that it were to be wished, that we had the like game too.

During

During the game, in comes Atlas again, and makes his report in private, yet I blushed all over, for my Conscience gave me no rest;

Supplicatio Janitoris tradita Autori.

After which the King presented me the supplication to read, the Contents whereof were much to this purpose: First he wished the King prosperity, and increase; that his seed might be spread abroad far and wide: Afterwards he remonstrated that the time was now accomplished wherein according to the Royal promise he ought to be Released. Because Venus was already uncovered by one of his Guests, for his Observations could not lie to him. And that if his Majesty would please to make a strict and diligent enquiry, he would find that

find that she had been uncovered, and in case this should not prove so to be; he would be content to remain before the Gate all days of his life. Then he sued in the most humble manner, that upon peril of Body and Life he might be permitted to be present at this Nights supper, he was in good hopes to spye out the very Offender, and obtain his wished freedom.

This was expressly and handsomly indicted, by which I could well perceive his Ingenuity, but it was too sharp for me, and I could well have endured never to have seen it.

Now I was casting in my mind whether he might perchance be helped through my wish, so I asked

asked the King, whether he might not be released some other way? No, replied the King because there is a special consideration in the business. However, for this Night, we may well gratify him in his desire; so he sent one forth to fetch him in

Triclinium praeciosissimu.

Mean time the Tables were prepared in a spatious Room, in which we had never been before; which was so compleat, and in such manner contrived, that it is not possible for me only to begin to describe it. Into this we were conducted with singular Pomp, and Ceremony. Cupid was not at this time

Cupido iratus ob Venerem visam ab autore.

present. For (as I was informed) the Disgrace which had happened to his Mother, had some what angred him. In brief, my offence, and the

the Supplication which was delivered were an occasion of much sadness, for the King, was in perplexity how to make Inquisition amongst his Guests, — and the more because thus even they too, who were yet ignorant of the matter, would come to the knowledge of it. So he caused the Porter himselfe, who was already come, to make his — strict survey, and showed himselfe as pleasant as — he was able: Howbeit at length they began — again to be merry, and to bespeak one another — with all sorts of recreative and profitable discourses. Now how the treatment and other Ceremonies — were then performed, it is not necessary to declare — since it is not serviceable to my design.

Latitia discumbentium.

But

But all exceeded more in Art, then that we were — overcharged with drinking. And this was the — last, and noblest Meal at which I was present. After the Banquet, the Tables were suddenly taken away, and certain curious Chairs placed round about in circle; in which we together with the King and Queen, both their old — Men, the Ladies and Virgins were to sit. After which a very handsome page opened the abovementioned glorious Book. when Atlas imediately placing himself in the — midst began to bespeak us to the ensuing — purpose. That his Royal Majesty had not yet — committed to oblivion the service we had done him.

Post cœnam obligantur Equites legibus suis.

him and how carefully we had attended our duty, and therefore by way of retribution had elected all and each of us Knights of the Golden Stone. That it was therefore further necessary not only once again to oblige our selves towards his Royal Majesty, but to vow too upon the following Articles, And then his Royal Majesty would likewise know how to behave himselfe towards his Liedge people. Upon which he caused the page to read over the Articles which were these.

I. You my Lords the Knights shall swear, that you shall at no time ascribe your Order either unto any Devil, or Spirit, but only to God your Creator, —

Creator and his handmaid Nature.

II. That you will Abominate all Whoredome, Incontinency and Uncleaness, and not defile your Order with such vices.

III. That you through your Talents will be ready to assist all that are worthy, and have need of them.

IV. That you desire not to employ this Honour to worldly Pride, and high Authority.

V. That you shall not be willing to live longer then God will have you.

At this last Article we could not choose but laugh sufficiently, and it may well have been placed after the rest, only for a conceit. Now

Privilegia. Now being to vow to them all by the King's Scepter, we were afterwards with the usual Ceremonies installed and amongst other Priviledges set over Ignorance, Poverty, and Sickness, to handle them at our pleasure.

And this was afterwards Ratified in a little Chappel (whither we were conducted in all Procession) and thanks returned to God for it. Where I also at that time to the Honour of God hung up my Golden Fleece and Hat, and left them there for an Eternal Memorial. And because every one was there to write his Name I writ thus./

Suma

Summa Scientia nihil Scire.

Fr: Christianus Rosencreuts.

Eques aurei Lapidis.

Anno 1459.

Jam postu= lantur De= positiones optionum.

Others writ otherwise, and truely each as seemed him good.

After which we were again brought into the Hall, where being sate down, we were admonished quickly to bethink our selves what every one would wish. But the King and his party retired into a little Closet there to give audience to our Wishes.

Now each man was called in severally, so that I cannot speake of any Mans proper

wish

Privilegia.

Now being to vow to them all by the King's Scepter, we were afterwards with the usual Ceremonies installed and amongst other Priviledges set over Ignorance, Poverty, and Sickness, to handle them at our pleasure.

And this was afterwards Ratified in a little Chappel (whither we were conducted in all Procession) and thanks returned to God for it. Where I also at that time to the Honour of God hung up my Golden Fleece and Hat, and left them there for an Eternal Memorial. And because every one was there to write his Name I writ thus./

Suma —

Summa Scientia nihil Scire.

Fr: Christianus Rosencreuts.

Eques aurei Lapidis.

Anno 1459.

Jam postulantur Depositiones optionum.

Others writ otherwise, and truly each as seemed him good.

After which we were again brought into the Hall, where being ~~set~~ sate down, we were admonished quickly to bethink our selves what everyone would wish. But the King and his party retired into a little Closet there to give audience to our Wishes.

Now each man was called in severally, so that I cannot speake of any Mans proper wish—

wish, I thought nothing could be more praise-
worthy, then in honour of my Order to demonstrate
some laudable Vertue. And found too that
none at present could be more famous, and
cost me more Trouble then Gratitude.

Autor optat libertatem Portitoris & gratitudine.

Wherefore not regarding that I might well have
wished somewhat more dear & agreeable to
my self, I vanquished my self, and concluded,
even with my own peril to free the Porter
my Benefactor.

Wherefore being now called in, I was first of
all demanded, whether having read the
Supplication, I had observed, or suspected nothing
concerning the offendor? Upon which I
began

I began undauntedly to relate how all the
business had passed.

Autor reus confitens.

How through Ignorance I fell into that mistake,
and so offered my self to undergo all that I
had thereby demerited.

Autor reus confitens.

The King and the rest of the Lords wondered
mightily at so unhoped for confession, and
so wished me to step aside a little. Now as
soon as I was called for in again, Atlas
declared to me, that although it were grievous
to the Kings Majesty, that I whom he loved
above others, was fallen into such a mischance;
yet because it was not possible for him to
Transgress his ancient usages he knew not
how

how else to absolve me; but that the other must be at liberty, and I placed in his stead, yet he would hope that some other would soon be apprehended, that so I might be able to go home again.

Audit Sententiam

However, no release was to be hoped for till the Marriage feast of his future Son.

This Sentence had near cost me my life, & I first hated my self and my twatling tongue, in that I could not hold my peace; yet at last I took courage, and because I considered there was no remedy I related how this Porter had bestowed a Token on me and commended me to the other, by whose assistance

assistance I stood upon the Scale, and so was made Partaker of all the honour and joy already received.

Laus beneficij patitoris

And therefore now it was but equal that I should show my selfe gratefull to my Benefactor: and because the same could no way else be done, I returned thanks for the Sentence, and was willing gladly to sustain some inconvenience for his sake who had been helpfull to me in Coming to so high a place.

But if by my wish any thing might be effected, I wished my self at home again, and that so he by me, and I by my wish might be at Liberty.

Answer was

Answer was made me, that the Wishing, stretched not so far.

However I might well wish him free: Yet it was very pleasing to his Royal Majesty, that I had behaved my self so generously herein, but he was afraid I might still be ignorant into what a miserable condition I had plunged my self through this my Curiosity.

Laudatur à Rege.

Hereupon the good man was pronounced free, and I with a sad heart was fain to step aside.

After me the rest were called for too who came jocundly out again, which was still more to my smart; for I imagined no other, but

Reliqui læti evadunt.

but that I must finish my Life under the Gate.

I had also many pensive Thoughts running up and down in my head, what I should yet undertake, and wherewith to spend the time, at length I considered that I was now old, and according to the Course of nature had few years more to live: And that this Anguish and melancholy Life would easily dispatch me, and then my Door keeping would be at an end: And that by a most happy sleep I might quickly bring my self into the Grave. I had sundry of these thoughts. Sometimes it vexed me that I had seen such gallant things and must be robbed of them. Sometimes it

Autor melancholisat.

Spes.

Metus.

Solatium.

it rejoyced me that yet before my end I had been accepted to all Joy, and should not be forced so shamfully to depart.

Thus this was the last and worst shock that I sustained: During these my Cogitations the rest were ready.

Wherefore after they had received a good night from the King and Lords, each one was Conducted into his Lodging.

But I most wretched Man had no body to shew me the way, and yet must moreover suffer my selfe to be tormented, and that I might be certain of my future function, I was fain to put on the Ring, which the other had before worn

Autor accipit annulum.

worn.

Finally the King exhorted me, that since this was now the last time I was like to see him in this manner: I should however behave my selfe according to my place; and not against the Order: Upon which he took me also in his Arms and kissed me, all which I so understood, as if in the Morning I must sit at my Gate.

Now after they had all a while spoken friendly to me, and at last presented their Hands, comitting me to the divine protection: I was by both the old Men, the Lord of the Tower, and Atlas conducted into a glorious Lodging

Lodging, in which stood three Beds, and each of us lay in one of them, where we yet spent almost two, &c.

[Here are wanting about two leaves in quarto, and he (the Author hereof) whereas he imagined he must in the Morning be Door-keeper, returned home.

FINIS hujus Manuscripti Antiqui, cum Notis Doctoris Rudd in Margine.
1714.

A Table

Containing all the memorable points of Philosophie & History in that Learned Treatise of Hermes Nuptials &c.

The Authors first meeting with the Virgin Lucifera who appeared in splendor after the storm was over leaving him a Letter with golden Letters subscribed Sponsus & Sponsa — which put him into a great perplexity —— leaf: 1. 2. 3. 4 then afterward he falls asleep. and dreamt that he lay fettered in a dark Dungeon. leaf. 7. but after a while a little Light was let down, leaf 8. the Master of ye Prison quieted them making disturbance. a Cord was let down into the Dungeon to draw them up. leaf. 9. according to their merit some were drawn up others left

left prisoners in the Dungeon the Cord laid aside. Leaf. 12
The Author freed & glad that he was to be present at this —
mysterious Wedding prepared himself for his Journey, which —
concludes the first days adventure. Leaf 15.

The Authors mirth & versifying in his Journey through the
forrest. Leaf 16. by the 3 Cedars ~~to the 3 temples~~ where
he beheld on one of the Cedars the Table of Mercury -
affixed. Leaf 17. wherein he had his choice of 3 ways -
to go to the Kings Nuptials but falls into an unknown way
Leaf 20. but arrives to an Inn upon a high hill where
the porter admits of him being a brother of the Rosy Cross.
Leaf 21. & 22. being come to the Castle Leaf 25. —
where he and his Companions were welcomed. Leaf 28.
Royal Musick & Entertainment Leaf 32.

Lady Lucifera her Speech Salutatory to these Guests —
Leaf 33. Her Examination and probation of the —
Candidates Leaf 34. by weighing them in Scales Leaf 35
The Authors Typical Dream Leaf 37. which ends —
with the Explanation the second Days work Leaf 38
The third dayes work sets forth how those prisoners —
behaved themselves when they were weighed in the Ballance who were —
found wanting Leaf 41. an account of ye Emperours —
that were weighed & the Authors redeeming one Emperour
then Judgment past on the Reprobates who were found —
wanting in Weight. Leaf 46. their sentence and —
punishment Leaf 51. & Execution of the sentence in the Garden —
Leaf 54. the Emperours Gratitude to the Author —
for releasing him Leaf 56. The Sentence of the
Noblemen

Leaf 57. the Sentence of the Artists & Vagabonds —
Cheaters Leaf 59. after their punishment & Expelled
the Castle they had every one a cup out of a Draught of Forgetfulness
The Authors Entertainment at night in the Castle Leaf 62
their walking in the fountain, had a noble page bestowed
on them who showed them all the rarities in the Castle.
Leaf 64. the Antiquities, the Royal Sepulcher, the —
glorious Phenix. Noble Library Leaf 65. with the —
fountains & Mines, & shops, curious Clockwork, a great
Terrestrial Globe, the Diameter 30 foot Leaf 67.
After a splendid Supper Intricate Questions propounded by —
the Lady Lucifera Leaf 69. 70, 71. 72. Eight hard Questions
An Ænigma about the Name of Virgo Lucifera —
Leaf 77. The Authors Resolution of the Numbers of
her name

Algebraicaly. Leaf 78. the Manner of the —
several Virgins their laying up the Weights in their
several Repositories. Leaf 80. & their going to —
bed which concludes the third day Leaf 81.
The Author overslept his breakfast was by his page
conducted to the fountain where he viewed & describes —
the Tablet with the Inscription on it Leaf 83. they —
put on new Apparell of cloth of Gold in the Hall their —
access to the Kings Hall by the Royal winding stairs.
attended on by 60 Virgins Leaf 84 where they saw —
the Glory of the King & Queen. & presented to the K. & Q.
by the Lady Lucifera where they were conducted to a —
Laboratory there to work. Leaf 86. Description of the
houshold stuffe in the Hall with the Altar Leaf 88.

The Virgins put Jokes on the Author at their banquet Leaf 88, 89. vexing the Author & his Companions about a mock Election of one of them that night for a bedfellow Leaf 91. they were led by the Virgins to see a Play. Leaf 93. where the King & Queen were present. the chief passages of the Play which were acted Leaf 94. Description of the several Acts Leaf 95. 96. 97. 98. 99. after the Play ended with all the Applauses & Songs that attended it, they were invited to the Supper of the King & Queen Leaf 101. the Description & order of ye feast, Cupid made sport no other musick Leaf 102. The Author & his Companions faithfull promise to be true to the King & Queen, drinking a draught of Silence Leaf 103. after this, a Catastrophe followed the death of the Rulers the

beheading of the Kings Leaf 104. concluding the ~~fifth~~ fourth day. the next day early the page led the Author about the Castle & shewed him many rare things, & among the rest one most precious in a Vault that had no other Light but the splendor of great Carbuncles where was the Kings Treasury, & Lady Venus buried there, Leaf 109. the Author describes the body of Venus sleeping, & two Tablets written hanging by the bed which he lays open to his sorrow afterwards Leaf 110. they attend the 6 Coffins in procession & after the funerals the Guests were by their former Engagemt. to bring the Royal persons to life again Leaf 114. Seaven ships provided attended by 40 Virgins are received by the Nymphs & Sea Goddesses the account of their pleasant Songs. Leaf 115. 116. 117.

Then the Author with his Companions came by Sea to the
tower of Olympus where they worked in a Laboratory
Leaf 118 / 119 120 concluding the fifth day.
Their diligence was commended, then there was brought
Ladders Ropes & Large wings Leaf 122. 123 to 130. the use of
these are described at large: The Philosophical dinner
Leaf 130. The Description of the Copper Kettle with
all its rare Inscriptions on every side. the wonderfull
manner of restoring the dead to life again; their
Soul entered into them Leaf 142. 143. 144. the
married Couple awaked, which were before beheaded
Leaf 145 then Embarqued themselves for the Voyage
Leaf 147 the Author continuing in one dream from 11
till 8 in the morning & so concluded the Sixth day
Leaf 148. Now they were saluted by the Virgins and
called Knights of the Golden stone. they passed the Seas
the Author Received by Atlas with my Gifts & tokens about his
Hat, the Porter at the Kings Gate supplicated for redemption
having comitted a fault against Venus & beheld her in her bed of
rest, for yt fault he was to be porter there no longer till another
had comitted the like fault & should take his place. the
Author hereupon was found guilty of the same crime & was
condemned to suffer in the like manner & stand porter till
another was found guilty should release him. the Author
was forced to accept of the Ring & weare it, the King hereupon
kissed him Leaf 164. the next morning ~~he was to stand porter~~
as doorkeeper, but he returned home.

Finis

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Ritual Invocation and Early Modern Science: the Skrying Experiments of Humphrey Gilbert

Frank Klaassen

Early in 1568 Humphrey Gilbert (1537-1583) returned to his family estate in Devon from military campaigns in Ireland where he had distinguished himself with his brutality. It was probably something of a turning point in his life. In the next few years he would put before Elizabeth I his proposal for a new academy and begin in earnest his preparations for seeking the Northwest Passage. A seventeen-year-old protégé of the Gilberts, John Davis (1550-1605), joined him. Under the guidance of the Gilbert household (including Humphrey's younger step-brother Walter Raleigh), Davis was about to embark on a path that would lead him to become one of the great navigators of his age and namesake for the Davis Strait in the Canadian North. Also present was Adrian Gilbert, Humphrey's younger brother and Davis' lifelong associate. They came together one day in February and, employing a show stone and crystals, conjured demons and sought the assistance of angels and the dead. Humphrey, the 'master,' read the prayers requesting aid from the divine, conjured the demons, and directed the operations. A variety of visions appeared in the stones, which Davis, as skryer, reported and which they recorded in detail. Some of what the spirits told him suggest he was seeking information about his own future, but his principal goal was to seek information about performing magic from creation's greatest magicians. To this end, he conjured and bound Azazel, the demon in charge of spirits of the dead, and forced him to bring them Adam, Job, Solomon, Roger Bacon, and Cornelius Agrippa. The great magi appeared and consented

to help, their numbers supplemented by the un-asked-for appearances of St Luke and John the Baptist.

Humphrey Gilbert and John Davis were certainly colorful characters: enterprising, audacious, single-minded, and self-promoting men whose violent and dramatic deaths – Davis at the hands of pirates off the coast of Borneo and Gilbert off the Azores in the wreck of a ship he had been advised to leave – were apt conclusions to lives of inveterate risk taking. But one would have no reason to suspect they had such involved interests in ritual magic in the absence of a record of their activities in the British Library manuscript I discuss here and a few circumstantial clues, such as their association with John Dee and his skryers. If foolhardy and opportunistic, they were of sound mind and built significant careers in the complex world of Elizabethan politics and business. Naturally, such a situation needs no defense or explanation; a belief in the efficacy of ritual magic could hardly be considered unusual in the mid sixteenth century nor its practice sociopathic. On another level, however, their interest in ritual magic appears more puzzling.

If Gilbert and Davis do not deserve places in traditional histories of science, which tend to emphasize great discoveries, they certainly merit inclusion in more recent studies of the broader social and intellectual context in which modern science was born.[1]

[1] This shift in orientation is very widespread so I can cite only small fraction of the literature salient to the present discussion. The social organization of science has been the subject of numerous studies. See James E. McClellan III, *Science Reorganized: Scientific Societies in the Eighteenth Century* (New York: Columbia University Press, 1985). Michael Hunter, *Establishing the New Science: The Experience of the Early Royal Society* (Woodbridge: Boydell Press, 1989). The social uses and construction of science or scientific truth have been examined in a variety of ways Steven Shapin has argued that since it was rarely possible to verify experimental results their presentation had to draw upon social constructs of honour and dependability. Steven Shapin, *A Social History of Truth: Civility and Science in Seventeenth-Century England* (Chicago: University of Chicago Press, 1994). Eric Ash discusses the development of the role of the ‘Expert Mediator’ in the sixteenth century and how it laid the groundwork for Bacon’s conception of himself and of the role of the experimental scientist. Eric H. Ash, *Power, Knowledge, and Expertise in Elizabethan England* (Baltimore: Johns Hopkins University Press, 2004). Anthony Grafton and others have discussed the context and influence of humanism. Anthony Grafton and Nancy G. Siraisi, *Natural Particulars: Nature and the Disciplines in Renaissance Europe*, Dibner Institute Studies in the History of Science and Technology (Cambridge, Mass.: MIT Press, 1999). Numerous studies have concerned themselves with the ways in which experience was valorized, understood, and warranted. See for example,

They built careers for themselves by promoting the investigation of the natural world as useful and as an important element in state building. Through his abilities, technical innovations, and publication in the area of navigation, John Davis would come to be what Eric Ash has called an expert mediator, synthesizing practical and experientially derived knowledge with theoretical approaches.[2] Gilbert's proposal for a new academy in London reveals his approach to learning, inquiry, and experimentation as almost Baconian. In addition to being practical, skeptical, anti-scholastic, experimental in orientation, and hostile to esoteric language, he also advocates breaking down traditional boundaries among professions and between theory and practice, seeking a fruitful engagement between those theoretically included and those of a more practical bent. Following most accounts of the period one would expect those with such 'proto-scientific' interests to be attracted to the sort of magical literature concerned with natural causation, the structure of the natural world, and the mathematization of reality. Yet the standard fare of natural magic, astrological image magic, 'astral magic', secrets, magical recipes and experiments, or discourses on natural magic, seem to have been of little personal interest to Gilbert and Davis.[3] Instead they chose medieval ritual magic, particularly necromancy, a tradition regarded by most historians as a disappearing, superstitious, and utterly un-

Peter Robert Dear, *Discipline & Experience: The Mathematical Way in the Scientific Revolution*, Science and Its Conceptual Foundations (Chicago: University of Chicago Press, 1995). Lorraine Daston and Katharine Park, *Wonders and the Order of Nature, 1150-1750* (New York: Zone Books, 1998). Brian Ogilvie's study of natural history emphasizes sixteenth-century concern with 'description.' Brian W. Ogilvie, *The Science of Describing : Natural History in Renaissance Europe* (Chicago: University of Chicago Press, 2006).

[2] Ash., 163-65.

[3] Adrian Gilbert was certainly an active alchemist, but this was arguably not magic at all and, in any event, there is no evidence that Humphrey or Davis shared this interest. The common interest in alchemy and ritual magic evident in a considerable number of sixteenth- and seventeenth-century scribes and manuscript collectors, as well as well known figures like Adrian Gilbert, John Dee, and Simon Foreman, was not common before 1500. I plan to explore the significance of this change in a future article.

scientific remnant of the middle ages.[4] This leads to two possible conclusions. Either their interest in this sort of magic was unusual, atavistic, or simply discontinuous with their scientific dispositions – a perfectly reasonable conclusion – or ritual magic was not as outmoded and irrelevant to the history of science as we have thought.

It will come as no surprise to readers of this collection that I wish to explore the latter possibility. Gilbert's proposal for a new academy epitomizes many of the ideas regarded as seminal to the scientific revolution. A closer comparison of his proposal with his magical operations and the traditions from which they drew reveals numerous ways in which medieval ritual magic and the intellectual culture which surrounded it conform to the intellectual predispositions and epistemological assumptions of the early scientific revolution. In fact, such strong commonalities may be found between them that this sort of magic should be regarded as quite a natural choice the sixteenth-century man of science. In turn, this should lead us to re-evaluate our assumptions both about sixteenth-century magic and science, but about the notions of magic and science in general.

Humphrey Gilbert's Operations and Medieval Ritual Magic

[4] Charles Webster epitomizes this view, arguing that "popular operative magic" or "magic as the performance of rituals aimed at controlling forces held responsible for the succession of events, slowly fell into abeyance among the intellectual elite but that the idea that "the magus might unlock the potential of occult qualities through exploiting natural magic" or in this way "gain spiritual ascendancy by transcending the limitations of the human frame." His subsequent discussion focuses almost entirely on the relationship between natural magic and medicine. Charles Webster, *From Paracelsus to Newton: Magic and the Making of Modern Science* (Cambridge: Cambridge University Press, 1982)., 11. A similar perspective is expressed by John Henry. "Magic is not a monolithic subject and it is important to stress that major aspects of the history of magic seem to play no role in the rise of modern science, for example, demonic magic, chiromancy, and cabala. The crucial aspects of the magical tradition for the historian of science were those encompassed by the term *Natural Magic* which embraced all those arts which relied upon natural lore; for example, astrology and alchemy...." John Henry, "Magic and Science in the Sixteenth and Seventeenth Century," in *Companion to the History of Modern Science*, ed. Robert C. Olby (London: Routledge, 1990), 583-96. This perspective is reflected in most general considerations of the subject. See the general bibliographic essay of Steven Shapin in Steven Shapin, *The Scientific Revolution* (Chicago, IL: University of Chicago Press, 1996), 195-200.

The operations I have described are recorded in two related manuscripts bound together in a volume with a variety of other magical works, London, British Library, MS Additional 36674.[5] The first contains a work of necromantic magic and the second a record of the visions attained through its operations, or ones very similar to them. The latter identifies the skryer as John Davis and the master as 'H. G.' Paleographic and circumstantial evidence make clear that the text was a joint effort of Adrian and Humphrey Gilbert, that the first text was probably written by Adrian, and that the second was probably a draft prepared by a secretary based on notes taken during the operations.[6] They began recording visions on February 24 and continued into April. The magical instructions, begun on March 22, were evidently written contemporaneously with the operations. Great similarity to medieval traditions (discussed in more detail below) suggest they probably had one or more necromantic manuscripts at their disposal which they employed as the basis for their operations. They also incorporated prayers and techniques derived from the visions.[7] How much the original text or texts may have been edited is unclear but it seems quite possible that the absence of obviously Catholic elements was due to their editorial efforts.

The sources, techniques, goals, and language of these operations are in almost every respect medieval and most of the differences resulted from relatively superficial revisions by their Protestant and secular scribes. After carefully noting that the work was begun at 8 a.m, the Sun in Aries, the text lists a short set of rules for operation including wearing clean clothes, keeping promises, being good to the poor 'where he seeth need.'

[5] The two sections themselves occur at ff. 47r-57v and 58r-62v.
[6] For more detail about the manuscript see the Appendix to this article.
[7] For example, a prayer revealed by Solomon on Easter 1567 appears on f. 47r. This is discussed in greater detail below, ***.

and avoidance of swearing and drunken company.[8] Such rules commonly occur in the early folios of ritual magic works. The *Practica nigromanciae* attributed to Roger Bacon specifies clean clothing among the rules and the *Liber juratus* gives a strong emphasis to keeping good company.[9] Almsgiving is an instruction found in the Ars notoria's Opus Operum and in John of Morigny's work. Medieval ritual texts uniformly emphasize good behavior and moral purity, something which could be assured by seeking confession prior to operation.[10] They give greater emphasis to sexual purity as inherently powerful, something attributable to Catholic traditions in general, but particularly to emphasis on chastity or sexual self-control in the clerical and university settings where this magic was commonly practiced.[11] It seems likely that a Protestant scribe (possibly the Gilberts themselves) removed these more stringent requirements and that the relaxed rules reflect conceptions of sexuality and marriage in Protestant thought and/or the decidedly secular milieu in which the many sixteenth-century magicians (and certainly Gilbert and Davis) moved. As I discuss in detail below, the acquisition of information, learning, or wisdom was a fundamental goal of medieval ritual magic, even necromancy.[12]

---

[8] First it is good arte allwayes for the master that must beginn this arte, to leave swearinge, and all drounkenn company, yf he do know themm. He must allway goe very cleane appariled that must worke in this art. He must allway keepe his promyses, yf he make any, and not breake them. He must be good to the poore where he seeth neede. He must allway keepe his Skrier in cleane apparrel. This is the beginninge to bringe them to arte. The master must also haue 1 or 2 good bookes to call by, as after you shall here fyende. f. 47v.

[9] For the *Practica nigromanciae* see London, London Society of Antiquaries, MS 39, f. 15v-.17v. For the rules governing the *Liber juratus*, see *Liber juratus* I.20-29 (p. 61). The rules also seem to echo those listed in another work in the same codex. "Yf you be wyllynge to work, yt ys requyred that you abstayne from all thinges vnlawfull, as from swearynge, from glotonye, and all other naughty deades; which is requyred for the space of nyne daies before thy workynge..." London, British Library, Additional 36674, f. 14v.

[10] Oxford, Bodleian Library, Rawlinson D. 252, f. 49v, for example, gives a prayer for confession.

[11] Frank Klaassen, "Learning and Masculinity in Manuscripts of Ritual Magic of the Later Middle Ages and Renaissance," *Sixteenth Century Journal* 38, no. 1 (2007).

[12] The most common form of deriving learning or wisdom was the *Ars notoria* discussed at length in this volume. The conjuring manual edited and analysed by Richard Kieckhefer also contains a necromantic analogue to the *Ars notoria* in which demons are invoked rather than angels. See Kieckhefer, *Forbidden Rites*, 193-96; CLM 849, ff. 3r-5v. A sixteenth century necromantic collection also contains prayers from the Solomonic Ars notoria. See London, British Library, Sloane 3853, ff. 159v-74v.

The ritual procedures described in the instructions and recorded as having been performed by them in the vision accounts are similarly drawn directly from medieval ritual magic. As was the usual practice in necromantic works, the operators employ a combination of angelic and demonic magic, and assume that, while they can command demons, they may only request the aid of God, the angels, and the dead.[13] They work for the most part during the day and are attentive to the hours and the general astrological conditions.[14] They employ crystals or other reflecting surfaces for skrying and endeavor both to trap demons in crystals and also to provide crystals for good spirits to enter voluntarily.[15] They require that a skryer be used to see the visions but not that he be a virgin child as was common in medieval texts.[16] The demon Azazel whom they conjure

[13] For example, although the vast majority of the instructions are given over to conjurations, threats, and commands for demons like Azazel, the spirits of the dead *consent* to help. They also appear to consent to being 'bound' in some way, although the specifics of this arrangement are not clear. Additional 36674, f. 59v. For a typical combination of demonic and angelic operations see Oxford, Bodleian, Rawlinson D. 252.

[14] It was commonly assumed that one could not conjure under cloudy conditions and, although conjuring at night was possible, it appears that working during the day was generally considered preferable. A roughly contemporary conjuring manual puts it like this. "Habe aerem clarum et non nubilosum quia sol magna habet influentia in spiritibus et appetetunt in radiis solaribus apparere et operari...." London, British Library, Sloane 3318, 2v. See also London, British Library, Sloan 3853, f. 10v. The appearance of clouds demanded that the operations be abandoned. See Oxford, Bodleian Library, Rawlinson D. 252, ff. 30v-31r. Certainly clear atmospheric conditions were necessary for crystalomantic operations. "Tunc in loco secreto et honesto aere sereno....", Ibid., f. 114v.

[15] The notion that one could trap or somehow contain a spirit in a crystal occurs in numerous texts. See for example Oxford, Bodleian Library, Rawlinson D. 252, 42v-44v and Vaticano (Città del), Biblioteca Apostolica, Pal. Lat. 1375 f. 269v-270r. The fourteenth-century catalogue of the books of John Erghome of the Austin Friars at York includes a tract on enclosing a spirit in a mirror. See K. W. Humphreys, ed., *The Friars' Libraries*, Corpus of British Medieval Library Catalogues (London: British Library, 1990), 87-8.

[16] Medieval necromantic operations using various skrying surfaces commonly required 'virgin boys and sometimes girls. On virginity as a requirement in such texts, see On catoptromantic texts, see Claire Fanger, "Virgin Territory: Purity and Divine Knowledge in Late Medieval Catoptromantic Texts," *Aries* 5, no. 2 (2005): 200-25. Anecdotal evidence of this practice may be found in the writings of John of Salisbury who recounts being employed for this purpose as a boy. John of Salisbury, *Frivolities of Courtiers and Footprints of Philosophers*, trans. Joseph B. Pike (London: Oxford University Press, 1938), 146-7. An experiment for seeing spirits with a boy skryer appears in the fifteenth-century commonplace book of Robert Reynes. Cameron Louis, ed., *The Commonplace Book of Robert Reynes of Acle; An Edition of Tanner MS 407* (London: Garland, 1980), 169. Quoted in Richard Kieckhefer, *Forbidden Rites*, 97. Extensive and numerous operations using various skrying devices and young boys or girls occur in Oxford, Bodleian Library, Rawlinson D. 252. See for example, 1r-29v. The notion that certain spiritual capacities were afforded by chastity appears to have motivated this, so it is not surprising that older skryers became common after the Reformation. John Dee's skryers were uniformly adult males with the exception of a brief period when he attempted to employ his son Arthur. Deborah E. Harkness, *John Dee's Conversations with Angels : Cabala, Alchemy, and the End of Nature* (Cambridge, U.K. ; New York: Cambridge University Press, 1999), 16-26.

has a long history beginning with a brief mention in Leviticus, extending through Jewish traditions, and reappearing in Christian cabalism in the late fifteenth century. The somewhat more surprising notion that this demon could facilitate access to spirits of the dead might conceivably be Jewish in origin but was certainly immediately derived from Latin necromantic traditions. Similar operations involving Azazel survive in several other fifteenth- and sixteenth-century British manuscripts.[17] Following the instructions for conjuring the dead, the text gives instructions for conjuring the 'Four Kings', the demons governing the four climes of the world, 'Oriens, Amaimon, Paymon, And Ægin.' Humphrey evidently performed this operation since it is recorded in the notes, although they included no descriptions of the resulting visions if there were any. Operations for the Four Kings are very common in medieval necromantic works and commonly employ mirrors or crystals.[18] The instruction section of the manuscript concludes with all-purpose

[17] Although the name appears to have Babylonian roots, the Story of Azazel derives from Leviticus 16:7-28. Agrippa tells us that Cabalist sources identify Azazel as king of the south, one of the four kings of the cardinal directions. Agrippa, *De occulta philosophia*, III: 24. Azazel is one of the fallen angels in Jewish traditions. Although 'fastened to the mountain of darkness' and willing to teach witchcraft to those who seek his help, Azael does not appear to have any particular association with spirits of the dead. See Louis Ginzberg, *The Legends of the Jews*, 7 vols. (Philadelphia: Jewish Publication Society of America, 1909), I.126, I.148-52, V.123, V.152, V.171, V.311, and V.416. Pico, drawing on cabalist sources describes Azazel as one who devours those practicing bad magic, but otherwise the demon appears to have no singular connection with spirits of the dead in general. On Pico's discussion, see Brian P. Copenhaver, "Number, Shape, and Meaning in Pico's Christian Cabala: The Upright Tsade, the Closed Mem, and the Gaping Jaws of Azazel," in *Natural Particulars: Nature and Disciplines in Renaissance Europe*, ed. Anthony Grafton and Nancy Siraisi (Cambridge, MA: The MIT Press, 1999), 46-7 and 72. Although not connected explicitly with the dead, Azazel appears in more extensive narratives in the Book of Enoch, 9-11, 13, and 54-5, and 69-70.

Whatever the earlier sources for this tradition may have been, the Gilberts' immediate sources for this operation were undoubtedly late-medieval British necromantic manuals. Rituals for the speaking with the dead occur in a variety of necromantic sources and appear as early as the fifteenth century. See Oxford, Bodleian Library, Ballard 66, ff. 33-39 (s. xvii), London, British Library, Sloane 3884, ff. 47-56 (s. xvi), and Oxford, Bodleian Library, Rawlinson D. 252 (s. xv.), 66v-68r. Rawlinson D. 252 conjures "Asacel." Interestingly, it is followed by another operation for "Azoel" which may be the same as "Aosal" the other spirit mentioned in the Gilbert manual (f. 50v). Ginzberg identifies Azzazel and Azzael as one and the same. Ginzberg, *Legends*, V. 152.

[18] For the record of Humphrey Gilbert performing this operations, see f. 62r. For the relevant instructions, see ff. 51r-53v. The names correspond to those listed by Agrippa as princes of the four points of the compass. Henry Cornelius Agrippa, *De occulta philosophia*, II:7. The four kings are mentioned in the *Speculum astronomiae*, XI, 23 and 79. For other medieval examples of conjurations of the four kings see Oxford, Bodleian, Rawlinson D. 252, ff. 15r- 24r and 103r-107r and London, London Society of Antiquaries MS 39, f. 17v. Irenaeus mentions the ideas that there are four intelligences presiding over the

conjurations for any spirit. Similar open-ended operations may also be found in necromantic manuals. Aside from the lack of any obviously Catholic formulae, such as Ave Marias, and a reduced emphasis on ascetic practices and moral purity in the period leading up to the operations, the instructions are indistinguishable from those in medieval works.[19]

The extensive records of the visions set this text apart from most magical manuscripts. The following passage gives a good impression of them.

> Seene by H.G. and Jo.: on ye 14 daye of marche anno domini 1567 at the sonns sett, or a little after, I knowe not perfectlye, it was aboute 7 of the cloke. First I, and my skryer sawe a rownde fyer in the west, which sodaynly vanished and came agayne. There apered annother with hym which I beheld very well, and from them there went a greate blacke cloud under them, which went from the west, by the north to the east pointe. And ouer that cloud there came an extreme number of fyer, and in the place where the first fyers were there was a greate quantitye yat was marvelous red, and ye which turned into gold; and some parte of the fyer went towards the south, soe yat god of a great miracle shewed it to me and my skryer; also the fyer was marvelous greate and bright, and tourned into gold as before. And sodainly casting my eye asyde, there was a great blacke cloude, which gathered into a sharpe pointe, into the west, and spreade very brode into the top towards the East, being maruelously inclosed with fyer, hauing .6. sundry points of blacke, having under ech bundle on the south side, a longe streyke of gold, very bright, which were in closed with greate fyer. [An

four parts of the world and gives the names Mahaziel, Azael, Saviel, and Azazel. *P.G.*, vii, 619. Cited in A. A. Barb, "Three Elusive Amulets," *Journal of the Warburg and Courtauld Institutes* 27 (1964): 19. Agrippa also lists these four names in as princes of the devils, *De occulta philosophia*, II:7 and III: 24.

[19] A medieval work of necromantic magic would always include mention of Mary at one point or another. Her complete absence from this manuscript is thus notable. On the other hand, the text reflects the slow and initially superficial nature of the changes in this period. The intervention of John the Baptist and St Luke certainly suggest continuities with Catholic invocation of the Saints and belief in intercession. On the notion that Protestantism brought about a decline of magic, see Keith Vivian Thomas, *Religion and the Decline of Magic* (New York: Scribner, 1971). Eamon Duffy is largely silent about Thomas' arguments although he explicitly criticizes Thomas for his assumption that the sacraments "were credited with an inexorable and compelling power" only at a popular level. Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England, c. 1400-c. 1580* (New Haven, CT: Yale University Press, 1992), 277. Duffy argues instead that much of what Thomas calls superstition or magic was a legitimate form of religious devotion practiced by all levels of English society. For Duffy's discussion of these forms of devotion in Protestant England, see Duffy, 379-593. Robert Scribner's recent work includes useful critiques of Thomas. See Robert W. Scribner, "The Reformation, Popular Magic, and the 'Disenchantment of the World,'" *Journal of Interdisciplinary History* 23, no. 3 (1993): 475-94; and 'Magic and the Formation of Protestant Popular Culture in Germany' in *Religion and Culture in Germany (1400-1800)*, ed. Lyndal Roper (Leiden: Brill, 2001), 323-46. On the effects of the Reformation on magical texts see Frank Klaassen, "The Return of Stolen Goods: Reginald Scot, Religious Controversy, and a Late Sixteenth-Century Manuscript of Magic," *Magic, Ritual, and Witchcraft* 1, no. 2 (2006): 135-77.

> illustration follows.] And after the litle streike there apered aboue them 2 greate bundles of golden streiks, which stoode aboue ech of the golden strikes, but the bundle yat stoode vppermost, was not soe bright as he yat stoode below. There was a greate blacke clowd betwene these 2 bundles and about the topp of this maruelous thinge, there was a greate quantitye of greene as before apereth. And betwene of the .6. blacke clowds as before, there was a greate number of fyer betwix eche of them as before you see. Also there apered on the south syde of yt, uppon the nether most bundle of gold, a square golden hyll with .4. corners, with 4 angles standing about yt, at ech corner one, whose names were mathewe, marke, luke, John, being barefoted with bookes in there hands, ther being a greate tre of bloud in the middle of the golden hyll, also there passed by vs, 2 doggs running on the grounde, which were spirits comming from the south towards the northe; the first of them was white, red and blacke, and went lering away apace which had noe tayle. Then followed the other dog which was all blacke, with a long tayle. And when he was right against me and my skryer, he loked first on the miracle before drawen, and then on me, and then on it againe; and soe passed awaye. These dogs had little legs, and greate brode feete, like unto horses. All which things aperith to vs with in one howers space. And when I went from the place, all things vanished awaye.[20]

Although in some of the records the spirits seem to speak directly to the operators from the stone or crystals, this passage and many others give the impression that all of the participants were entirely immersed in the visionary experience. It seems more likely that the skryer saw and reported visions in which he and the others were participants, though it is possible that the others may occasionally have seen things too. Dee’s records of his ‘actions’ contain similar ambiguities in the visionary record, where Dee is always an active imaginative participant in the proceedings, though his notes make it clear that he seldom saw anything.

If they are subject to occasional lapses (such as the failure to record the hour in this instance), and if their record keeping is not as thorough as Dee’s, nevertheless the Gilberts certainly make an effort to be systematic. They commonly record the time and general astrological conditions. The tremendous attention to detail makes clear that they were concerned to preserve accurate and detailed accounts of what the skryer had

[20] ff. 60r-61r.

reported. That they returned to the text and corrected various details reinforces the impression that they wished the vision accounts to be as accurate as possible.[21] Given this concern with detail and accuracy, it may well be that the Gilberts described the visions as if they were visible to all as a literary device to lend the process a level of credibility and to emphasize that they were the result of the efforts of at least two of those present.

This passage illustrates an important way in which Gilbert's operations were not typical of medieval manuals and which cannot be attributed to changes in religious sensibilities. If medieval magical operators made extensive and detailed notes during their operations, to my knowledge, none survive. Accounts of visions attained through magical processes may be found in literary works (usually anti-magical) or in instructions for ritual magic operations which tell the operator what *should* result. More extensive accounts of visions by magical practitioners are less common. The notable exception, the *Liber visionum* of John of Morigny, is a highly polished account which is clearly reconstructed from memories of the visions rather than detailed notes taken at the time. Unlike John's work, but more like the records of John Dee's actions, those visionary records in Additional 36674 appear to be relatively undigested. One might speculate that medieval examples have simply been destroyed or lost, but one would still have to account for why these texts did not survive. The most plausible explanation would be that prior to the second half of the sixteenth-century any such notes were not considered worth keeping. In either case, the extensive note-taking of the Gilberts and John Dee, their desire to preserve the notes, and their efforts to assure their accuracy and sense of immediacy seem to represent a new attitude to the raw data of the visions.

[21] For more details on the note-taking and correcting process see the Appendix.

A more detailed examination of their goals and methods reveals a similar mix of tradition and innovation. Gilbert's principal goal of deriving knowledge manifests itself immediately at the start of the instructions where the reader is advised to begin with a short general prayer for wisdom.

> This prayer is to be sayde when and before you deale with any spiritt; This was reuealed by kinge Solomon, Anno domini 1567, die 20 Februarij circa 9. 10.
>
> O god of Aungelles, god of Archaungells; god of Patriarches, god of Prophetts, god of vs sinners; O lord be my help, that this my worke may proceed in good tyme, to thy glorie, O god; and to learninge, and noe Art else, glorifie the in all workes. Amen
>
> Let not euyll spyritt enter my mynde o god, nor nothinge else but all to thy glorie o god; for learning is all my desier, lord thou knowest; euen as yt was to thy seruaunt Solomon; O lord sende me somme of this good hiddenn worke, that hath not been reuealed to noe mann. Then for that cause I desier the O god to sende yt mee, that in these our laste daies yt may be knowenn. Amen. Amen, lord, Amen with your Pater noster.[22]

Such prayers are fundamental elements in ritual magic works like the *Ars notoria* where they employ similar kinds of formulae and rhetorical strategies.[23] That this prayer should be said at the start of *all* spirit operations seems designed to frame the entire set of instructions as a search for knowledge and, at least in these pages, this appears to be sincere: the search for secrets, wisdom, or learning predominates throughout the operations.

Precisely how they thought this knowledge was to be transferred, however, is less clear. The request for knowledge in this passage and the attribution of the prayer to Solomon rightly moved Gabriel Harvey, the seventeenth-century owner and annotator of

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[22] f. 47r.

[23] For example, a prayer extracted from the Solomonic *Ars notoria* in London, British Library, Sloane 3853 adopts a similar rhetorical strategy by emphasizing that the magician understood his work to be part of Gods greater purposes. "Et tu, qui es deus meus, qui in principio creasti celum et terram et omnia ex nichilo, qui in spiritu tuo omnia reformas, comple, instaura, sana animam meam, ut glorificem te per omnia opera cogitationum mearum et verborum meorum. Deus, pater, orationem meam confirma, et intellectum meum auge, et memoriam meam ad suscipiendam beatam visionem tuam meo vivente corpusculo et ad cognoscendam super excelsam et super eternam tuam essenciam, qui viuis et regnas per infinita secula seculorum." f. 162 v.

the manuscript, to note its evident likeness to the *Ars notoria*.[24] A passage in which Solomon tells Gilbert that he will be taught 'all the arts' suggests this work above all others. That Solomon also advises him that he must read when told to do so may be a reference to the exercise of reading required in the performance of the *Ars notoria*.[25] However, the request for a 'hidden worke' in passage above seems to reflect the story of the *Liber Rasielis* in which secret knowledge is passed to Adam from the angel Rasiel either figuratively or physically in the form of a book.[26] That Gilbert is promised such a book and that Davis retrieves it from the 'House of Solomon' in a vision tends seems to reflect this tradition.[27]

> Jo. sawe a greate woods, having a greate howse in the middle of yt: with a little house by it most strongly buylded; hauving an Iron dore, with 9 keyholes. these being written vn the dore thes caracts following [numerous sigils] And in the house he sawe a chamber richly hanged with gold, in which chamber there was a tre of christale which was written upon very well, hauving many branches, with a dore on hym, as it were with 7. keyholes, which had the [***?] written on yt; with in there with there ware many bookes, whereof one had a christall cover and another with the heary syde of a skyn outward; with divers other goodly bookes....[28]

At still other points, Solomon tells Humphrey that he will teach him how to 'make' a book, which suggests the divinely aided editing and writing of John of Morigny and

[24]"Ad artem notoriam inspiratam." Add. 36674, f. 47r.
[25]The angles saide unto H.G. that he should feare nothing. [Marginal Note: ss. Solomon seruaunt to H. G.] and that he had a good servante of Solomon, whose counsell he should followe; for he would advise hym for the best. And that he should rede, when Solomon appointed hym; for he would doe nothing to his hindrannce. And that they would appeare to him in the element when he would; And that they would teach him all arts, and howe to make Bookes. f. 61r. On reading as part of the *Ars notoria* see, article by Véronèse in this volume CROSS REFERENCE ***.
[26] Tertio die postquam fecit istam orationem ...venit ad eum Rachiel angelus qui stabat supra riuum in exitu paradisi et disco operint se ei ea hora qua calefaciebat se ad solem qui tenebat in manu sua librum istum quem dedit Ade. München, Bayerische Staatsbibliothek, CLM 51, f. 5r. Et aperuit Rachiel librum et legit in auribus Ade. Audiuit autem adam verba libri sancte ex ore angeli et eiecit se super faciem suam ad teram cum magno timore. Cui dixit Rachiel Surge adam et confortare et non habeas timorem.... Recipe librum istum de manu mea et respice in eo quia per ipsum scies et intelliges.... München, Bayerische Staatsbibliothek, CLM 51, f. 6r.
[27] The last entry, which I take to be a vision rather than a record of a real physical event, notes "On the .6. day of Aprill, Anno domini 1567 my boy went to Solomon's house in the morning, and came home to me againe about 9. of the clock in the forenone, and Brought me from thence a book written by St Luke the Evangelist." Add. 36674, f. 62v.
[28] Add. 36674, f. 59r-v.

Honorius of Thebes.[29] The instructions for conjuring the Four Kings also advise the operator to demand a book of magic from the demon Oriens, so the search for knowledge of magic is by no means limited to angels and spirits of the dead, even though this appears to have been their most successful avenue.[30] One is left with the impression – not surprising given the variety of possibilities suggested by prior texts – that the operators themselves were unsure what to expect, be it a kind of infusion of knowledge, the delivery of a book, or instruction and guidance, but were content to let the spirits decide.

At the same time, certain kinds of information were actually transmitted to them and consistent features may be discerned both in the nature of that knowledge and how they used it. The great care taken to record the visions suggests the assumption that all the small visual details, such as the sigils on the door, might potentially be important sources of information and perhaps that many of the more incomprehensible ones, such as the activities of the strange multi-colored animals, might need to be decoded or understood at a later date. More importantly, the spirits directly instructed them in the proper performance of magic, sometimes even when they had not been asked, and although they certainly referred to conjuring manuals and perhaps the works of Cornelius Agrippa for information, they appear to have regarded these sources as secondary to the visions. On March 22 between two and three in the afternoon, Humphrey (probably with great relish) was cursing and condemning Bleath, a particularly recalcitrant minor demon.

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[29] On John of Morigny see "Prologue to *Liber Visionum*," edited, translated, and introduced by Claire Fanger and Nicholas Watson, *Esoterica* 3 (2001): 108-217. The prologue to the *Liber sacer* recounts that Honorius wrote the book with the assistance of an angel. *Liber iuratus Honorii*, I (pp. 60-1).

[30] "And when [Oriens] hath by your compulsion appeared say that you see a thinge shadowe in the stone, which is in the wall, and therefore appeare to mee annd speeke or wrighte, for I wyll not beleue, that here is any thinge to my syghte, except thou speake or wryte, and appeare to my syghte, and speakew to my hearinge. Or else I wyll accurse the and condemne the by gods power, and not by my owne power. Therefore I charge the do yt. And when he hath doon yt, thenn commaunde him to giue you the beste booke, that euer was." Add. 36674, 48r.

> There came of hymselfe the Euangelist Luke into a christall stone that lay on the bourd. And willed me to leaue using the names of God, to such wicked and rebellious spirits offering hymself to doe all things for me, and to teach me, howe to haue althings done by the angles, without such cursings, and coniuring by the word and names of god.... And I hauing the spirit of K. Solomon and the spirite of Jobe before. They both fell on their knees to Luke when they sawe him. And the wicked inferior bleath rean continually away, from one place to another rounde about the stone as fast as might be.[31]

What happens here is unusual in two ways. While John of Morigny also records instances of divine apparition in the course of his performance of demonic magic (including apparitions of the four evangelists), and while these apparitions ultimately do lead to the production of a divine text, the emphasis in John's autobiography is always at first on the strenuous and difficult conversion away from demonic practices. This intervention by St Luke in this passage is a more direct and effortless transition from demonic binding to something more like angelic invocation, its very fluidity suggestive, perhaps, of a dissolving conceptual boundary between angelic and demonic practices. More importantly, the advice which Luke offers them runs counter not only the approach they had already recorded in their book of instructions but to traditional necromancy as a whole. Rather than the standard method of conjuring, which mimicked exorcism by invoking holy names and by drawing upon the power promised by God to good Christians, Luke suggests a temporary but novel arrangement in which he, a spirit of the dead, an elect soul, would control demons on the operator's behalf. As in the case of John of Morigny, visionary experience supersedes traditional and textual authority. It should not be surprising that they were willing to take the word of a saint on how to perform magic over what they found in their conjuring manuals; however, other examples reveal that this was not an isolated example but part of a purposeful, if not systematic, approach. They did not regard magic as the performance of various experiments unrelated except

[31] f. 62r.

for the similarity of their form, but rather as a progressive program of learning, a cumulative process in which information and experience were assembled over time. Such a progression is implicit in their demand that one begin with lower spirits and work up to more difficult ones. “Bleath, should a younge beginner first call; although to call Assasel yt is the most noble Arte; whose charact followethe.”[32] But the best evidence of their approach to knowledge lies in the way they assembled the manuscripts we are considering.

Their careful dating of their visions allow us to reconstruct the complex relationship between their operations and the magical manual they were writing, or at least some of it. We know that their operations were probably based on some late medieval conjuring manual which they, or some prior scribe, had adjusted according to Protestant and secular sensibilities. It is also possible, if not likely, that they had tried this kind of thing before. While it is true that Humphrey was blustery enough to fancy himself an expert relatively quickly, the confident tone of the text suggests he had been at it longer than a few weeks. They began their recorded operations in late February, and soon after, on the 20th of February, Solomon dictated a new prayer for them to employ at the start of their operations. Presumably they used it from that point on since, as we have seen, they accorded it such an important place in their magical manual when they began to write it on the 22nd of March at 8 a.m. How much they managed to write before that afternoon is unclear, but by 2 p.m. Humphrey was engaged in his operation to conjure the Four Kings. Shortly after this St Luke appeared, offering the correction and assistance we just discussed and promising to teach a new method of operation. Luke fulfilled this

[32] f. 47r.

promise eight days later with instructions for a show stone in which Bleath would not have been able to disobey.

> The beste and moste excellente waye and Arte is, as well for Aungells, as for Inferiours and other Spyritts, to haue these names of god wryttenn in your stone, as followethe. [A round stone is roughly sketched out but it has been left incomplete since no characters inserted.]
>
> This is written without, because the circle was to lyttle, but yt muste be written wythin the circle nexte adioyninge, your stone muste be flatt of bothe sides, and cleare without crackes or staines, and as large as may be gottenn, and of a good thicknes.
>
> Nota: Noe spyritt cann disobay that is called into the stone thus graued; and the makinge therof wast discovered by Luke onn Easter time, beinge in Anno Domini 1567. [33]

This passage falls on the last folio of the manual, and operations employing the names of God to control recalcitrant demons appear in the previous folio. Precisely how the new equipment provided by Luke was meant to alter the operations is unclear. He certainly did not mean for them to cease employing demons or ghosts, which would have entailed rejecting all the methods they had recorded to that point, but rather "willed [them] to leaue using the *names of God*, to such wicked and rebellious spirits." So it seems likely that they assumed this addition would make certain operations of the manual unnecessary but that in other respects it remained appropriate.

Gilbert and his associates sought to acquire knowledge in a purposeful, even systematic, manner understanding that it would be a cumulative process. They began with ritual magic manuals in hand and, in fact, given that such texts were common, it is quite possible that they had one of the many circulating manuscripts of ritual magic attributed to Solomon or Roger Bacon, or a printed volume by Cornelius Agrippa. If they did not enter into the operations under the assumption that their books might need correction, they certainly assumed that true magical knowledge had to be derived from practice and

[33] f. 56r.

from direct engagement with the numinous rather than from books. In part they assumed that one had to build up experience in order to practice the art effectively; in part, the practice of the art itself made new information available. They carefully recorded their visions, noting intricate details, evidently assuming their descriptions might ultimately yield further knowledge. The spirits also instructed them. No doubt they understood that Solomon's promise to assist Gilbert in 'making' books would be fulfilled in such a fashion – and they certainly did make a new book. More crucially, the new revealed elements superseded the old and became key elements in the new manual, and at the very least, their experiences facilitated a critical dialogue with whatever base text they originally employed.

So despite being based on the texts and traditions of medieval ritual magic, this manuscript differed from them. Protestant attitudes (or the desire not to appear Catholic) probably motivated the Gilberts or some prior scribe to strip out Catholic elements and to remove requirement of virginity for a skryer and of ascetic practices for the master. The Gilberts added new techniques, prayers, and magical characters to whatever original text or texts they had, and for all we know, they may have made a wide range of other undocumented changes based on instructions from the spirits. That they made careful records of the visions seems to constitute a significant change to the medieval traditions of ritual magic, but they do not appear to have affected its processes or intellectual culture in a dramatic way. In fact, these changes themselves reflect another significant area of continuity with medieval ritual magic. This continuity can be best understood in the broader context of medieval learned magic. So let me introduce this discussion with a brief description of the other major tradition of illicit learned magic prior to 1500.

Astrological image magic is represented by hundreds of manuscript witnesses prior to 1500 and the form of those manuscripts is consistent and distinctive. Magical talismans, rings, or other objects bearing some sort of engraved astrological symbol had received enough approval from scholastic writers as a potentially non-demonic form of magic to grant this kind of magic a kind of associate status within scholastic natural philosophy. Important works of natural philosophy such as the *Speculum astronomiae* regarded some forms of astrological image magic as natural and non-demonic; and philosophers of the stature of Albert the Great had no quarrel with this idea. In part as a result of this, these texts demonstrate a measure of stability in transmission and interpretation. While Thomas Aquinas and others following him were more stringent in their assessment of the legitimacy of image magic, these early positive evaluations were enough to keep a debate continuously alive in scholastic circles from the twelfth through the sixteenth centuries.[34] As this debate hinged upon obscure details in the scholastic model of physical causation, proponents of astrological image magic, eager to find ways to demonstrate its legitimacy, tended to employ scholastic arguments. Opponents and those who had not made up their minds also depended upon the literature of natural philosophy for clarity and guidance. This situation is reflected in the manuscripts and the codices and libraries that contained them.. Almost uniformly prior to 1500 scribes, collectors, and cataloguers treat astrological image magic as part of the library of natural philosophy and naturalia The principles of scholastic natural philosophy and the opinions of scholastic authorities also played a major role in helping scribes to choose appropriate

[34] The standard discussion of this debate is Nicolas Weill-Parot, *Les Images Astrologiques Au Moyen Age Et a la Renaissance*, Speculations Intellectuelles Et Pratiques Magiques (Xiie-Xve Siecle) (Paris: Honore Champion, 2002). For a discussion of the *Speculum Astronomiae* see, 27-90. For an earlier discussion focused upon how Marsilio Ficino engaged the debate see Brian P. Copenhaver, "Scholastic Philosophy and Renaissance Magic in the *De Vita* of Marislio Ficino," *Renaissance Quarterly* 37, no. 4 (1984): 523-54.

texts to copy. Texts which were conformable to scholastic prescriptions of legitimacy were copied at a much higher rate than those deemed illegitimate, many of which do not survive at all.[35]

Works of astrological image magic, by their very nature, also demand a particular kind of treatment by their interpreters and scribes, and this makes them similar to scholastic scientific works in another sense. According to the arguments of the Arabic commentator al-Kindi, the figure in an astrological talisman or ring (as opposed to the stuff of which it was made) had to have an ontological connection with the astrological influences upon which it drew. This assumption was implicit in many of the magical texts themselves; it also formed the core question in the scholastic debate: does the *shape* of a physical object have or transmit occult properties? Thus, for Latin readers who believed this was possible, the image depicted or described in the text might reflect a cosmological secret: if the image was accurate, the magic would work, and the text would contain a valuable key to understanding how the universe functioned. If it was not accurate, if it did not correctly depict the ontological stellar configuration, it was useless. Truth thus potentially resided in the actual depicted figures or characters in the text itself and their usefulness depended upon their accuracy. More significantly, if an appropriate figure was not employed, the operator ran the risk of invoking the aid of demons. Perhaps for this reason, or perhaps because they were treated like other works of natural philosophy, their transmission tended to be relatively stable and the contents did not vary a great deal. The

[35]The approval of two texts by the author of the *Speculum astronomiae* had a dramatic effect on the transmission of astrological image magic. See Frank Klaassen, "Medieval Ritual Magic in the Renaissance," *Aries* 3, no. 2 (2003). 166-99. On the association of dream divination with scholastic thought see Frank Klaassen, "Magical Dream Provocation in the Later Middle Ages," *Esoterica* VIII (2006): 120-47.

intellectual culture surrounding this sort of magic is thus arguably similar to scholastic culture in its emphasis on the authority of transmitted texts.

The intellectual culture surrounding ritual magic and its written traditions could not be more different. Subject to perennial re-writing, editing, and reformulation, ritual magic was perhaps the most mercurial of all medieval magical traditions. The multiplicity of its textual traditions was both the cause and also the result of the fact that its intellectual tradition in significant ways stood outside the mainstream. Although scholastic arguments certainly played a role in the *rejection* of ritual magic practices, no scholastic authority ever provided a shred of hope that they might be legitimate. They fall entirely in the realm of what Weill-Parot has termed "addressative" practices – by all standard Augustinian and Thomistic definitions, they are non-natural.[36] It is thus understandable that texts of ritual magic travel with works of naturalia far less often. Astrological image magic texts differ from ritual magic texts in a crucial structural way as well: the purpose of ritual magic texts is generally intermediary: they do not tend to record truths about the world, but rather to represent ritual practices by which contact with spirits may be facilitated in order to attain truths about the world. Like all liturgies, ritual magic is highly subject to local need and local change. Finally, the authors of ritual magic texts were keenly aware that the magical library contained false or misleading texts.[37] If works like the *Liber Rasielis* tended to represent themselves as

[36] So they tend to support themselves on religious and biblical authority, rather than the authority of natural philosophy., for example, the bible recounts how Christians could cast out demons in Christ's name and non-Christians could not. Similarly, being an orthodox Christian was an essential element in performing successful ritual magic. The *Liber sacer* tells of how the Jews cannot perform magic. *Liber iuratus Honorii*, III.20 (p. 66). A late-medieval necromancer's manual provides the Apostle's and Athanasian Creeds to help the operator remain orthodox. Oxford, Bodleian, Rawlinson D. 252, ff. 81r-82v. The dependence of ritual magic on Christian rites is self-evident. This is quite different from the use of intention as an element in image magic which is commonly divorced from the moral and religious condition of the practitioner. For the term "addressative" see notes to the opening pages of the Weill-Parot article in this volume.

[37] That a magical figure might be secretly demonic or that a magical text presented itself as astrologically based when it was really necromantic certainly concerned scholastic *readers* of astrological image magic,

divinely revealed, they were still less containers of truth than divinely sanctioned means to discover it. Truth had to be discerned in practice and in encounters with the numinous, particularly angels, and the particular knowledge which might be derived would differ from person to person.[38] A fifteenth-century necromancer's manual records necromantic processes in which emphasis is given to questions rather than answers.

> When the spiryt is apperyd: What is thy name? Under what state and what dynite [i.e. dignity] hast thow? What is thy powyr and thy offyse? Undyr what planet and sygn art thow. Of what parte arte thow of the world? Of which element art thow? Whych is thy monyth? What is thy day and thyn owyr? What is thyne howre, day or nyght? Whych is thy winde? What be they caretes that thow abyst to? Whych is thy mansion and thy day? Which is thy sterre? Which is thy stone? Which is thy erbe? What is thyne offyse to do. What is thy metale? What is thyne Aungellys name that thow moste obeyst to. And in what lykenes aperyst thow? How many commyst thow wythall?[39]

Similarly, the commonly occurring conjurations for any spirit suggest the users developed magical processes in response to whatever circumstances might arise in their operations or using whatever new knowledge they might have gained through their practices. For example, it appears that Trithemius probably employed angel magic to fill in the gaps as he wrote his Chronicle.[40] Truths were thus derived directly from experience of the

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but was not an explicit concern of the authors. The *Liber sacer* recounts that its author had produced it by extracting the flowers of wisdom from seven volumes of magic for the good magicians. It also recounts that 'others' were given empty husks. "Qui consulente angelo Hocrohel nomine 7 volumina artis magice deffloravit nobis florem accipiens et aliis cortices dimittendo." (*Liber iuratus Honorii*, I.16.) It is not clear whether this means Honorius intentionally wrote false magical works to deceive the ignorant, found false and empty portions of the original volumes which he somehow left behind, or simply that by removing crucial sections he left behind works denuded of their wisdom. But there is no doubt that the author understood the magical library to be polluted with these 'husks.' John of Morigny, the victim of such a false text, discovered that when he used prayers in the *Ars notoria* he was unknowingly invoking demons rather than angels. (*Liber visionum*, 19 (p.181).) Curiously, the 'false' nature of this text was not a barrier to the discovery of truth through it.

[38]The *Liber Rasielis* gives a long list of the Old Testament patriarchs who employed it. Each of them is said to have derived something different from the volume. München, Bayerische Staatsbibliothek, CLM 51, f. 111v. For an interesting parallel to this process, see the discussion of astrological prognostication in Madagasgar by M. Bloch. Bloch argues that the presence of stable astrological texts did not serve to stabilize interpretive systems, but actually increased their diversity. M Bloch, "Astrology and Writing in Madagascar" in J.R.Goody, ed., *Literacy in Traditional Societies* (Cambridge: Cambridge University Press, 1968), 278-299.

[39] Oxford, Bodleian Library, Rawlinson D. 252, f. 65r.

[40] Forthcoming paper by Anthony Grafton. ***

numinous, from instruction by it, or from interrogating it, and this process of discovery both enabled and depended on a dynamic relationship with the texts, which were continuously being adapted to suit new needs.

Even where ritual texts are handed on in recognizable forms and variants (e.g., in the case of the Ars notoria), practitioners appear to have understood ritual magic as a program of progressive, cumulative, and practical knowledge acquisition. It was understood that one had to *learn* how to perform ritual magic. The prologue to the *Liber sacer* requires the understanding of the text be passed on in a kind of magical apprenticeship process, a holy brotherhood in which the master selects appropriate followers who ultimately may be given the right to take up his position and pass the knowledge on to others.[41] John of Morigny talks explicitly about how he had to learn how to make the *Ars notoria* work.[42] Part of this process may have been a kind of conditioning which made the practitioner more disposed or attentive to whatever psychological mechanisms the magic drew upon, such as dreams or trance states. But this learning process was also understood as practical and cumulative. For example, John appears to take it for granted that the natural result of having developed expertise in necromantic magic was to write a book on the subject.[43] In part the process also involved the development of critical skills in dealing with visionary experiences. When John of Morigny began practicing magic, he was unable to tell the difference between holy and

[41] The *Liber iuratus Honorii* describes a small group of scholars and disciples knitted together by a master. They swear mutual loyalty and protection. At the time of his death, the master must decide if one of his followers is worthy of taking up the role of master. If not, the work must be buried with him. That they live under a sort of rule, observe strictures of moral behaviour, and have been tried for a year, may also make the process similar to oblature. *Liber iuratus Honorii*, I.15-6

[42] "...et in predicto libro continebatur qualiter ad propositum meum attingere per doctrinam subitaneam potuissem, idcirco, omnibus alijs studijs dimissis, cepi in ipsa frequencius studere, et in tantum studui quod qualiter operari deberem sciui." John of Morigny, *Liber visionum*, Prologue 15 (p. 137).

[43] "Ego, frater Johannes, postquam dimisi artem notoriam declinaui ad artes nigromancie, et in ipsa preualaui tantum quod nouam nigromanciam componerem et quod Annulos Salomonis fabricarem." John of Morigny, *Liber visionum*, Prologue 24 (p. 145).

unholy presences and he emphasizes the need for requesting assistance through prayer.[44] Eventually, however, he was able to produce a detailed discussion of the ways in which one could do this.[45]

In summary, ritual magic was not regarded by its practitioners as part of the discourse of scholastic natural philosophy. Ritual magicians understood truth to be derived not from knowledge preserved in authoritative works but from experience, practice, or interrogation of spirits. They understood this knowledge to be cumulatively assembled by the practitioner rather than to inhere in a pre-existing set of authoritative pronouncements. They understood their relationship with their texts to be dynamic and susceptible to information by the spiritual encounter. And finally, although their ritual processes were in part designed to overcome the deficiencies of the natural senses, nevertheless they were almost entirely dependent upon the senses for knowledge acquisition.

These habits of mind may be witnessed in Gilbert's operations. Aside from some imagery which suggests an interest in alchemy, they display no interest in astrological image magic, other kinds of natural magic, or any of the scholastic theories and debates associated with them. They did not regard the received traditions of magic as authoritative but employed them in a dynamic and interactive manner. Their advice that "the master must also haue 1 or 2 good bookes to call by, as after you shall here fyende" makes clear that one had to be discerning about the texts one chose; however they also evidently regarded their base text as something which might need to be corrected or more substantially transformed. They did not hesitate to make modifications where they saw

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[44] Omnibus visionibus leuiter non credas uel acquiescas, set consilio saluatoris proba spiritus si ex Deo sint et discretionem ipsorum precibus impetres a Spiritu Sancto. John of Morigny, Liber visionum, 49.
[45] John of Morigny, *Liber visionum*, Prologue 15.44-49 (pp. 158-162).

fit. Some of these modifications were more minor and motivated by their own religious sensibilities. Some were more considerable, involving the incorporation of new operations or equipment prepared under the direction of the spirits.

Perhaps more radically than their medieval forebears, the Gilberts understood their visions not only as a proof and tangible effect of the legitimacy of their operations, but as experiences which were potentially an important source of raw data. Their attention to the intimate and seemingly inconsequential details of the visions, and their efforts accurately to record them in an undigested form, witness their focus on experientially derived knowledge. The way they edited their texts, and their advice that the operator must work progressively, starting with lower demons and working upwards, demonstrate that they regarded knowledge of magic to be acquired cumulatively. In the end, they contributed to the on-going transformations of medieval ritual magic by assembling and collecting their information in a new magical text.

Magic and Science: Humphrey Gilbert's Academy

In a 1994 book review, Brian Vickers criticized the tendency to regard Ficino and Pico as the epitome of renaissance magic when the vast majority of contemporary learned magic did not look at all like their 'intellectualist' works.[46] While there may be other problems with Vickers' theoretical frame, he was quite right to emphasize that practitioners of learned magic in the sixteenth century rarely looked like what readers of Frances Yates' works might be led to believe. The overwhelming majority of sixteenth-century manuscripts of high magic contain medieval works of ritual magic or reformulations of them. At the same time, the major medieval tradition of natural magic

[46] Review of Zambelli, *L'ambigua natura della magia* in *Isis* 85 (1994): 318-320.

often assumed to have been central to renaissance magic (that is, astrological image magic), appears to have been in decline.[47] Humphrey Gilbert's practices exemplify this situation and allow us to use his example to take up Vickers' challenge, although perhaps in a way he would not have anticipated.

As a magical practitioner, Gilbert has no place in the traditional accounts of the relationship between magic and science in the renaissance. Almost without exception, from the foundational work of Lynn Thorndike, through the chimeral edifice of Frances Yates, to more recent work by Charles Webster, Deborah Harkness, John Henry, Stephen McKnight, Brian Copenhaver and others, a focus upon natural philosophy and natural magic has precluded direct consideration of ritual magic. Most scholars continue to assume that the magical traditions that Thorndike referred to as 'superstitious' and which Yates derided as the 'old dirty' magic of the middle ages declined and were superseded in the sixteenth century by a purified renaissance magic, a form of magic emphasizing mathematics, focusing on the natural world and occult causation, or exhibiting 'science-friendly' mythic structures.[48] As a result, they have tended to focus almost entirely upon

[47]Astrological image magic declined sharply after 1500 as an independent genre and in manuscript copies made by specialists. This cannot be attributed simply to the availability of printed texts since the copying of ritual magic texts increased despite the presence of printed works. See Klaassen, "Medieval Ritual Magic."

[48] On the 'old dirty' magic see Frances Yates, *Giordano Bruno and the Hermetic Tradition* (Chicago: University of Chicago Press, 1964), 80-1. The many studies of Brian Copenhaver are exemplary. On the subject of magic and science see, Brian P. Copenhaver, "Natural Magic, Hermeticism, and Occultism in Early Modern Science," in *Reappraisals of the Scientific Revolution*, ed. David C. Lindberg and Robert S. Westman (Cambridge; New York: Cambridge University Press, 1990), Brian P. Copenhaver, "Scholastic Philosophy and Renaissance Magic in the *De Vita* of Marsilio Ficino," *Renaissance Quarterly* 37, no. 4 (1984), Brian P. Copenhaver, "A Tale of Two Fishes: Magical Objects in Natural History from Antiquity through the Scientific Revolution," *Journal of the History of Ideas* 52, no. 3 (1991). Harkness' first rate study of Dee focuses connects Dee's angel magic with his natural philosophy but seeks to distinguish it from the ritual magic tradition in general. Surprisingly, she cites Additional 36674, but does not make any mention of the close affinities with the practices of John Dee. Deborah E. Harkness, *John Dee's Conversations with Angels: Cabala, Alchemy, and the End of Nature* (Cambridge, U.K.; New York: Cambridge University Press, 1999). Stephen McKnight seeks to demonstrate the influence of mythologies of 'pseudo-science' on science but concentrates entirely upon hermetic and neoplatonic mythologies. He seems to regard Solomonic myths as belonging to that tradition. "Science, the *Prisci Theologia*, and Modern Epochal Consciousness." In *Science, Pseudo-Science, and Utopianism in Early Modern Thought*, edited by Stephen A. McKnight, 88-117. Columbia: University of Missouri Press, 1992. Charles Webster seems to repeat the assumption that ritual magic was in decline where he notes "Magic as the performance

natural philosophy, natural magic, so-called hermetic traditions, astrological image magic, and cabalism, particularly where they emphasize number or geometry. If Humphrey cared about any of these things, they do not appear in his magical practices which are very much in the tradition of the 'old dirty magic.' In fact, his magical genealogy (which does not even include Hermes) makes clear that he and his companions understood renaissance magic, at least as represented by Cornelius Agrippa and themselves, to belong to a tradition extending back through medieval ritual magic to the Old Testament patriarchs. Like his magic, Gilbert's proposal for a new academy was by no means revolutionary, but as an expression of common attitudes and approaches crucial to the development of modern science, it suggests a number of ways in which we may reorient our approach. The striking commonalities between his scientific and magical projects suggest that he conceived of them and approached them in very similar terms.

Elizabeth's new academy was to be dedicated to the education of young noblemen under the wardship of the crown, but was also be open to others. In many ways Gilbert's proposal simply reiterates standard humanist ideas (arguably elements in the development of modern science themselves); he emphasizes worldly skills, advocates training the whole person, and rejects scholasticism and scholastic pedagogy. In other ways it moves beyond them. The academy would fund investigation of the natural world for practical purposes and it would do so by combining theoretical and practical skills. One of its

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of rituals aimed at controlling forces held responsible for the succession of events, slowly fell into abeyance among the intellectual elite...." In any event he does not consider it alongside natural magic. Charles Webster, *From Paracelsus to Newton: Magic and the Making of Modern Science* (Cambridge: Cambridge University Press, 1982), 11. John Henry argues that "Magic is not a monolithic subject and it is important to stress that major aspects of the history of magic seem to play no role in the rise of modern science, for example, demonic magic, chiromancy, and cabala. The crucial aspects of the magical tradition for the historian of science were those encompassed by the term *Natural Magic* which embraced all those arts which relied upon natural lore; for example, astrology and alchemy...." John Henry, "Magic and Science in the Sixteenth and Seventeenth Century" in *Companion to the History of Modern Science*, edited by Robert C. Olby (London: Routledge, 1990), 586

'mathematicians' was to be essentially a cosmographer with a heavy emphasis on navigation and the other a military engineer with a large gunpowder budget for monthly practical demonstrations of ballistics.[49] Similarly the physician would be required to supplement his traditional theoretical training by acquiring and practicing the skills of the apothecary and surgeon. This destruction of the traditional boundaries of professional practice also would include experimental and collaborative work.

> This phisition shall continuall practize togeather with the naturall philosophor, by the fire and otherwise, to search and try owt the secreats of nature, as many waies as they possiblie may. And shalbe sworne once euery yeare to deliuer into the Treasorer his office, faire, and plaine written in parchment, without Equiuocations or Enigmaticall phrases, vnder their handles, all those their proofes and trialles made within the forepassed yeare, Togeather with the true event of thinges, and all other necessary accidentes the way of their working, and the event thereof, the better to follow the good, and avoyd the evill, which in time must of force bring great thinges to light, yf in Awcomistrie there be any such thinges hidden.[50]

Far from the esoteric tendencies commonly attributed to enthusiasts of the occult, Gilbert does not appear sympathetic to the so called 'renaissance episteme' but rather proposes to strip natural magic and alchemy of their poetic and philosophical language and drop them in the cold light of practical experiment, close observation, and disinterested description.[51] Gilbert's proposal rejects traditional scholastic pedagogy, scholastic method, the old division of disciplines, and esoteric language; it promotes a critical dialogue with ancient sources; it sets experientially derived knowledge over authority as

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[49] Humphrey Gilbert, "The Erection of an Achademy in London for Educacion of Her Maiestes Wardes, and Others the Youth of Nobility and Gentlemen," in *Queen Elizabethes Achademy, a book of precedence, etc., with Essays on Italian and German Books of Courtesy*, ed. F.J. Furnivall, Early English Text Society, extra series (London: Early English Text Society, 1869), 4-5.
[50] Ibid., 6.
[51] The term "episteme" was coined by Michel Foucault, *The Order of Things : An Archaeology of the Human Sciences* (New York: Vintage Books, 1994), 25-30. Despite the usual evidentiary issues associated with his work, the term has some viability and certainly has been employed a great deal since that time. For a recent critique which discusses the history of the term, see Ian Maclean, "Foucault's Renaissance Episteme Reassessed: An Aristotelian Counterblast," *Journal of the History of Ideas* 59, no. 1 (1998): 149-66.

the standard for judging the received traditions; it sees the search for knowledge less as an engagement with a body of knowledge than the assembling of collection of known truths; it seeks to attain critical distance through careful observation and description of experimental processes; and it gives primacy to practical results. In all of these respects, he belongs firmly in the tradition of British thinkers leading up to Francis Bacon and reflects the shifts in thought which were crucial to the scientific revolution. Since he probably put it before Elizabeth in 1570, if Gilbert was not at work on his proposal when he was engaged in his magical operations, he certainly undertook it very soon afterwards.

The practices and intellectual traditions of medieval ritual magic and Gilbert's reformulations of them are very much in line with what we see in the proposal and with what makes it 'scientific.' Peter Dear has suggested that one of the crucial differences between scholastic natural philosophy and modern science was that the former considered itself a 'body of knowledge' to be learned while the latter considered itself to be more like a 'research enterprise.'[52] Clearly for Gilbert the "research enterprise" aspect of ritual magic links it to the attitude we find in his more "scientific" endeavors. Ritual magic was as constituted of an experientially focused methodology as much as a written tradition, was suspicious of received texts, and required knowledge to be established in a critical dialogue between received knowledge and experience, a dialogue in which the element of experience was primary. If the circumspect attitude towards received traditions by ritual magic operators was still accompanied by belief that men of the past, such as Adam and Solomon, had had privileged access to knowledge of the world, this was little different from Francis Bacon, who expressed similar ideas. Beyond this, ritual

[52] Peter Robert Dear, *Mersenne and the Learning of the Schools*, Cornell History of Science Series (Ithaca: Cornell University Press, 1988). ***

magic (again unlike many forms of natural magic) was not found in scholastic books, understood as a part of scholastic discourse, or promoted by writers using warmed over scholastic arguments, so it may well have been attractive to those with anti-scholastic sentiments. In short, medieval ritual magic texts had much to offer to the practical, experientially oriented, anti-scholastic, and independent-minded Humphrey Gilbert.

It almost goes without saying that in many other crucial respects Gilbert's magic was not like modern science and I don't wish to elide the differences between his demon conjuring and Boyle's air pump.[53] At the same time, the mechanistic models and systematic approaches of Bacon, Descartes, Boyle and others had not yet been formulated so it would be anachronistic to hold Gilbert's magical exercises to their standards. Insofar as Gilbert's proposal for a new academy may be taken as representative of important new intellectual and social currents which contributed to the rise of science, the medieval ritual magic he practiced may also be understood not only as amenable to them but even 'scientific' in its own right. At the very least Humphrey Gilbert's story illustrates that the almost universally held assumption that the 'old magic' was in decline, uniformly represented 'regressive' tendencies, or was incompatible with the new trends in science cannot be sustained. In fact, in many respects the forms of magic commonly granted a kind of associate status in accounts of the scientific revolution would have been wrested from their theoretical settings and dismembered in Gilbert's academy, while ritual magic as a practice and method survived more or less intact in his hands, arguably becoming

[53] Despite the difficulties that often accompanied the construction of such devices, a properly assembled air pump would certainly return more consistent results. The vague and inconsistent nature of magical visions also probably tended to encourage the esoteric interpretive approaches of the so-called 'renaissance episteme.' More crucially, practitioners do not display the preoccupations with method or 'rules of engagement' characteristic of seventeenth-century scientists. Ritual magic also did not focus solely on the natural world nor does it seem to have encouraged a mechanical view of nature. Seventeenth-century science would also ultimately reject ritual magic in the strongest terms.

more scientific through his increased emphasis on description. In this sense, the learned magic of Gilbert, and later of Dee, need not, and in fact, cannot, be squeezed into the narrow confines of natural magic or of a putatively purified 'renaissance magic' and it cannot be understood without reference to medieval traditions. In fact, in numerous ways ritual magic can be considered more 'scientific' than natural magic traditions such as astrological image magic, whose associations with the increasingly antiquated approaches of scholastic thought remained strong. When the day was over and the conjurations had drawn to a close, Gilbert may well have decided his magical operations were a blind alley. Had he lived to see them, he might well have preferred the approaches of Boyle and his associates. But we will know a good deal more about sixteenth-century magic and science if we can understand why Humphrey Gilbert was inclined to walk among the spirits with his crystals, conjurations, and pen.

Appendix: The Manuscript and the Question of Attribution

The manuscript falls into two parts, the first containing instructions for operations and the second the record of visions attained (ff. 47r-57v and 58r-62v respectively). In the second section, the master of the operation is identified as H.G. and the skryer as John Davis. Without question Davis was not one of the scribes and, despite a cataloguer's identification, neither was Simon Forman.[54] Gabriel Harvey's suggestion that the second might be the work of Thomas Smith seems very unlikely.[55] The manuscript does,

[54] A note of the first folio of the first section notes that Mr McKray of the Bodleian Library in 1868 identified the hand of the first section that of Simon Forman, the well known late-sixteenth-century doctor, astrologer and magician. However, assuming the date is correct, he would only have been seventeen in 1576, and in any event, this is certainly not Forman's distinctive hand. See f. 47r. The manuscript is also not the work of John Caius as suggested by Benjamin Wooley The note identifying Caius as the owner refer only to the materials in ff. 23-46 not 47-62. These two sets of folios are also clearly distinct.

[55] The hands do not match the Thomas Smith autograph, London, British Library, Sloane 325, particularly given Smith's preference for italic forms in formal writing. In addition, he was heavily involved in matters in France at the time of the conjuring. See, London, British Library, Sloane 325, f. 4. Mary Dewar, *Sir*

however, provide as solid a link with the Gilbert household as paleography can afford. Adrian Gilbert is a credible candidate for the scribe of the first section.[56] The hand of the second section cannot be positively identified as Humphrey Gilbert's but the possibility cannot be rejected either. That Gilbert's only surviving autograph is in an informal hand and the magical manuscript is in a semi-formal cursive makes identification difficult.[57] It seems more likely, however, that the manuscript was written by a secretary, something that would have been in keeping with Humphrey's habits. The vast majority of his surviving correspondence and works were not written in his own hand. Such a scenario is borne out by the corrections to the second portion, which were likely made by the scribe of the first section. In addition, many of the errors suggest the second section was copied, perhaps from more informal notes, in preparation for a final formal copy. Many of the errors are difficult to account for except as misreadings in copying. We find, for example, "shyll" expunged and "hill" written in (59v) and 'a loud streake of golde' corrected to 'a longe streake of gold' (60v). More tellingly, accidental duplication of words also recurs, such as the duplication of 'apereth' (60v) and 'help' (60r). In short, the paleographic evidence tends to favor attribution to the Gilbert household and certainly cannot be used to reject this thesis.

Circumstantial evidence for this attribution, however, is powerful. Humphrey Gilbert was in England at the time these operations are said to have taken place. His known brutality in arms matches the character of H.G. who takes great relish in cursing and abusing demons in the operations and whose engagements with them are presented

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Thomas Smith: A Tudor Intellectual in Office (London: Althone Press, 1964), 121-2.

[56] An autograph of Adrian Gilbert from the early 17th century and shortly before his death is likely by the same hand as the book of instructions. State Papers 14/48 (493.202.143). Certainly, it would not be possible to reject this possibility on palaeographic grounds.

[57] *** Shelfmark of HG autograph.

entirely in military terms, something which is not typical in necromantic literature. He rides into armies of demons, cutting them down with his sword. As noted in the first paragraph, the operations took place at a time when Humphrey was undertaking important new directions in his life; the concern for the future reflected in the manuscript appears to bear this out.[58] The descriptions of the skryer also correspond well with the John Davis who would become the navigator. Davis, the son of a local family and protégé of the Gilbert household, would certainly have been familiar to the household and was of an age when he could have been expected to be living there for long periods of time. At seventeen John Davis would have been older than the boys traditionally used in medieval skrying, but the old requirement of virginity and sexual purity appears to have become less crucial in sixteenth century operations, perhaps under the influence of Protestantism, but also potentially due to a de-clericalization of ritual magic. The descriptions of the skryer in the visions suggest a youth rather than a pre-pubescent boy.[59] As we discuss below, both Davis and Adrian Gilbert were heavily involved in magical operations and Adrian with alchemy.[60] So each of the known figures corresponds well with what appears in the manuscript.

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[58] On October 12, 1566, he was sent back from military service in Ireland with dispatches for Queen Elizabeth. As his biographer, William Gosling notes, "no clear purpose seems to have motivated Sir Henry Sidney to order his return to England. Neither the dispatches nor the news he carried were of such paramount importance as to require a messenger of his calibre; and we are therefore obliged to conclude that he had obtained leave of absence from the army to return to England for some private purposes of his own, and that Sidney merely took advantage of his departure to send dispatches to the Queen." Gosling goes on to suggest that he took leave to petition Elizabeth for assistance in an expedition to find the North-West Passage. This project dominated his energies over the ensuing decades. William Gilbert Gosling, *The Life of Sir Humphrey Gilbert: England's First Empire Builder* (London: Constable & Co., 1911), 39-40.

[59] For example, Solomon requires that the skryer be dressed like the master in a black coat and cloak. See f.60r. The visions refer to John as Gilbert's 'boy.' He plays an active role in the visions themselves, holding a magical book up to frighten the demons (ff. 59r-60r) and at on point going independently to retrieve and important book from the 'House of Solomon' (f. 62v).

[60] Adrian's 'chemical' interests were well known and he was supported by Mary Sidney as an instructor in the art. Margaret Hannay and Mary Ellen Lamb have speculated that Adrian worked with Mary Sidney Herbert producing medicines. See Mary Ellen Lamb, "The Countess of Pembroke's Patronage," (Ph.D. diss., Columbia University, 1976), 107. See also, Margaret Hannay, *Philip's Phoenix; Mary Sidney, Countess of Pembroke* (Oxford: Oxford University Press, 1990), 130-31.

Perhaps most convincing of all, Humphrey, Adrian, and John, were evidently part of a circle of practitioners associated with John Dee, whose magical operations and note taking greatly resemble theirs. Their interaction with Dee certainly involved questions of navigation, exploration, cartography, metallurgy, mining, and the associated business interests and nothing in the records of Humphrey's visits suggests the topics of discussion involved magic.[61] John and Adrian's dealings with Dee, however, had as much, if not more to do with magic. In his diary Dee notes that in 1583 he reconciled some difference he had with them occasioned by William Emery. He also notes Davis' dislike for the skryer. Adrian was also evidently familiar enough with Dee's household to have mediated a conflict between Dee's wife and his skryer, Edward Kelly, and was involved in some of Dee's early operations with Kelly.[62] Their evident familiarity with Dee's circle of magical practitioners appears to have been even more long standing than the diary suggests. A note by John Dee dated 1568 indicates that he had determined through magic and with the assistance of William Emery the date of John Davis' birth.[63] It would have been very unlikely that he came to know the Devon teenager unless through the Gilbert household, and the fact that he could not just ask for the information makes clear that Davis was not in the environs of Mortlake. That Dee inquired about Davis shortly after the operations recorded in Additional 36674 suggests that Dee was aware of them and of Davis' role. In

[61] Humphrey visited Mortlake in November of 1577, *Diary*, p. 3. He corresponded with Dee through the early 80s and visited his home again in 1581. Calder. ch 5. p. 3. Adrian Gilbert and John Davis visited Dee along with a larger group of gentlemen and had discussions regarding the North West Passage several times in 1583. *Diary,* 18-20. On Gilbert and alchemy etc. see *Brief Lives*, ed. Powell, p. 53.
[62] Benjamin Wooley, *The Queen's Conjurer,* 200-201. In May 1583, Dee asked his spirits whether he should involve Adrian in his operations. London, British Library, Sloane 3188, f. 103.
[63] In the margin of a table of star positions, he scribbled a note, dated 22 May 1568, that he had learned the exact time and date of John Davies's birth 'by magic' at Mortlake with the help of William Emery. Although unclear what the form of their magic might have been, the fact that Emery later worked as Dee's skryer suggests it was probably a crystal-gazing operation. Wooley, 166-7. Wooley cites Oxford, Bodleian, Ashmole 423, f. 295.

fact, one wonders if the conflict between Davis and Emery was a matter of professional competition between two skryers.

In summary, although no individual piece of evidence incontrovertibly connects Additional 36674 with the Gilbert household, the overwhelming weight of circumstantial evidence leads me to attribute it to John Davis, Adrian Gilbert, and Humphrey Gilbert. That Humphrey does not appear to have been involved in Dee’s magical operations at the time of his first recorded visits to Mortlake may suggest that his interests in it had waned by that time. It is, nonetheless, interesting to note that Gilbert’s posthumous portrait which now hangs in his ancestral home at Compton includes a stylized combination of the astrological sigils for Mercury and Mars (remarkably suited to the martial and mercurial Humphrey) which looks a great deal like the hieroglyphic monad of John Dee. Even to the end of his life, he was evidently fashioning himself as a man with esoteric interests.

START

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JOURNALS OF MAGICAL PROCESSES
APPARITIONS, ETC. 1686-1688. VOL V.

INCHES 1 2 CENTIMETRES 1 2 3 4 5

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A Prayer to be said before the Moving & Calling forth any of the Celestiall Intelligences to visible Appearance by the following Keyes

O Almighty Immence, Immortall, Incomprehensible, & Most high God the only Creator of heaven & Earth, who by thy word alone hast in thyne Omnisciencie amongst the rest of thy marvelous and wonderfull Workes placed & appoynted many hierarchies of sacred Celestiall Angells from thy Mighty & unspeakable throne unto the fiery Region as Ministring Spirits of severall Names Natures Orders & Offices, Residing in those Eleaven Orbs or Spheares placed one above the other as the proper Mansions of those blessed Angells or Mediums or superior Messagers both Mediate & Immediate of divine grace light & Mercy, and amongst the sons of men from ye begining of time, called sacred Celestiall Intelligences; from ye Orb Region or Element of fire; unto the Refulgent Throne of thine Incomprehensible Majesty; who from the superior to the Inferior in their severall & Respective Orbitular Mansions, Orders & Offices doe serve before thee & obay thy most high Comandements as in thy divine will & pleasure in the blessed trinity is decreed & appoynted, & also by thy most Gratious & mercifull permission to minister unto & Illuminate the understanding of thy servants the sons of men by their frequent Appearance verball converse friendly Comunity, Angellicall Revelations & other spirituall instincts, continually from time to time and at all times Instructing & Inspiring them in all true science & sapience, & also to fulfill thy divine will & good pleasure therein to all such of thy humble & true servants whom thou art Gratiously pleased to show forth thy bountifull & paternall Mercies; we thy most sinfull & undutifull servants unworthy of the least of they blessings: yet with an assured confidence of thy heavenly benignities doe (in thy holy fear) humbly prostrate our selves before thy Almighty presence at the sacred feet of thy fatherly goodness & clemency in all contrition of hart & earnestness of spirit, humbly beseeching thine Omnipotent Majesty to have Mercy pitty & Compassion upon us & to pardon all our sins & offences that

that we have committed against thee; & in thine infinite Mercy
graciously to dignify us with Celestiall dignity by the Power of thy
holy Spirit & grant that these thy gracious Ministring Angells
or blessed Intelligencies, who are said to Governe & Reside in
the nine Orbs Orders or Hierarchies as they are severally
* & Respectively therein placed & set over (that is to say) *Metatron
in the ninth moveable heaven in ye Order of Seraphims —
Raziel in the Eight Orb or Starry heaven or firmament in the order
of Cherubims; Cassiel, or Zaphkiel & Jophiel in the seaventh
Orb or heaven of Saturne in the Order of thrones: Sachiel
or Zadkiel in the sixt orb or heaven of Jupiter in the
Order of Dominations: Samael in the fift orb or heaven
of Mars in the Order of Potestates; Michael & Uriel in
the fourth Orb or heaven of Sol in the Order of Vertues
Anael in the third orb or heaven of Venus in the Order
of Principalities; Raphael in the second Orb or heaven of
Mercury in the Order of Archangells; Gabriel in the —
first Orb or heaven of Luna, in the Order of Angels. —
* Messengers of Divine grace from the superior to ye inferior
Residing & bearing office in each Respective Orb, heaven or Hier=
=archy severally & distinctly in Generall & Particular, And
also all others thy benevolent Messengers spirituall of Light
Residing in the Orbicular Zondars Angles & other Mansions
And Devisions of the heavens by thy Divine goodness &
permission, & at our humble Requests Invitations And
Invocations may move descend & Appear to us in this: C: S:
or Glasses which we call by the name of Receptacles, as being
Convenient for the Receiving of all Angellicall & Spirituall
presence in their Appearance & so for that purpose set here
before us, the which we beseech thee O Lord to bless & to dignify
first with thine Omnipotent Confirmation & secondly by the
Influence of Angellicall Confirmations by them conveyed
thereinto & Conjoyned thereunto by their splendid presence
in Action & that in and through the same they may —
Transmit their Luminous Rayes or Visible presence
in Appearance to the sight of our Eyes, & their voyces to our
Eares, that we may plainly & visibly see them: And

And Audibly hear them speake unto us, or otherwise to Appear
out of them or besides them visibly to be seen & Audibly to be
heard of ~~them~~ us, as shall please thy divine will & as shall
best or most befit our benefit & comfort & also befitting our
our Convenincy in these Actions, Ocasions, Inquisitions, —
Matter or things that we shall humbly beseeke & that shall
be necessary for us, which great benefits thou hast bin pleased
mercifully pleased heretofore to Emitt & give to our Ancestors
& forefathers & also lately to sume of thy servants as have
humbly faithfully unfainedly & Obediently besought thee
for true wisdom by Angellicall & divine Inspirations and
Instructions which they have fully Injoyed by the Ministry
of thy sacred Angels, which we also humbly beseech thee to grant unto us
for the merritts of Christ Jesus our blessed Redeemer Amen

The nine Great Celestiall Keys or Angellicall Invocations

Moveing & Calling forth to visible Appearance the Governing Angels
or blessed Intelligencies & all other the Celestiall Ministring spirits
Angells & Mediums spirituall of divine light grace & mercy —
Located Residing & bearing Rule in the seaven Orbs heavens
Mansions or Zondars, as they are primary Attributed & properly
Referred to the seaven planets the Starry firmament And
first Mover, who therin According to every & each of their
severall Respective Hierarchys or Orders & Offices, whereunto
they distinctly appertaine, doe serve & Obey the commands of
the most high God, And both Immediatly & Mediately as Messagers
& servants spirituall of divine light, grace, & mercy, fulfill=
=ing his Omnipotent decrees Determinations & Appointments
as Dispensatt & disposed at his omnipotent will & pleasure
And who are frequently conversant & familliar with such holy
pious & devout men living on Earth whensoever they are
by them called forth to visible Appearance as either may or
shall be fitly quallified therefore or otherwise Endowed
with Celestiall Gifts, blessing & Confirmations by Angellicall
Ministry, or Divine grace more superior.

The first Key

Moveing or Calling forth to visible Appearance the Celestiall Hierarchy of Angells of the Order Seraphims whose Principall Governing Angell or blessed Intelligence haveing Rule is Methratton, & Resideing in the ninth Orb Mansion or Sphear called the Primum Mobile or first Moveable heaven.

O you Glorious Great Sacred & Celestiall Angell or Blessed Intelligence who is called Methratton; & all others ye Celestiall Angels Servants of the Most high, Omnipotent, Incomprehensible Immence & Eternall God of hosts, the only Creator of heaven & Earth, & of all things whatsoever both Celestiall Ellementall, Animall Vegitable Minerall & Reptile or Insect that is Contained & Comprehended therein, And serving as Ministring Angells present allwaies before him at his Most high Superior & divine Comands & Appoyntments, in the Order or Hierarchy of Angels called Seraphims and Resideing in the ninth heaven & haveing Office Rule & Power in the Mantion Orb or Sphear called the first Mover We the servants also of the highest Reverently here present in his holy fear doe call upon you And humbly request & Earnestly intreat you & move you to visible Appearance in by & through his most Excellent Ineffable great Mighty signall sacred & divine Name of the Most high God Ehela & his Numerall Attribute Kether who sitteth in the most Imperiall & highest heaven before whom all the host or quire of Celestiall Angells incessantly singeth O mapa=la=man=hallelujah &c: & by the seale of your Creation being the mark or Carrecter of holiness unto you & by the Occult Mystery & secret vertue Efficacy and influence thereof Dignifying & confirming you in Order Office Name Nature & Corporallity with divine & Celestiall Angellicall Immortall Eternall & sublime Excellency glory Power Purity Perfection Goodness & love, first unto the service of the Most high God & his divine Laws & Comands and nextly unto the Charge, Care, Conduct, Counsell, Comfort,

Benifit, & Assistance of God his servants the sons of men living on Earth, to Inspire Instruct & Guide them into ye knowlidge & way of truth, & all true Physicall & Metaphysicall sciences either Imediatly from the holy Ghost into more chosen vessels of honour or mediatly by divine grace & permission from your selfe or selves unto the sons of men servants of God dwelling on Earth, whensoever you shall be of them Invocated, Called forth & thereby moved to descend & Appeare unto them &c By all aforesaid & by the great & signall vertue Power Dignity Excellency & efficacy thereof both Imediatly Primary and Mediate secondary by respective Mediums of divine Light grace & Mercy as ordinatly dependant & so thereby flowing and Accordingly descending by severall Emanations proper of symbolizing Power & vertue from the superior to ye Inferior we doe humbly beseech Earnestly request & incessantly intreat you O you Magnifick Benevolent & sacred Angell or blessed Intelligence Methratton who is said to be the principall Celestiall Angell or blessed Intelligence Governing in ye Ninth heaven Mansion Orb or Sphear called the first Mover together with all others ye benevolent, sacred, & Celestiall Angels or Intelligences Ministers of truth & true sciences And sapience both Celestiall & terrestiall, Messagers spirituall of Light & Mediums of divine grace, Located haveing Rule, & Residing, in the Order or Hierarchy and office called Seraphims, in the ninth heaven Orb or Sphear of the first Mover from the superior to the Inferior in generall & particular, joyntly & severally, every and each one by Office Respectively, And to Rise up, & gather your selves together And some one or more of you as it shall please God & by divine permission to move & descend from your Celestiall Mansions or place of Residency unto this: C: S: or: G: R: and therein to Appear visibly unto us, And we doe also Intreat, you would be favorably pleased in & through the same to transmit your

your kind Angellicall & Royall presence plainely unto the sight of our Eyes, & your voyces unto our Ears that we may vissibly see you & Audibly hear you speak unto us or otherwise to appear out of the same as it shall please God & you his servants of divine Grace & Messagers of mercy seemeth most meet, proper, pertinent, or best befitting this Action Apparance Occation or Matter And to show plainely & vissibly unto us a foregoing signe or test of your Apparance And we also yet further ~~humbly~~ humbly beseech Earnestly intreat, & undeniably Request & Move you O you benevolent & Glorious Angell & blessed Intelligence ~~Methratton~~ Methratton together with all others the sacred Celestiall Angells or Intelligences from the superior to the Inferior in Power & office Residing in the nineth Orb, or sphear called the first Moveable heaven & serving the divine decrees, commands & appoyntments, of the highest in the office & Order of Seraphims in through & by this divine signall & powerfull name of your God Eheia, & the Numerall Attribute Kether & the great Efficacy vertue Excellency Power Prevalency & superiority thereof, to gird up & gather your selves together every & each one, joyntly & by it selfe ~~severally~~ respectively, & severally, & to move, & descend from your Celestiall Mansions or place of Residence Apparently vissible to the sight of our Eyes in this C: S: or G: R: standing here before us as being set for that purpose or otherwise unto us & before us out of the same as it shall please God & you his servants of divine Light, Grace & mercy seemeth best befitting this Action & Also to show forth a precedding signe of your Apparance and to be friendly unto us, And by your Angellicall benevolent Celestiall Illumination favourable Assistance, familiar society, Mutuall Correspondency, verball Converse Continuall Comunity & sacred Instructions both now at this time present & at all other times, to Informe & rightly direct our more weake depraved stupid & Ignorant Intellect Judgment & understanding, & to Conduct us by your Angellicall

Angellicall Instincts & Directions into the luminous gateway of truth Leading unto, & giving Entrance into the Ports Citties & Pallaces of Wisdom & true science, & to make us partakers of undefiled knowledg without whose Angellicall Guide & spirituall Conduct blessed Assistance and Benevolent Advertisements, it is very difficult if not Impossible for us or any Mortall on Earth to find or Obtaine or to be Esteemed worthy of Entrance into with Testimony — wherefore we humbly intreat & move you O you great sacred & Celestiall Ministring Angell or Intelligence — Methratton & all other the President & Inferior Angels — servants of the Most high God Residing & officiating in the Ninth heaven Mansion Orb or sphear of ye first Mover in the Order or Hierarchy of Angells called Seraphims who all obediently serve & Readily fulfill his Omnipotent decrees & Commandements in his divine dispensations And Appointments, according unto your generall & Respective Offices in by & through this his Ineffable Imperiall great signall & divine Name Eheia, & his Numerall Attribute Kether & by the Power Efficacy & vertue thereof, we the servants also of the same your God & by the strength & force of our hope & faith in him for divine Assistance grace & mercy herein, doe Earnestly Request, Powerfully Invocate & Confidently move you, & call you forth to vissible Apparance here before us in this: C: S: or G: R: or otherwise without as it shall please God is given unto you so to doe & likewise to show vissibly unto us a foregoing signe of your Apparance, O you servant of mercy — Methratton &c & all other ye Celestiall Ministring Angells messagers & mediums of divine Grace & light, from the superior to the Inferior Residing serving & officiating in the Order of Seraphims, Move therefore & by superior Power & Permission in the Name of the highest descend appear & vissibly show your selfe & selves joyntly & severally & respectively unto us in this: C: S: or G: R: standing here before

before us, or otherwise out of the same as it shall please God to
permit & appoynt you & to shew us a preceding signe thereof
& by your Mediate Angellicall Inspiration information & Voice
teachings to instruct helpe & assist us both now at this time —
present & also at all other times & places whensoever &
wheresoever we shall invocate move or call you forth
to visible appearance & to our assistance in whatsoever
cause, subject, Matter or things appertaining thereunto in
all wisdom & true science both Celestiall & Terrestiall &c
that shall be necessary for us, And also as any other Emergent
occasion shall duly & properly require to the Advancement
& setting forth of God his Glory & the Improvement of our
welfaire comfort & benifit of our worldly & temporall Estate
& condition whilst we yet live, & likewise in all things matters
or things whatsoever else that shall be necessary for us to
know & enjoy Even beyond what we are able to aske or
think which the Almighty giver of all good gifts shall
in his bountifull & paternall mercy be graciously pleased
hereby to give you to reveale & shew forth unto us or —
otherwise to bestow upon us, O ye great Angell or —
blessed Intelligence Methratton & all other ye Celestiall
Angells of the Order of Seraphims mediums of divine
Grace & mercy Ministers of true Light & understanding
And servants of the most high God particularly
Recited & respectively spoken of Invocated Moved
& called forth to visible appearance (as aforesaid) desire
(we say) & by the Power of superior Emission some one
or more of you appear visibly here before us, as it
shall please God & be friendly unto us in your respective
offices and doe for us as for the servants of the Most
high God whereunto we move you all Joyntly &
severally in Power & presence whose works shall be
a song of honour & the prayse of your God in your
Creation Amen — —

The Second Key

moveing or calling forth to visible appearance ye Celestiall
Hierarchy of Angells of the order of Cherubims whose
Principle Governing Angell or Blessed Intelligence
Bearing Rule is Razill residing in the Eight Orb
Sphear Mansion or heaven called ye Starry firmament

O you Glorious great sacred & Celestiall Angell or blessed —
Intelligence who is called Raziel And All other ye Celestiall
Angells servants of the Most high Omnipotent Incomprehensible
Immense Immortall & Eternall God of hosts the only Creator of —
heaven & Earth & of all things whatsoever both Celestiall —
~~Element~~ Ellementall, Animall vigitable Minerall Reptille
or Insect yt is contained & comprehended therein, serving
as Ministring Angells present alwaies before him at his most
superior & divine Comands & Appoyntments in the Order or
hierarchy of Angels called Cherubims & residing in the Eight
heaven, bearing office Rule & Power in the Mansion Orb or
Sphear called the starry firmament, We the servants of ye highest
reverently here present in his holy fear doe call upon you &
humbly request & earnestly intreat you & move you to visible
appearance in by & through this most excellent Ineffable
great, Mighty, signall, sacred & divine Name of the Most high
God, Iod, Jehovah, and his Numerall Attribute Hochma
who sitteth in the most Imperiall & highest heavens before whom
all the hosts or Quires of Celestiall Angells incessantly singe
O=ma=pa=la=man Halelujah & by the seale of your Creation
being the marke or Carrecter of holiness unto you & by the
occult Mistery & secret vertue Efficacy & Influence thereof
dignifying & conferming you in orders office Name Nature
& Corporallity with divine Celestiall Angellicall Immortall —
Eternall & sublime Excellency, glory Power Purity Perfection
goodness & love first unto the service of the Most high God &
his divine Lawes & Comands, & nextly unto the Charge Care —
Conduct, counsell, comfort, benifit, & Assistance of his serv=
=ants the sons of men living on Earth to Inspire Instruct
And

And guide them into the knowledge & way of truth in all Physicall & Metaphysicall sciences, either immediate from ye holy Ghost unto more choyse vessells of honour or mediatly by divine grace & permission from your selfe or selves, unto the sons of men servants of God dwelling on Earth whensoever they shall be of them invocated called forth & thereby moved to descend & appear unto them; By all aforesaid & by the great & signall vertue, Power, dignity, Excellency & efficacy thereof, both immediatly Primary & Mediatly secondary, by respective Mediums of divine Light grace & Mercy as ordinatly dependent & so thereby flowing & accordingly descending by severall Emanations Properly symbolizing Power & vertue from ye superior to the inferior, We do humbly beseech, Earnestly request, & Instantly intreat you, O you Magnifick benevolent & sacred Angell or blessed Intelligence Raziel who is said to be the Principle Angell or blessed Intelligence Governing in the Eight Mansion, Orb or sphear called the starry heaven or firmament together with all others ye benevolent sacred & Celestiall Angells or Intelligences Ministers of truth & true Friends & favorers both Celestiall, Terrestiall & Messengers spirituall of light & Mediums of divine grace Located, baring Rule & residing in the Order Hierarchy & office called Cherubims in the Orb or sphear of the starry firmament from the superior to the inferior in generall & particular joyntly & severally every & each one by office respectively &c to give up and gather your selves together & some one or more of you, as it shall please God by divine permission to move & descend from your Celestiall Mansion or place of Residence unto this C: S: or G: R: & therein to Appear visibly unto us, & we doe also Intreat you would be favorably pleased in & through the same to transmit your true Angellicall & real Presence plainely to the sight of our Eyes & your voyces unto our Ears that we may visibly see you & Audibly hear you speake unto us, or otherwise to Appear out of the same as it shall please God & you his servants of divine grace & Messengers of mercy seemeth most meet proper pertinent And

And best befitting this Action Appearance Occasion or Matter And to show plainely & visibly unto us a foregoing signe or Tokens of your Appearance, And we also yet further humbly & earnestly in treat undeniably request & move you, O you benevolent And Glorious Angell or blessed Intelligence Raziel together with all others the sacred Celestiall Angels or Intelligences: from the superior to the inferior in Power & office residing in the Eight heaven Orb or sphear called the starry firmament And serving the divine Decrees Commands & Appoyntments of the highest in the Office & Order of Cherubims in by & through this divine signall mighty & Powerfull name of your God Iod, Iehovah and his Numerall Attribute Hochma, & the great efficacy vertue Excellency Power Prevalency & superiority thereof to give up & gather your selves together every & each one joyntly, & by it selfe respectively & severally to move & descend from your Celestiall Mansion or place of Residence Apparently visible to the sight of our Eyes into this C: S: or G: R: standing here before us, as being set for that purpose or otherwise unto us & before us out of them as it shall please God & you his servants of divine light Grace & Mercy seemeth best meet & befitting this Action and also to show forth a preceding signe of your Appearance & to be friendly to us, & by your Angellicall benevolence & Celestiall Illumination favorable Assistance familliar society Mutuall Correspondency verball converse continuall Community and sacred Instructions both now at this present time, & at all other times to Informe & rightly direct our more weake, depraved, stupid, & ignorant Intellect Judgment & understanding, & to conduct us by your Angellicall Instincts and Arthydoxions into the Luminous Pathway of truth Leading unto & giving entrance into the Ports Citties and Pallaces of Wisdom, without whose Angellicall & spirituall Conduct, blessed Assistance & benevolent Advertisements, it is very difficult, if not Impossible for us, or any mortall on Earth to finde or obtaine, or to be esteemed worthy of entrance into such testimony, wherefore we humbly intreat & move O you great sacred & Celestiall Angell or

blessed Intelligence Raziel & all other the President & Inferior Angels
servants of the Most high God Residing & officiating in ye Eight=
heaven Mantion Orb or sphear of the starry firmament, in
in the Order or Hierarchy of Angels called Cherubims, who
all obediently serve & Readily fulfill his Omnipotent decrees
and Commandements in his divine dispensations & Appointments
According to your Generall & Respective offices in by & through
this Ineffable Imperiall, great, signall & divine Name
Iod, Jehovah, & his Numerall Attribute Hochma & by the
Power ~~virtue &~~ efficacy & vertue thereof we the servants
also of the same your God & by the strength & force of our
faith & hope in him for divine Assistance Grace & mercy
herein doe Earnestly Request Powerfully Invocate & Confid=
=ently move you & call you forth to visible Appearance
here before us in this C: S: or G: R: or otherwise without
before us as it shall please God is given unto you so to doe
And likewise to show visibly unto us a foregoing signe of
your Appearance O you servant of mercy Raziel & all
other the Ministring Angells Messagers & Mediums of
Divine grace & Light from the superior to the Inferior
Residing serving & officiating in the Order of Cherubims
Move (we say) & by superior Power & Commission & in the
Name of the highest descend, Appear & visibly show your
selfe or selves Joyntly and severally & Respectively unto us
in this C: S: or G: R: standing here before us, or other=
=wise out of the same as it shall please God to permit &
Appoynt you & to show us a proceeding signe thereof; And
by your Mediate Angellicall Inspiration Information or
Choise Teachings to instruct, help, Aid & Assist us, both now
at this time present & at all other times & places when=
=soever & wheresoever we shall Invocate Move or call you
forth to visible Appearance & to our Assistance in what=
=soever truth or subject Matter or things Appertaining
thereunto in all Wisdom & true science both Celestiall
And Terrestiall &c that shall be necessary for us, And
Also as any other Emergent occasion shall Duly &
properly Require to the Advancement & setting forth
of

God his Glory & the Improvement of our welfaire Comfort
And benifit of our worldly or temporall Estate & Condition
whilst we yet live, & likewise in all such matters or things
whatsoever else that shall be necessary for us to know &
Enjoy even beyond what we are able to Aske or thinke
which the Almighty giver of all good gifts shall in his
bountifull & paternall mercy be gratiously pleased here=
by to give to Reveale & show forth unto us or otherwise
to bestow upon us O you great Angell or blessed Intell=
=igence Raziel & all other ye Celestiall Angels of the
Order of Cherubims mediums of Divine Grace &
mercy Ministers of true light & understanding & servants
of the Most high God particularly Recited & Respectively
spoaken of Invocated Moved & Called forth to visible
Appearance as Aforesaid, descend (we say) & by the
Power of superior Emission some one or more of you
Appear visibly here before us as it shall please
God & be friendly unto us & in your Respective offices
doe for us as for the servants of the most high God
whereunto we move you all Joyntly & severally in
Power & presence whose works shall be a song of honour
And the prayse of your God in your Creation Amen

The Third Key,

moving or Calling forth to visible Appearance ye Celestiall Hierarchy of Angells of the Order of Thrones whose Principall Governing Angells or Blessed Intelligences haveing Rule are Cassiel or Zaphkiel & Iophiel & Sabathiel resideing in the Seaventh Orb Mansion or Sphear called the Orb heaven or Sphear of the Planit or star Saturne —

O you Glorious great Sacred & Celestiall Angells or blessed Intelligences who are called Cassiel or Zaphkiel, Iophiel & Sabathiel, & all other ye Celestiall Angells, servants of the Most high Omnipotent Incomprehensible Immence Immortall And Eternall God of hosts the only Creator of heaven & Earth & of all things whatsoever both Celestiall Ellementall Animall vegetable Minerall Reptile or Insect y^t is contained & Comprehended therein, & that serve before the Most excellent great high & honoured Angell Boel as Ministring Angells present always at his Most high, Superior & divine Commands & Appointments in the Order or hierarchy of Angells called Thrones & Resideing in the seaventh heaven & haveing office Rule & Power in the Mansion Orb or Sphear of ye Planit or star called Saturne; We servants also of the highest Reverently here present in his holy fear, doe call upon you & humbly Request & earnestly intreat you & move you to visible Appearance in by & through this most excellent, Ineffable, Great, Mighty, Signall divine & Sacred Name of the Most high God Iehovah Elohim & his Numerall Attribute Binah, or Prima, who sitteth in the Most Imperiall & highest heaven before whom all the hosts or quire of Celestiall Angells incessantly singeth O, Mapa = la = man: halaluiah who rested in the seaventh day from all his great works of the Creation which he had made And also decreed Constituted and Appointed you to governe the said seaventh day &c and who blessed & sanctified the seaventh day, by Reason thereon he rested from all his works he had Created & made and gave Commandement unto his people the Children of Israell the offspring and seed of Abraham the son of Gods divine promise & terrestiall father of the faithfull, to be humbly Received thankfully imbraced, Incessantly Observed Reverentially honoured &

Choycely set apart, zealously kept holy, obediently Received And Exactly performed in all those duties Appointed therunto; All which being duly & truly fulfilled throughout their Generations, According to the Commandement of God injoyned them dureing the whole Continuance of time they should therefore Receive from divine Grace the blessed Rewards & Gifts of terrestiall fulness & felicity in this world dureing Mortall Continuance & Everlasting life with Eternall Glory in the world to come, & sealed the same with his owne Great holy & blessed Names Saday, jah. Ser, even as the Most high & only God of heaven, and Lord of hosts the Maker of time; And by the seale of ye Creation being the marke or Caracter of holiness unto you & by the Occult Mystery & secret vertue Efficacy & Influence thereof dignifying you & Confirming you in Orders, Office, Name, Nature, & Corporallity, with divine, Celestiall, Angellicall, Immortall, Eternall & Sublime Excellency, Glory, Power, Purity, Perfection Goodness & love first unto the service of the Most high God & his divine Laws & Commands & nextly unto the Charge Care & Conduct Counsell, comfort benifit & assistance of his Servants, the sons of men liveing on Earth to Inspire Instruct & guide them in the knowledge & way of truth & all kind of Physicall & Metaphysicall sciences either Immediatly from the holy Ghost unto more Choyce vessells of honour or Mediatly by divine grace & permission from your selves or selves unto the sons of men Servants of God dwelling on Earth whensoever they shall be of them Invocated called forth & thereby moved to descend & Appear unto them &c By all aforesaid, & by the great & signall vertue Power, Dignity, Excellency & Efficacy thereof both Immediatly primary & Mediately secondary by Respective Mediums of Divine light, & mercy, as Ordinarily dependant & so thereby flowing, & accordingly effusing by severall Emanations proper, of Symbolizing Power & vertue from the superiors to the Inferiors, we doe humbly beseech earnestly

Earnestly Request & Incessantly Intreat you, O you Magnificent
benevolent, & sacred Angells or blessed Intelligences Cassiel or
Zaphkiel, & Tophiel & Sabathiel, who are said to be the
Principall Celestiall Angels or blessed Intelligences gover-
-ning in the seaventh Heaven, Mansion Orb or Sphear
of the Planet Saturne together with all others the sacred
And Celestiall Angels or Intelligences Ministers of truth
& true science & sapience both Celestiall & terrestiall &
messengers spirituall of light & Mediums of divine grace
Located Ruling & residing in the order or hierarchy of
Angells called Thrones in the seaventh Heaven Orb or
Sphear of the Planit or star called Saturne, from the
Superior to the Inferior in generall & particular, Joyntly
and severally every & each one by Office respectively to
Gird up & gather your selves together & some one or
more of you, as it shall please God, & by divine permis-
-sion to move & descend from your Celestiall Mansion or
place of Residence into this: C: S: or: G:R: & therein to-
Appeare visibly unto us, And we doe also intreat you-
would be favourably pleased in & through the same to-
transmit your true Angellicall & reall presence plainly
unto the sight of our Eyes & your voyces unto our Eares
that we may visibly see you & Audibly hear you speake
unto us, or otherwise to Appear out of the same, as it-
shall please God & you his servants of divine grace
& Messengers of mercy seemeth most meet proper pertinent
& most befitting this Action, Appearance Occasion or
Matter and to show plainely & visibly unto us a foregoing
signe or Test of your Appearance; And also we further
humbly beseech earnestly Intreat, & undeniably request
and move you O you benevolent & glorious Angels
or blessed Intelligences Cassiel or Zaphkiel & Tophiel &
Sabathiel together with all others the sacred & Celestiall
Angels or blessed Intelligences from the superior to the
Inferior in Power & office Residing in the seaventh Hea-
-ven, Mansion Orb or Sphear of the Planit or star
called

called Saturne & serving the divine decrees Commands and
Appointments of the highest in the office or order of Thrones
in by & through this divine, signall, Mighty & Powerfull
name of your God Jehovah, Elohim & his Numerall
Attribute Binah or Prima & the great Efficacy, vertue,
Excellency Power Benevolence & superiority thereof-
to gird up & gather your selves together every & each one
Joyntly, And by it selfe respectively & severally & to-
move & descend from your Celestiall Mansion or place
of Residence apparently visible to the sight of our eyes
in this: C: S or G: R: standing here before us as being
set for that purpose; or otherwise unto us & before us out
of them as it shall please God & you his servants of
divine Light grace & mercy, seemeth most meet & best
befitting this Action, And Also to show forth a foregoing
signe of your Appearance & to be friendly unto us And by
your Angellicall benevolence Celestiall Illumination, favour-
-able Assistance, familiar society, mutuall Correspondency,
verball converse continuall community & sacred Instructions
both now at this time present & at all times, to Informe &
Rightly direct our more weake depraved stupid & Ignorant
Intellect Judgment & understanding & to conduct us by the
Angellicall Instincts & directions into the Luminous
Pathway of truth leading unto & giving entrance Into
the Porte Pallaces & Citties of wisdome & true science & to make
us pertakers of undefiled knowledg, without whose Angellicall
Guide, spirituall conduct blessed Assistance & benevolent
Advertisements it is very difficult if not Impossible for
us, or any mortall on Earth to find or obtaine or to be
esteemed worthy of entrance into with Testimony; where-
-fore we humbly Intreat & move you, O you great sacred
and Celestiall Angels or blessed Intelligences Cassiel or
Zaphkiel & Tophiel & Sabathiel & all others the presidents
and Inferior Angels servants of the most high God, residing
& officiating in the seaventh Heaven Mansion, orb, or sphear
of the Planit or star called Saturne in the order & hierarchy
of Angels called Thrones; who all obediently serve
And

And readily fulfill his omnipotent Decrees & commandements
in his divine Dispensations & Appointments According to your
severall Respective offices in by & through this Ineffable
Imperiall Great Sigill & divine Name Jehovah, Elohim,
And his Numerall Attribute Binah or Prima & the power
efficacy & vertue thereof, we servants also of the same your
God, & by the strength & force of our faith & hope in him for
Divine Assistance Grace & mercy herein, doe Earnestly
Request powerfully Invocate and confidently move you
And call you forth to visible Appearance here before us
in this C:S: or G:R or otherwise out of the same here
before us as it shall please God is given unto you so to doe
& likewise to show visibly unto us a foregoing signe of your
Appearance, O you Servants of mercy Cassiel or Zaphkiel
Iophiel & Sabathiel & other ye Celestiall ministring
Angels & Mediums of divine Grace & light from the
superior to the Inferior Residing serving & officiating
in the Order of Thrones, Move we say & by superior Power
& permission in the Name of the highest descend Appear
& visibly show your selfe or selves Joyntly or severally
& Respectively unto us in this: C:S: or G:R: standing
here before us or otherwise out of the same, as it shall
please God to permit & Appoint you, & to show us a
preceding signe thereof & by your Mediate Angellicall
Inspiration Information or Rehearsall teachings to
Instruct, Aid help & Assist us both at this time present
and also at all other times, & places whensoever and
wheresoever we shall Invocate, Move, or call you forth
to visible appearance & to our Assistance in whatsoever
cause or subject Matter or things Appertaining there=
=unto in all wisdom & true science both Celestiall & terrest=
=iall &c that shall be necessary for us, & also as any
Emergent Occasion shall duly & properly Require to
the Advancement of Gods Glory, & to the Improvement of
our welfare comfort & benefit of our worldly & tempo=
=rall estate & condition whilst we yet live And —

And likewise in all such matter or things whatsoever
else that shall be necessary for us to know & enjoy even
beyond what we are able to aske or think, wherein the
Almighty giver of all good gifts shall in his bountifull
& paternall mercy be graciously pleased thereby to
give ~~[illegible]~~ you to reveale & show forth unto us
or otherwise to bestow upon us, O ye great Angels
or blessed Intelligences Cassiel or Zaphkiel, Iophiel
& Sabathiel & all other ye Celestiall Angels of the Order
of Thrones mediums of divine Grace & mercy —
ministers of true Light & understanding & servants
of the most high God particularly recited & spoken
of invocated moved & called forth to visible Appea
=rance as aforesaid Descend we say & by the Power of
superior Emission some one or more of you Appear
here visibly before us as it shall please God, & be friend=
=ly unto us & in your Respective Offices doe for us as
for the servants of the most high God, whereunto we
move you all Joyntly & severally in Power & presence
whose works shall be a song of honour & the prayse of
your god in your Creation Amen

The fourth Key

Moving & calling forth to visible Appearance the Celestiall
hierarchy of Angells of the Order of Dominations who are principall
Governing Angells or blessed Intelligences bearing Rule and
Sachiel or Zadkiel & Zedekiel residing in the sixt Orb
Mansion or Sphear, being the Orb heaven or sphear of
the Planet or star Called Jupiter,

O ye Glorious great sacred & Celestiall Angells, or blessed
Intelligences, who are called Sachiel or Zadkiel & Zedekiel
and all others ye Celestiall Angels servants of the most-
high Omnipotent, Incomprehensible, Immence, Immortall,
& Eternall God of hosts the only Creator of heaven & Earth
And of all things whatsoever both Celestiall Ellementall Animall
vegitable Minerall Reptile or Insect is Contained & Compre=
hended therein, & that serve before the Most Excellent Great
high and honoured Angell called Pastor as ministring-
Angells present alwaies at his most high superior & divine
comands & appointments in the Order or hierarchy of-
Angells called Dominations & residing in the sixt heaven
& bearing office Rule & Power in the Mansion Orb or Sphear
of the Planet or star called Jupiter we servants also of ye
highest reverently here present in his holy fear doe call
upon you & doe humbly request & Earnestly Intreat you
& move you to visible Appearance in through by this-
most excellent Ineffable great Mighty, Signall, sacred &
divine Name of the Most high God: EL &c— and his-
Numerall Attribute Hesed who sitteth in the Most Imperiall
& highest heaven before whom all the host or Quire of Celestiall
Angells Incessantly singe O-mapa-la-man-hallelujah
who created the great Whales & all the fishes in the seas and
waters & Every living Creature Else whatsoever [illegible] that
moveth in the seas, which the waters brought forth abun=
dantly & which increased & Multiplied every Creature
severally according to its respective kind, & also who created
the fowles of the aire to fly above the Earth in the open
firmament of heaven, Every winged fowle becoming-
fruitfull

fruitefull also as the rest, bringing forth, increasing & multi=
=plying after their divers & different kind in the fift day of
the weeke & also decreed Constituted & Appointed you to governe
the said fift day &c— and confirmed the continuance of
all aforesaid by the seale of his Omnipotent great &-
holy name Adonay as the most high & only God of
heaven & Lord of hosts the Maker of time And by the seale
of your Creation being the Marke or Character of holiness
with you And by the Occult Mystery & secret vertue-
efficacy & Influence thereof Dignifying & confirming you
in orders, Office, Name, Nature, & Corporallity with divine
Celestiall Angellicall Immortall Eternall & sublime Excellency
Glory power Purity perfection, Goodness, & love, first unto
the service of the most high God & his divine Laws & Comands
And nextly unto the Care Charge & Conduct Counsell Comfort
benifit And Assistance of his servants the sons of men living
on Earth to Inspire Instruct & Guide them in to the knowledge
& way of truth & all true Phisicall & Metaphysicall sciences
either Immediatly from the holy Ghost unto more choyce
vessels of honour, or Mediatly by divine grace & permission
from your selfe or selves unto the sons of men servants of
God dwelling on Earth whensoever you shall be of them Invo=
=cated called forth & thereby moved to descend & Appear-
unto them &c By all aforesaid & by the great & signall-
vertue, Power, Dignity, excellency, & efficacy thereof both
Immediatly primary: & Mediatly secondary by respective
Mediums of divine Light grace & Mercy as Ordinately depen=
=dent & thereby flowing & accordingly diffusing by severall
Emanations proper & symbolizing Power & vertue from
the superior to the Inferior; We doe humbly beseech earnestly
request & Incessantly Intreat you, O you Magnificent-
benevolent & sacred Angels or blessed Intelligences Sachiel
or Zadkiel & Zedekiel, governing in the sixt heaven Orb or
Sphear of the planet or star called Jupiter, together with
all other ye benevolent sacred & Celestiall Angels or Intell=
=igences, Ministers of truth & true sciences, & sapience, both

both Celestiall & terrestiall & Messagers spirituall of Light & Mediums
of divine grace Located bearing rule & residing in the order or hierar=
=archy & office called Dominations in the sixt heaven orb or sphear
of the Planit or star called Jupiter from the superior to the
inferior, in generall & perticular, joyntly & severally every &
each one by office respectively &c — to give up & descend from
your Celestiall Mansions or place of Residence into this —
C: S: or G: R: & therein to appear visibly unto us, & we doe also
intreat you would be favorably pleased in & through the same
to transmit your true Angellicall & reall presence plainly
unto the sight of our eyes, & your voyces unto our Eares that
we may visibly see you & audibly hear you speake unto us
or otherwise to appear out of the same as it shall please God
& you his servants of divine grace & Messagers of mercy —
seemeth most meet proper & pertinent or best befitting this
Action, appearance, Occasion, or Matter, & to show ~~forth~~ plainly
& visibly unto us a foregoing signe or test of your Appearance
And we also yet further humbly beseech Earnestly Intreate
& undeniably request & move you O you benevolent & glorious
Angels or blessed Intelligences Sachiel ~~Zadkiel~~ or Zadkiel & Zedekiel
together with all others the sacred Celestiall Angels or Intelligences
from the superior to the inferior in power & office residing
in the sixt heaven Mansion Orb or sphear of the Planit or
star called Jupiter & serving the divine decrees commands —
& appointments of the highest in the office & Order of Domina
=tions in by & through this divine signall Mighty & Powerfull
Name of your God EL, & by his numerall Attribute Hesed
and the great Efficacy, vertue, Excellency, Power, Prevalency
& superiority thereof to gird up & gather your selves together
every & each one joyntly, & by its selfe respectively & severally
and to move & descend, from your Celestiall Mansion or place
of Residence, apparently visible to the sight of our Eyes —
into this: C: S: or: G: R: standing here before us as being set
for that purpose or otherwise unto us & before us out of the
same as it shall please God & you his servants of divine Light
Grace & Mercy seemeth most meet & best befitting this Action, &
also to show forth a preceeding signe of your Appearance, And
to

Sachiel

to be friendly unto us, And by your Angellicall benevolence, Celestiall
~~Community~~ Illumination, favorable Assistance familliar society
Mutuall Correspondency, verball converse, continuall Community
And sacred Instructions, both now at this time present, & at all
~~other~~ times to inform & rightly direct our more weake —
depraved stupid & ignorant Intellect, Judgment & understand=
=ing & to conduct us by your Angellicall Instincts & Directi=
=ions into the Luminous pathway of truth leading unto, and
giving entrance into the Ports Cittyes & Pallaces of wisdom
& true science, & to make us partakers of undefiled knowledg
without whose Angellicall Guide & spirituall Conduct blessed —
Assistance & Benevolent Advertisements, it is very difficult
if not Impossible for us or Any Mortall on Earth to find, or
obtaine or to be Esteemed worthy of entrance into with testimony
Wherefore we humbly intreat & move you, O you great sacred
And Celestiall Ministring Angels or Intelligences: Sachiel, or
Zadkiel & Zedekiel & all others the President & Inferior —
Angels, servants of the most high God residing & officiating
in the sixt heaven Mansion Orb or sphear of the Planit
or star called Jupiter in the Order & hierarchy of Angels
called Dominations who all obediently serve & Readily —
fulfill his omnipotent decrees & Commandements, in his —
divine dispensations & Appointments According to your —
generall respective Offices in by & through this Ineffable
Imperiall great signall & divine Name of the most high God
EL, and his Numerall Attribute Hesed & by the Power, ~~vertue~~
Efficacy & vertue thereof, We servants of the same your God &
by the strength & force of our faith & hope in him for divine
Assistance, Grace & Mercy therein doe Earnestly Request
Powerfully Invocate & confidently move you & call you forth
to visible Appearance here before us in this: C: S: or G: R:
or otherwise thereout here before us as it shall please God is
given to you so to doe, & likewise to show visibly unto us a fore=
=going signe of your Appearance; O you servants of mercy
Sachiel or Zadkiel & Zedekiel &c and all others the —
Celestiall Ministring Angels, & Mediums of divine grace
& Light from the superior to the Inferior residing serving &
officiating in the Order of Dominations, Move we say And

By

And by divine Power & permission in the Name of the highest descend Appear & visibly show your selfe or selves joyntly and severally & respectively unto us in this C:S: or G:K: standing here before us or otherwise out of the same as it shall please God to permit & appoynt you & to shew us a proceeding signe thereof And by your Mediate Angellicall Inspiration Informations or Cheefe Teachings to instruct help Aid & Assist us, both at this time present & also at all other times & places whensoever & wheresoever we shall invocate move you & call you forth to visible Appearance & to our Assistance in whatsoever truth or subject matter or thing Appertaining thereunto in all wisdom & true science both Celestiall & terrestiall &c that shall be necessary for us & also as any other emergent Occasion shall duly & properly require, to the Advancement & setting forth Gods Glory & the Improvement of our welfair Comfort & benifit of our worldly or Temporall Estate & Condition, — whilst we yet live & likewise in all such Matters or things whatsoever else that shall be necessary for us to know & enjoy even beyond what we are able to Aske or thinke which the Almighty giver of all good Guifts shall in his bountifull & Paternall mercy be gratiously pleased hereby to give you to reveale & show forth unto us or otherwise to bestow upon us O ye great Angels or blessed Intelligences [illegible] Sachiel or Zadkiel & Zedekiel & all other ye Celestiall Angels of the Order of Dominations medium of divine grace & mercy — ministers of true light & understanding & servants of the Most high God perticularly recited & spoaken of Invocated Moved & called forth to visible Appearance as aforesaid, descend we say by the power of superior Emission some one or more of you Appear visibly here before us, as shall please God And be friendly unto us, & in your respective Offices doe for us as for the servants of the Most high God whereunto we move you all joyntly & severally in Power & Presence whose works shall be a song of honour & the Prayse of your God in your Creation Amen

The fift Key

moveing & calling forth to visible Appearance the hierarchy of Angels of the order of Potestates whose Principle Governing Angell or Blessed Intelligence bearing Rule is Samael & Madamiel presiding in the fift Orb Mansion or Sphear being the Orb heaven or Sphear of the Planet or star called Mars

O you Great Sacred & Celestiall Angels or blessed Intelligences who are called Samael & Madamiel, & all others ye Celestiall Angells servants of the most high Omnipotent Incomprehen=sible, Immence Immortall & Eternall God of hosts the only Creator of heaven and Earth & All things whatsoever both Celestiall, Elementall, Animall vegitable Minerall & Reptile or insect that is contained & comprehended therein; that serve before the most excellent Great high & honoured Angell called Acimay as ministring Angels present allwaies at his most superior & divine commands & appoyntments, in the order or hierarchy of Angels called Potestates and residing in the fifth heaven and bearing office Rule & Power in the Mansion Orb or sphear of the Planet or star called Mars we servants also of the highest, reverently here present in his holy fear doe call upon you & humbly request and earnestly Intreat & move you to visible Appearance in, by, & through this most excellent Ineffable Great Mighty And signall sacred & divine Name of the most high God Elohim, Gibor, & his numerall Attribute Geburah who sitteth in the Imperiall & hiest heavens, before whom all the host & Quire of Celestiall Angels incessantly singeth O ma=na=la=man=hallelujah who in the Creation gathered the waters under the heavens together in one place & called them seas & gave bounds & limits thereunto which they should not pass or goe beyond & made the drie land Appear And called the same Earth & commanded it to bring forth, & bare seed in their severall & respective kinds for increase & multiplication & likewise all trees bearing fruite wherein the seed thereof lieth inclosed & thereby — made also ripe & fit for Increase every fruite tree according to its respective & different kinds in the third day of

the

the worke and also decreed Constituted & Appoynted you to-
govern the said third day &c — And Established all aforesaid
by the Seale of his Incomprehensible, Mighty, holy, and
great Names Asi, Elibra, Elohim as the most high only
God of heaven & Lord of hosts the Maker of time; And
by the Seale of your Creation being the marke or Caracter
of holiness unto you, & by the occult Mystery & Secret vertue
Efficacy & Influence thereof dignifying & conferming you
in Order office Name Nature & Corporallity, with divine
Celestiall Angellicall, Immortall, Eternall, & sublime excellency
Glory Power Purity Perfection Goodness & Love first unto
the service of the most high God & his divine Laws & Com-
ands & nextly unto the Charge Care & Conduct, Counsell
Comfort Benefit & Assistance of his servants the sons of
men living on Earth to Inspire Instruct & Guide them
into the knowledge & way of truth & of all true Physicall &
Metaphysicall sciences either Imediate from the holy Ghost
unto more choyce vessels of honour or Mediatly by divine
Grace & permission from your selfe or selves unto the sons
of men servants of God ~~Living on Earth~~ dwelling on Earth
whensoever you shall be of them Invocated called forth
& thereby moved to descend & Appear unto them &c —
by all aforesaid & by the great & signall vertue Power
Dignity excellency & Efficacy thereof both Imediatly
Primary & Mediatly secondary, by respective Mediums of
Divine Light grace & mercy as ordinately dependant & so
thereby flowing & accordingly diffusing by severall Ema-
=nations proper & symbolizeing Power & vertue from
the superiors to the Inferiors, We doe humbly beseech &
earnestly request & Incessantly Intreat you O you
Magnifick Benevolent & sacred Angels or blessed Intellig-
=ences Samall & Madamill governing in the fift heaven
Mansion Orb or sphear of the planit or star called Mars
together with all others ye benevolent sacred & Celestiall
Angels or blessed Intelligences Ministers of truth & true
science & sapience both Celestiall & terrestiall, Messages
spirituall of Light & Mediums of Divine Grace Located

Ruling —

Ruling & Residing in the Order or hierarchy & Office called Potestates
in the fift heaven Orb or sphear of the Planit or star called Mars
from the superior to the Inferior in generall & particular —
Joyntly & severally every & each one by office respectively to gird
up & gather your selves together & some one or more of you, as it
shall please God & by divine Permission to move & descend from
your Celestiall Mansion or place of residence into this: C: S:
or: G: R: and therein to Appear visibly unto us & we doe Also
Intreat you would be favorable pleased in & through the
same to transmit your true Angellicall & reall presence
plainly unto the sight of our Eyes & your voyces unto our Eares
that we may visibly see you & Audibly hear you speake unto
us, Or otherwise to Appeare out of the same as it shall please
God & you his servants of Divine Grace & Messages of mercy
seemeth most meet proper & pertinent or best befitting this
Action Appearance Occasion or Matter & to show forth plainly
and visibly unto us A foregoing signe or testi of your Appea-
=rance & we also further humbly beseech, earnestly Intreat
& undeniably request & move you O you benevolent & Glori-
=ous Angels or blessed Intelligences Samael & Madamiel
together with all others ye sacred & Celestiall Angels or blessed
Intelligences from the superior to the Inferior in Power &
Office Residing in the fift heaven Mansion Orb or sphear
of the Planit or star called Mars & serving ye divine —
decrees commands & Appoyntments of the highest in the office
of Potestates in by & through this divine signall Mighty
and Powerfull Name of your God Elohim, Giber; & his —
numerall Attribute Geburah & the great Efficacy vertue
excellency, Power, Prevalency & superiority thereof, to gird
up & gather your selves together every & each one Joyntly
And by it selfe respectively & severally to move & descend
from your Celestiall Mansion or place of Residence Appar-
=ently visible to the sight of our Eyes into this: C: S: or G: R:
standing here before us, as being set for that purpose or other-
wise unto us & before us, out of the ~~same~~, as it shall please —
God, & you his servants of divine Light grace & mercy seemeth
most meet & best befitting this Action & also to show forth
a precedeing signe of your Appearance & to be friendly unto
us, & by your Angellicall benevolence Celestiall Illumination

favorable

favourable Assistance, familliar Society Mutuall Correspondency
verball converse Continuall Community & Sacred Instructions, both
now at this time present & at all other times to informe & rightly
direct our more weake depraved Stupid & Ignorant Intellects
Judgments & understandings & to conduct us by your Angellicall
Instincts & Artinodottions into the Luminous pathway of truth
leading unto & giving Entrance into the Ports Cytties & Pallaces
of wisdom & true science & to make us pertakers of undefiled
knowledg, without whose Angellicall Guide & Spirituall Conduct
blessed Assistance & benevolent Advertisments it is very difficult
if not impossible for us or any Mortall on Earth to find or
obtaine or to be Esteemed Worthy of Entrance into such Testi=
=mony wherefore we humbly Intreat & move you O you great
Sacred & Celestiall ministring Angels or Intelligences Samall
& Madamill & all other ye President & Inferior Angels
servants of the Most high God residing & officiating in the
fift heaven Mansion Orb or Sphear of the planet or Star
called Mars in the Order or Hierarchy of Angels called
Potestates who all obediently serve & readily fulfill his
Omnipotent Decrees & Commandements in his Divine dis=
=pensations & Appointments, according to your Generall &
respective Offices in by & through his Ineffable Imperiall
great Signall & divine Name Elohim, Giber, & his Numerall
Attribute Geburah & by the power Efficacy & vertue thereof
we servants of the same your God & by the strength & force
of our faith & hope in him for divine Assistance grace
and Mercy herein, doe Earnestly request powerfully Invo=
=cate & confidently move you & call you forth to visible
Appearance here before us in this C:S: or G:R: or otherwise
thereout here before us as it shall please God is given unto
you so to doe & likewise to show forth visibly unto us a fore=
=going signe, or Test of your Appearance; O you servants
of mercy Samall & Madamill & all others ye Celestiall
Ministring Angels & Mediums of divine Grace & light
from the superior to the Inferior residing serving & offici=
=ating in the Order of Potestates, move we say & by
superior Power & permission & in the Name of the highest

Descend

Descend Appear & visibly show show your selfe or selves Joyntly
or severally & Respectively unto us in this: C:S: or G:R: standing
here before us or otherwise out of the same as it shall please God
to permit & appoynt you, & to show us a preceding signe thereof
And by your Mediate Angellicall Revelation Inspiration Infor=
=mation or Cheife Teachings verbally to Instruct help direct &
Assist us, both at present and Also at all other times & places
when soever & where soever we shall Invocate Move or call
you forth to visible Appearance & to our Assistance in what
soever truths or subject Matter or things Appertaining here=
unto in all Wisdom & true science both Celestiall & Terrestiall
that shall be necessary for us, And also as any other Emergent
Occasion shall duly & properly require, to the Advancement &
setting forth of Gods Glory & the Improvement of our welfaire
Comfort & benifit of our worldly & temporall & temporall estate &
and condition whilst wee yet Live & likewise in all those
Matters or things whatsoever else that shall be necessary for
us to know & enjoy even beyond what we are able to
Aske or thinke which the almighty giver of all good Gifts
shall in his bountifull & paternall mercy be graciously
pleased thereby to give you to reveale & show forth unto
us, Or otherwise to bestow upon us, O ye great Angels
or blessed Intelligences Samael & Madamill & all
other ye Celestiall Angels of the Order of Potestates
Mediums of Divine Grace & Mercy Ministers of true
Light & understanding servants of the Most high God
perticularly recited & spoaken of Invocated Moved &
called forth to visible Appearance as Aforesaid; descend
we say & by the Power of superior Grace & permission
some one or more of you Appear visibly here before
us as shall please God & be friendly unto us & in your
Respective Offices doe for us as for the servants of the
most high God, whereunto we move you all Joyntly
and severally in Power & presence whose works
shall be a song of honour & the prayse of your God
in your Creation Amen

The Sixt Key

Moveing & calling forth to visible Appearance the Celestiall hier-
=archy of Angells Of the Order of Vertues whose principall
Governing Angels or blessed Intelligences bearing Rule are
Michall, Uriel, & Schemeliel, & Residing in the fourth Orb
heaven Mansion or Sphear of Sol serving before the Great
high honoured & Excellent Angell Salamia.

O you Glorious Great Sacred Celestiall Angels & blessed Intelli-
=gences who are called Michall, Uriel, & Schemeliel, & all-
others the Celestiall Angels Servants of the Most high
Omnipotent Incomprehensible Immense Immortall & Eternall
God of hosts the only Creator of heaven & Earth & of all things
whatsoever both Celestiall Elementall Animall vegitable
Minerall & Reptile or Insect that is contained & comprehen-
=ded therein & that serve before the Most Excellent Great
high & honoured Angell Salamia as Ministring Angels
present alwaies at his most high Superiour & Divine Comands in the Order or hierar-
=chy of Angels called Vertues, & Residing in the fourth heaven
And bearing office Rule & Power in the Orb or Sphear of the
Planet Called Sol we servants also of the highest Reverently
here present in his holy fear do call upon you & humbly
Request & Earnestly Intreat you And move you to visible
Appearance in by & through this Ineffable Great Mighty
signall Sacred & divine Name of the Most high God
Eloha & his Numerall Attribute Tiphereth who sitteth
in the Most Imperiall & blessed heaven before whom
all the hosts or Quires of Celestiall Angels incessantly
singeth: O Ma-pa-la-Man-Hallelujah who created
the heaven & the Earth & the Seas & separated the light
from the darkness in the first day of the week & also
decreed constituted & Appointed you to governe the
said first day & Established all aforesaid by the Seale of
his Incomprehensible Mighty holy & great Name
Phaa as the Most high & only God of heaven & Lord
of hosts & Maker of time & by the Seale of your Creation
being the Marke or Caracter of holiness unto you and
by the Occult Mystery & secret vertue Efficacy & Influence
thereof dignifying & confirming you in Orders & office
Name, Nature, & Corporality, with divine, Celestiall
Angellicall

Angellicall, Immortall Eternall & Sublime Excellency glory
Power, Purity Perfection, Goodness & love; first unto the service
of the Most high God & his divine Lawes & Comands And nextly
unto the Charge, Care, & Conduct Counsell Comfort benifit &
Assistance of his servants the sons of men living on Earth
to Instruct & Guide them into the knowledg & way of truth
and all true Phisicall & Metaphysicall sciences either
Immediatly from the holy Ghost unto more Choyce vessels of
honour, or Mediatly by divine grace & permission from your selfs
or selves unto the sons of men servants of God dwelling on Earth
whensoever you shall be of them invocated called forth & thereby
moved to descend & Appear unto them by all aforesaid & by ye
great & signall vertue Power Dignity Excellency & Efficacy thereof
both Immediate primarily & Mediate secondary by respective
Mediums of Divine light Grace & Mercy as ordinately dep-
=endent & so thereby flowing & Accordingly diffusing by speciall
Emanations proper Assymbolizing Power & vertue from the
Superiore to the Inferiore, We do humbly beseech & Earnestly
request & Incessantly Intreat you, O you Magnificent benevolent
And Sacred Angels or blessed Intelligences Michall, Uriel &
Schemeliel governing in the fourth heaven Mansion Orb or
Sphear of the Planet Called Sol; together with all others ye
benevolent Sacred & Celestiall Angels or Intelligences, Minist-
=ers of truth & true science & Sapience both Celestiall & terrestiall
as Messagers of spirituall Light & Mediums of divine grace
Located, Ruling, & Residing in the Order or hierarchy & office
called Vertues in the fourth heaven Orb or Sphear of the
Planet called Sol; from the superior to the Inferior in Gene-
=rall & Perticular Joyntly & severally Sequently one by other Respectively
&c to gird up & Gather your selves together & some one or more
of you as it shall please God & by divine Permission to move
& descend from your Celestiall Mansions or place of Residence
in to this: C:S: or G:R: & therein to Appear visibly unto us
And we do also Intreat, you would be favourably pleased in
& through the same to transmit your true Angellicall & Reall
presence plainly unto the sight of our Eyes & your voyces
unto our Eares that we may visibly see you and Audibly
hear you speake unto us, or otherwise Appear out of the same
as it shall please God & you his servants of divine grace
And

And Messengers of mercy seemeth most meet proper & pertinent or
best befitting this Action Appearance Occasion or Matter & to show
plainly & visibly unto us a foregoing signe or Test of your
Appearance And we also doe further humbly beseech earnestly
Intreat & undeniably request & Move you O you benevolent
Glorious Angels or blessed Intelligences Michall, Uriel, & Scheme-
-liel together with all others ye Sacred & Celestiall Angels or blessed
Intelligences from the Superior to the Inferior in Power &
office Residing in the fourth heaven Mansion, Orb, or Sphear
of the Planet or star Called Sol And serving the divine
decrees Commands & Appointments of the highest in ye office
& Order of Vertues in by & through this divine Signall Mighty
and Powerfull Name of your God Eloha & his Numerall
Attribute Tiphereth and by the great efficacy vertue
Excellency Power Prevalency And Superiority thereof, to
Gird up & Gather your selves together every & each one
Joyntly & by it selfe Respectively & severally, & to move &
descend from your Celestiall Mansion or place of Residence
apparently visible to the sight of our Eyes in this: C: S: or G: R:
standing here before us, as being set for that purpose
or otherwise unto us & before us out of them as it shall
please God & you his servants of Divine [illegible] light
Grace & Mercy seemeth most meet & best befitting this Action
and also to show forth a preceding signe of your Appearance
And to be friendly unto us; And by your Angellicall benevo-
-lence, Celestiall Illumination favourable Assistance, familliar
society, Mutuall Correspondency verball Comerce, Continuall
Community, & Sacred Instructions both now at this time present
and At all times to Informe & Rightly direct, our more weake
depraved, stupid & Ignorant Intellects Judgments & Under-
-standings & to conduct us by your Angellicall Instincts and
Directions into the luminous path way of truth leading
into & giving Entrance into the Ports Citties & Pallaces of
wisdom & true science & to make us partakers of undefiled
knowledg, without whose Angellicall Guide, & spirituall Cond-
-uct blessed Assistance & benevolent Advertisements its
Impossible for us or any Mortall on Earth to find or Obtaine
or to be esteemed worthy of entrance into with Testimony
wherefore we humbly Intreat & Move you O you great
Sacred

Sacred & Celestiall Ministring Angels or Intelligences Michall,
Uriel, & Schemeliel & all others ye presedent & Inferior Angels,
Servants of the Most high God Residing and Officiating in ye 4th he-
heaven Mansion orb or Sphear of the Planet Sol, in the Order
or hierarchy of Angels called Vertues who all Obediently serve
and readily fulfill his Omnipotent decrees & commandements
in his divine dispensations & Appointments according to your
Generall & Respective Offices in by & through this his Ineffa-
-ble, Imperiall, Great, Signall, & divine Name, Eloha & his
numerall Attribute Tiphereth & the Power efficacy vertue
thereof We servants also of the same your God, & by the
strength & force of our faith & hope in him for divine Assist-
-ance, grace & mercy herein, doe Earnestly request Powerfully
Invocate & confidently Move you, & call you forth to visible
Appearance here before us in this: C: S: or G: R: or other-
-wise thereout here before us, as it shall please God is
given unto you so to doe And Likewise to show visibly unto
us a foregoing signe of your Appearance O you servants
of mercy Michall, Uriel, & Schemeliel & all other ye
Celestiall ministring Angels & Mediums of Divine Grace
& light from the superior to the Inferior Residing serving
and Officiating in the Order of Vertues; Move we say
and by Superior Power & Permission & In the Name of
the highest descend, Appeare, & visibly show your selves
Joyntly or severally, & Respectively unto us in this C: S: or
G: R: standing here before us or other wise out of the same
as it shall please God to permit & Appoint you & to show us
a preceding signe thereof And by your Mediate Angellicall
Inspiration Information or Speeches teachings to Instruct
helpe aide & Assist us both at this time present & at all other
times & places whensoever & wheresoever we shall Invocate
Move & call you forth to visible Appearance & to our Assist-
-ance in whatsoever Cases or subject Matter or things
Appertaining thereunto in all wisdom & true science both
Celestiall & terrestiall, & that shall be necessary for us and
also as any other Inurgent Occasion shall duly & properly
require to the Advancement & setting forth of Gods Glory
& the Improvement of our welfaire Comfort & benefit
of

our worldly & temporall Estates & Condition whilst we yet live And likewise in all those matters or things whatsoever else that shall be necessary for us to know & enjoy, even beyond what we are able to aske or thinke which the Almighty Giver of all Good Gifts shall in his bountifull ~~[illegible]~~ & Paternall Mercy be Gratiously pleased hereby to give you to reveale & shew forth unto us or otherwise bestow upon us, O you Great Angels or blessed Intelligences Michaell, Uriel & Schemeliel & all others the Celestiall Angels of the Order of Vertues Mediums of divine Grace & mercy ministers of true light & understanding & servants of the Most high God particularly called & spoaken of Invocated Moved & called forth to visible Appearance as aforesaid Descend we say & by the Power of Superior Emission some one or more of you Appear visibly here before us as shall please God & be freindly unto us & in your Respective Offices doe for us as for the servants of the most high God whereunto we move you all in Power & Presence whose works shall be a song of honour, And the prayse of your God in your Creation Amen

The Seaventh Key

Moving & calling forth to visible Appearance the Celestiall hierarchy of Angels of the Order of Principallities whose Principall Governing Angels or blessed Intelligences baring Rule are Anall or Haniel & Nogall and Residing in the third Orb mansion Orb heaven or Sphear being Orb heaven or Sphear of the Planet or Star called Venus

O you Glorious ~~[illegible]~~ Great, Sacred, & Celestiall Angels or blessed Intelligences called Anall & Nogall & all other ye Celestiall Angels servants of the Most high Omnipotent Incomprehensible, Immense, Immortall, & Eternall God of hosts the only Creator of heaven & Earth & of all things whatsoever both Celestiall & Ellementall Animall vegitable Minerall & Reptile or Insect, y is contained & comprehended therein And y serve before the most excellent Great & high & hon=owred Angell Dagall as ministring Angels present all=waies at his most high, superior & divine Commands And Appoyntments

Appoyntments in the Order or hierarchy of Angels called Princip=allities & Residing in the third heaven & baring Office Rule & Power in the Mansion Orb or Sphear of the Planet or star called Venus we servants of the highest reverently here present in his holy fear doe call upon you & humbly request & Earnestly intreat you & move you to visible Appearance, in by & through this most excellent Ineffable great Mighty Signall sacred and divine Name of the most high God Jehovah, Zebaoth, & his numerall Attribute Peza who sitteth in the Imperiall and highest heaven before whom all the host or Quire of Celestiall Angels incessantly singeth O Ma=pa=la Man=hallelujah who created all fowrfoot beasts cattle or Animals and all Creeping things whatsoever that liveth and moveth upon the face of the Earth bringing forth young & also Increasing & Multiplying in their severall & Respective kinds together also with the most Admirable & wonderfull Generation Production & Increase of all Insects & Reptiles bred & brought forth only of heat & Moysture & Impregnation of the Aire as a Medium Intermitting the same heat to stir up the Actinesty of nature; which by a Centrall Invissible fire & Internall ferment conteineth a Mortificate Ence & by a putrifactive Power most Admirably bringeth forth an Increase of diverse wonderfull strange & Innumerable Creatures & different in their kinde & even Marvelous to beholde who also created Man Male & female after the most Glorious & Celestiall Image of him selfe & gave him dominion over the fish of the seas & over the fowles of the Aire & over the Cattle & over the Earth & who then blessed the whole Creaton & also man even Male & female blessed he them & gave them Rule & Power over all whatsoever was conteined in the Creation saying be fruitefull & Multiply & Replenish the Earth & subdue it & have dom=inion over the fish of the sea, over the fowles of the Aire & over every living thing that moveth upon the Earth and also gave to all Cattle or beasts of the Earth fowles of the Aire & to all animals & other Creatures whatsoever wherein there is life every green herb for meat, in the sixt day of the weeke and also ordered constituted & appoynted you to

to governe the said first day &c — & he beheld all things in the Creation that he had made & said they were good, sealing & confirming all aforesaid, in his most high Omnipotent Great & holy name Saday as the most high & only God of heaven & Lord of hosts the Maker of time; And by the seale of your Creation being the Marke & Character of holiness unto you & by the Occult Mystery & secret vertue efficacy & influence thereof dignifying you & confirming you in Orders, Office, Name Nature & Corporallity with divine Celestiall Angellicall Immortall Eternall & sublime Excellency Glory Power Purity Perfection goodness & love first unto the service of the most high God & his divine laws & comands, And nextly unto the Charge, Care, Conduct, Counsell, comfort, benifit, & assistance of his servants the sons of men living on Earth, to informe instruct & Guide them into the knowledge & way of truth & all true Physicall & Metaphysicall sciences Either Immediatly from the holy Ghost unto more chosen vessels of honour or Mediatly by divine Grace & permission from your selfe or selves unto the sons of men servants of God dwelling on Earth whensoever you shall be of them Invocated called forth & ~~moved~~ thereby moved, to descend, & Appeare unto them, &c — By all aforesaid & by the great, signall, vertue Power dignity Excellency, & Efficacy thereof both Immediately Primary & Mediatly secondary by respective Mediums of divine Light grace & mercy, as ordinately dependent & so there=by flowing, & accordingly defussing by severall Emanations proper & symbolizing Power & vertue from the superiors to the Inferiors, We doe humbly beseech earnestly request and instantly intreat you O you Magnificent benevolent & sacred Angels or blessed Intelligences Anael & Nogael, governing in the third heaven Mansion Orb or sphear of the Planet or star called Venus: together with all others ye benevolent sacred & Celestiall Angels or blessed Intell=igences Ministers of truth & true science & sapience both Celestiall & Terrestiall & Messengers spirituall of light & mediums of divine grace Located Ruling & Residing in the Order or hierarchy & office called Principallities in

the

the third heaven Orb or sphear of the planet or star called Venus from the superior to the inferior in Generall & perticular joyntly & severally every & each one by office Respectively &c — to gird up & gather your selves together & some one or more of you as it shall please God & by divine permission to move and descend from your Celestiall Mansions or place of Residence into this: C:S: or G:R: & therein to Appeare visibly unto us & we doe also intreat you would be favorably pleased in and through the same to transmit your true Angellicall and reall presence plainely unto the sight of our Eyes & your voyces into our Eares, that we may visibly see you, & audibly heare you speake unto us, or otherwise to Appeare out of the same, as it shall please God, & you his servants of divine Grace and Messengers of mercy seemeth most meet Proper Pertinent & best befitting this action, Appearance Occasion or Matter And to show plainely & visibly unto us, a foregoing signe or teste of your Appearance And we also yet further humbly beseech earnestly Intreat & undeniably request, & move you O you Benevolent & Glorious Angels or blessed Intelligences Anael & Nogael together with all others ye Celestiall Angels or Blessed Intelligences from the superior to the Inferior in Power, & office, residing in the third heaven, Mansion Orb or sphear of the Planet or star called Venus & serving the divine Decrees & Comands & Appoyntments of the highest in the office & Order called Principallities, in by & through this his divine, signall Mighty, & Powerfull name of your God Jehovah, Zebaoth, and his numerall Attribute Neza and the great efficacy, vertue excellency Power Prevalency And superiority thereof to gird up & gather your selves together every & each one joyntly, & by its selfe Respectively & severally & to move & descend from your Celestiall Mansion or place of Residence Apparently & visibly unto the sight of our Eyes in this C: S: or G: R: standing here before us as being set for that purpose or otherwise unto us & before us out of the same as it shall please God & you his servants of divine Light, Grace, & mercy, seemeth most meet & best befitting this Action & also to show forth a preceeding signe of your Appearance and to be friendly unto us, And by your Angellicall benevolency Celestiall Illumination favorable Assistance &

familliar

familliar Society Mutuall Correspondency, verball converse &
continuall Community & sacred Instructions both now at this time
present & at all times, to informe, & rightly direct, our more
weake depraved stupid & Ignorant Intellect Judgment &
understandings & to conduct us by your Angellicall Instincts
and Attractions into the Luminous Path way of truth leading
into & giveing entrance into the Ports Citties & Pallaces
of wisdom & true Science and to make us partakers of unde-
=filed knowledg, without whose Angellicall Guide & Spirituall
Conduct blessed Assistance & Benevolent Advertisements, it is
very difficult if not impossible for us or any Mortall on Earth
to finde or obtaine & to be esteemed worthy of entrance into
with Testimony, wherefore we humbly Intreat & move You
O you great Sacred & Celestiall Ministring Angels or Intelligences
Anall & Nogall & all others ye President & Inferior Angels
servants of the most high God Resident & officiating in the
third heaven, Mansion, Orb, or Sphear of the Planet or Star
called Venus in the Order & hierarchy of Angels called
Principallities who all obediently serve & readily fulfill his
Omnipotent Decrees & ~~comande~~ & commandements in his
divine Dispensations & Appointments according to your
Generall & Respective Offices in & through his his Ineffable
Imperiall, great, Signall & divine Name Jehovah Zebaoth,
And his Numerall Attribute Neza, and by the Power, efficacy
and vertue thereof we servants also of the same your God
and by the strength & force of our faith & hope in him for
divine Assistance Grace & Mercy herein, we doe Earnestly
request Powerfully Invocate & Confidently move you &
call you forth to visible Appearance here before us in
this: C: S: or G: R: or otherwise therout here before us, as
it shall please God is given unto you so to doe & likewise to
shew visibly unto us a foregoing signe of your Appea
=rance; O you servants of mercy Anall & Nogall &c
and all others the Celestiall Ministring Angels Mediums
of divine grace & light, from the superior to the Inferior
Residing serving & officiating in the Order of Principallities
Move (we say) & by superior power & permission in the
name of the highest descend, Appear & show visibly

your

your selfe or selves Joyntly or severally & respectively unto us
in this C: S: or G: R: standing here before us or otherwise
out of the same as it shall please God to permit & Appoynt
you & to show us a preceding signe thereof & by your
Mediate Angellicall Inspiration or Choyse teachings to
Instruct help aide & Assist us both at this time present
and also at all other times & places whensoever & wheresoever
we shall Invocate Move or call you forth to visible Appearance
or to our Assistance in whatsoever truths or subject matters
or things Appertaining thereunto in all wisdom & true
science both Celestiall & terrestiall &c that shall be
necessary for us & also as any other emergent Occasion
shall duly & properly require to the advancement & setting
forth of Gods Glory, & the Improvement of our welfair
comfort & benifit of our worldly & temporall estate &
Condition whilst we yet live, & likewise in all things matters
& things whatsoever else that shall be necessary for us
to know & Enjoy, even beyond what we are able to think
or aske which the Almighty giver of all good Gifts shall
in his bountifull & paternall mercy be gratiously
pleased hereby to give you to reveale & show forth
unto us or otherwise to bestow upon us O ye great
Angels or blessed Intelligences Anael & Nogall and
all others ye Celestiall Angels of the Order of Principall-
=ities, Mediums of divine grace & mercy Ministers
of true light & understanding & servants of the most
high God particularly recited & spoken of Invocated
moved & called forth to visible Appearance as aforesaid
descend (we say) & by the Power of Superior Emission some one
or more of you Appear visibly here before us as it shall
please God & be friendly unto us & in your Respective
offices doe for us as for the servants of the Most high
God, whereunto we Move you all Joyntly & severally in
Power & presence; whose works shall be a song of honour
And the prayse of your God in your Creation Amen

The Eight Key

Moving & Calling forth to vissible Appearance the Celestiall hierarchy of Angels of the Order of ArchAngels whose Principle Governing Angels or blessed Intelligences having Rule are Raphall, & Cocabill, & Residing in the second Orb Mansion or Sphear being the Orb heaven or Sphear of the Planet or Star called Mercury

O you Glorious Great Sacred & Celestiall Angels or blessed Intelligences Raphall, & Cochabill, & all others ye Celestial Angels, Servants of the Most high, Omnipotent, Incomprehensible Immence Immortall & Eternall God of hosts, & the only Creator of heaven & Earth & of all things whatsoever both Celestiall, Ellementall, Animall, Vegitable, Minerall & Reptile or Insect that is contained & comprehended therein, and that serve before the Most Excellent Great high & honoured Angell called Tetra as Ministring Angels, present always at his most high Superior & divine Comands and Appoyntments in the hierarchy of Angels called Arch=Angels & Residing in the second heaven, having office Rule & Power in the Mansion Orb or Sphear of the Planet or Star called Mercury we servants also of the highest Reverently here present in his holy fear, doe call upon you & humbly Request & Earnestly Intreat you & Move you to vissible Appearance in by & through this most Excellent, Ineffable, Great, Mighty, Signall Sacred & divine Name of the most high God Elohim, Zebaoth and his Numerall Attribute Hod, who sitteth in the Imperiall and highest heaven before whom all the hosts or Quire of Celestiall Angels Incessantly singeth O; Ma=pa=la=mar= hallalujah who created the two Celestiall Luminaries or great lights & set them in the firmament of heaven to devide the Day from the Night & also for signes & for seasons & for dayes and for years, the Greater Light Sol to give light upon the Earth & governe the Day, & the lesser light Luna to give light upon the Earth & to governe the Night who also made the stars & set them in the firmament of heaven to give Light upon the Earth & to rule over the Day & over the Night & to divide the Light from the darknes in the fourth Day of the weeke & also decreed, constituted, & Appoynted you to governe

governe the said fourth day rattifying & confirming all aforesaid by the Seale of his Most high & holy Name, Adonay, as the most high & only God of heaven the Maker of time And by the Seale of your Creation being a Marke or Character of holiness unto you, And by the Occult Mystery, & secret vertue efficacy & Influence thereof Dignifying & conferming you in Orders, office, Name Nature & Corporallity with divine Celestiall Angellicall Immortall Eternall & Sublime Excellency Glory Power, Purity, Perfection, Goodness, & love, first unto the service of the Most high God & his divine laws & comands & Nextly unto the Charge Care & Conduct Counsell Comfort benifit & assistance of his servants the sons of men living on earth, to Inspire Instruct & Guide them into the knowledge and way of truth & of all true Physicall & Metaphysicall sciences either Imediatly from the holy Ghost into more Choyce vessels of honour or Mediatly by divine grace & permission from your selfe or selves into the sons of men servants of God dwelling on Earth whensoever you shall be of them Invocated called forth & thereby moved to descend & appear unto them &c – By all aforesaid, & by the great, Signall vertue Power Dignity Excellency & efficacy thereof both Imediatly Primary & Mediatly Secondary by respective Mediums of divine light Grace & mercy Proximatly dependent & so thereby flowing & accordingly descending by severall Emanations Proper & symbolizeing Power & vertue from the Superiors to the Inferiors; We doe humbly beseech Earnestly request & Incessantly Intreat you O you Magnifick benevolent & sacred Angels or blessed Intelligences Raphall & Cochabiel governing in the second heaven Mansion orb or sphear of the Planet or Star called Mercury together with all others ye benevolent Sacred & Celestiall Angels or blessed blessed Intelligences, Ministers of truth & true friends & saviours both Celestiall & Terrestiall & Messagers Spirituall of light & Mediums of divine Grace Locuted Ruling & Residing in the Office, Order or hierarchy called [in the 2 heaven orb or sphear called] Arch=Angels from the superior to the Inferior in Generall & Particular jointly & severally every & each one by office Respectively to give up, & gather your selves together & some one or more of

* in the 2 heaven orb or sphear of the planet or star called Mercury

or more of you as it shall please God, & by divine permission to
move & descend from your Celestiall Mansions or place of
Residence into this C: S: or G: R: & therein to appear visibly
unto us And we doe also intreat you would be favorably pleased
in and through the same to transmit your true Angellicall
& Reall presence plainly unto the sight of our Eyes & your
voyces unto our Eares that we may visibly see you and
Audibly hear you speake unto us, or otherwise to appear
out of the same as it shall please God & you his servants of
divine Grace & Messengers of Mercy seemeth most meet proper
pertinent or best befitting this Action, Appearance, Occasion
or Matter & to show plainely & visibly unto us a foregoing
signe or test of your Appearance And we doe also yet further
humbly beseech, Earnestly intreat, undeniably Request & Move
you O you benevolent & Glorious Angels or blessed Intell=
=igences Raphaell & Cochabiel together with all others
ye sacred & Celestiall Angels or Intelligences from the
superior to the Inferior in Power & office Residing in
the second Heaven Mansion Orb or Sphear of the
Planet or star called Mercury & serving the divine
decrees, commands, & Appointments of the highest in
the office & Order of Archangels, in by & through this
divine, Signall, Mighty, & Powerfull Name of your God
Elohim, Zebaoth, & his Numerall Attribute Hod & the
great Efficacy vertue Excellency Power Prevalency and
superiority thereof to give ~~us~~ & gather your selves
together every & each one joyntly & by it selfe Respect=
=ively & severally to move & descend from your Celesti=
=all Mansions or place of Residence Apparently visibly
to the sight of our Eyes in this: C: S: or G: R: standing
here before us as being set for that purpose or other=
=wise unto us & before us out of them as it shall please
God & you his servants of Divine Light grace & mercy
seemeth most meet & best befitting this Action & to show
forth a preceeding signe of your Appearance & to bee
friendly unto us, And by your Angellicall benevolence
Celestiall Illumination favorable Assistance, familiar
society Mutuall Correspondency verball converse
continuall comunity & sacred Instructions, both now
At

At this time present & At All times to Informe & rightly direct
our more weake, depraved, stupid & Ignorant Intellect,
Judgments, & understandings, & to conduct us by your Angel=
=icall Instincts & Archidoctions into the Luminous Pathway
of truth leading unto & giving entrance into the Ports
Cities & Pallaces of wisdom & true science & to make us
partakers of undefiled knowledg, without whose Angellicall
Guide spirituall conduct & blessed Assistance & benevolent
Advertisements, it is very difficult if not impossible for us
or any Mortall on Earth to find or obtaine or be esteemed
worthy of entrance into with testimony, wherefore we
humbly Intreat & Move you O you Great sacred and
Celestiall Ministring Angels or Intelligences Raphaell &
Cochabiel, and all others ye presidents & Inferior Angels
servants of the most high God Residing & officiating in the
second Heaven Mansion Orb or Sphear of the Planet
or star called Mercury in the Order or hierarchy of Angels
called Arch=Angels who all obediently serve & readily
fulfill his omnipotent decrees And Comands in his divine
dispensations & Appointments according to your Generall &
Respective Offices in by & through this his Ineffable
Imperiall Great signall & divine Name, Elohim, Zebaoth
and his Numerall Attribute Hod & by the Power ~~and~~
Efficacy, & vertue thereof, we servants also of the same
your God & by the strength & force of our faith & hope in
him for divine Assistance Grace & mercy herein doe
Earnestly Request powerfully Invocate & confidently move
you & call you forth to visible Appearance here before
us in this: C: S: or G: R: or otherwise thereout here before
us as shall please God is given unto you so to doe & likewise
to show visibly unto us a foregoing signe of your Appear=
=ance O you servants of mercy Raphaell, & Cochabiel,
And all others ~~the Celestiall~~ Celestiall Ministring Angels
& Mediums of divine grace & light from the superior to ye
Inferior Residing serving & officiating in the Order of
Archangels Move (we say) & by superior Power & permission
& in the Name of the highest Descend, Appear & visibly show
your selfe or selves joyntly & severally & Respectively
unto

unto us in this C.S. or G.K: standing here before us or other=
=wise out of the same as it shall please God to permit and
Appoint you And to show us a preceding signe thereof.
And by your Mediate Angellicall Inspiration Information
or Cheefe teachings to Instruct help Aid & assist us both
now at this time present, & also at all other times & places
whensoever & wheresoever, we shall invocate Move &
call you forth to visible Appearance & to our Assistance
in whatsoever cause or subject matter or thing appertain
=ing thereunto in all wisdom & true science both Celestiall
and Terrestiall &c that shall be necessary for us & also as
any other Emergent Occasion shall duly & properly
require to the advancement & setting forth of Gods Glory
and the improvement of our welfare comfort & benefit
of our worldly & temporall Estates & Condition, whilst
we yet Live, & likewise in all these matters or things
whatsoever else that shall be necessary for us to know &
Enjoy, even beyond what we are able to aske or thinke
which the Almighty Giver of all Good gifts shall in his
bountifull & Paternall mercy be graciously pleased here=
=by to give you to reveale & show forth unto us or other=
=wise to bestow upon us, Ooh Great Angels or blessed
Intelligences Raphael & Cochabiel and all others ye
Celestiall Angels of the Order of Arch-Angels mediums
of divine grace & Mercy, Ministers of true light &
understanding & servants of the Most high God particu
=larly recited & spoken of invocated Moved & called
forth to visible Appearance as aforesaid Wee (we do
say) and by the Power of Superior Grace & Emission
some one or more of you Appear visibly here before
us as it shall please God & be friendly unto us & in your
Respective Offices doe for us as for the servants of the
Most high God whereunto we move you all joyntly and
severally in Power & Presence whose workes shall be a
song of honour & the prayse of your God in your Creation

Amen

The ninth Key

Moveing & Calling forth to visible Appearance ye Celestiall hierar
=archy of Angels of the Order of Angels whose Principall
Governing Angels or blessed Intelligences having Rule and
Gabriel & Levanael & Residing in the first Orb heaven or
Sphear of the Planet Called Luna or the Moone —

O you Glorious Great Sacred & Celestiall Angels or blessed Intell=
=igences called Gabriel & Levanael & all others ye Celestiall
Angels or servants of the Most high Omnipotent Incompre=
=hensible Immense Immortall & Eternall God of hosts ye only
Creator of heaven & Earth & of all things whatsoever both
Celestiall & Ellementall Animall vegitable Minerall and
Reptile or Insect that is contained & comprehended therein
And that serve before the Most Excellent high & honoured
Angell Orphaniel as ministring Angels present allwaies
at his Most high superior & divine Commands & Appointments
in the Order or hierarchy of Angels called Angels and
Residing in the first heaven, & having the Rule & Power in the
Mansion Orb or Sphear of the Planet Called Luna or the Moone
We servants Also of the highest Reverently here present in his
holy fear doe call upon you & humbly request & Intreat you,
And Move you to visible Appearance, in, by & through this
most Excellent, Ineffable, Great, Mighty, Signall Sacred &
divine Name of the most high God Saday, and his
Numerall Attribute Jesod, who sitteth in the Imperiall and
highest heaven, before whom all the hosts or Quire of
Celestiall Angels Incessantly singeth O-ma-pa-la-man-
hallalujah; who created the firmament in the midst of
the Waters And divided those waters that were beneath
the firmament from those that were above it, & Called
the firmament heaven &c — in the second day of the weeke
And sealed the same in his most high Great & holy Name
Mortinata, Abin, Iela, as the Most high & only God of heaven
Lord of hosts & Maker of time; And by the Seale of your
Creation being the Marke or Carracter of holiness unto you
And by the Occult Mystery & sacred vertue efficacy & Influence
thereof, dignifying & confirming you in Order of the
Name Nature & Corporallity with divine, Celestiall, Angellicall
Immortall, Eternall, & sublimed Excellency, Glory, Power
Purity,

Purity, Perfection, goodness, & love; first unto the service of the
most high God & his divine Lawe & Comands & Nextly unto the
Charge, Care: Conduct, Counsell, Comfort, benifit & Assistance of his
servants the sons of men living on Earth, to Inspire, Instruct &
guide them into the knowledge & way of truth & all true Physicall
And Metaphysicall sciences, Either Imediatly from the holy
Ghost unto more Choyce vessels of honour, or Mediatly by
divine Grace & Permission, from your selfe or selves unto such
of men servants of God dwelling on Earth whereunto you
shall be of them Invocated called forth & thereby moved to
descend & appear unto them &c — By all aforesaid & by ye
great, signall vertue Power Dignity excellency & Efficacy
thereof both Imediatly Primary, & Mediatly secondary by
respective Mediums of divine [illegible] Light Grace & Mercy
as Ordinately dependent & so thereby flowing & accordingly
defusing by severall emanations Proper & symbolizing
Power & vertues from the superiors to the Inferiours, We doe
humbly beseech Earnestly Request & Instantly Intreat
you, O you Magnifick benevolent & sacred Angels or blessed
Intelligences Gabriell & Levanael, Governing in the first
heaven Mansion Orb or sphear of the Planet or star called
Luna or the Moone together with all others ye benevolent
~~Angels~~ sacred & Celestiall Angels or blessed Intelligences
ministers of truth & true science & sapience both Celestiall & Terres-
-iall & Messengers spirituall of light & mediums of Divine Grace
Located Ruling & Residing in the Order or hierarchy & office
called Angels, from the superior to the Inferior in Generall &
Perticular Joyntly & severally every & each one by office
respectively to give up & gather your selves together some one or
more of you as it shall please God and by divine Permission
To move & descend from your Celestiall Mansion or place of
Residence into this: C: S or G: R: and therein to Appear visibl-
unto us and we also Intreat you would be favorably pleased in
and through the same to transmit your true Angellicall &
Reall Presence plainly unto the sight of our Eyes & your
voyces unto our Eares that we may visibly see you, And
Audibly hear you speake unto us, or other wise to Appear
out of the same as it shall please God & you his servants
of divine grace & Messengers of mercy seemeth most meet
proper Pertinent & best befitting this Action Appearance

occasion

Occasion or Matter, And to show plainely & visibly unto us a
foregoing signe or token of your Appearance; And We doe
also yet humbly beseech, Earnestly Intreat & undeniably Request
And Move you O you benevolent And Glorious Angels or
blessed Intelligences Gabriell & Levanael together with all
others the sacred & Celestiall Angels or blessed Intelligences
from the superior to the Inferior in Power & office Residing
in the heaven Mansion Orb or sphear of the Planet
called Luna or the Moone, & serving the divine decrees
comands & appointments of the highest in the office & order
of Angels, in, by, & through this divine, signall Mighty,
And Powerfull Name of your God Saday & his numerall
Attribute Yesod & the great efficacy vertue Excellency, Power
Prevalency And Superiority thereof, To give up & gather
your selves together every & each one Joyntly & by it selfe
respectively & severally to move & descend from your Celestiall
Mansion or place of Residence Apparently visible unto the
sight of our Eyes in this C: S: or G: R: standing here before us
as being set for that purpose or otherwise unto us & before us
out of the same as it shall please God & you his servants
of divine Light Grace & Mercy seemeth most meet & best befit-
-ting this Action and to show forth a preceeding signe of your
Appearance & to be friendly unto us & by your Angellicall
benevolency Celestiall Illumination favorable Assistance
familliar society Mutuall Correspondency verball converse
Continuall Community & sacred Instructions both now at this
time Present And At all other times to Informe & Rightly
direct our more weake depraved Stupid & Ignorant Intellect
Judgments & understandings, And to conduct us by your
Angellicall Instincts & Irradiations into the luminous gate-
-way of truth leading unto & giving entrance into the Ports
Cities & Pallaces of Wisdom & true science & to make us
partakers of undefiled knowledg, with out whose Angellicall
Guide & spirituall Conduct blessed Assistance & benevolent Adver-
-tisements it is very difficult if not Impossible for us or any
Mortall on Earth to find or Obtaine or to be esteemed worthy
of Entrance into with Testimony wherefore we humbly Intreat
And Move you O you great, sacred, & Celestiall ministring
Angels or Intelligences Gabriell & Levanael and all others

ye

ye President & Inferior Angels servants of the most high God Residing & officiating in the first Heaven Mansion Orb or sphere of the Planet Called Luna or the Moone, in the Order or hierarchy of Angels called Angels who all Obediently serve & Readily fulfill his Omnipotent Decrees & Commands in his divine Dispensations & Appointments according to your Generall respective Offices, in by & through this his Ineffable Imperiall Great Signall & divine Name Saday and his Numerall Attribute Hesod, & by the Power Efficacy & vertue thereof we servants Also of the same your God & by the strength & force of our faith & hope in him for divine Assistance Grace & Mercy herein doe earnestly request powerfully Invocate & confidently move you & call you forth to visible Appearance here before us in this C:S: or: G:R: or otherwise therout here before us as it shall God is given unto you so to doe & likewise to show visibly unto us a foregoing signe or test of your Appearance & you servants of Mercy Gabriel & Levanael all & all others ye Celestiall Ministring Angels & Medium of Divine grace & Light from the Superior to the Inferior Residing serving & officiating in the Order of Angels Move we say & by superior Power & Permission & in the Name of the highest descend Appear & show your selfe or selves joyntly & severally & Respectively unto us in this C:S: or G:R: standing here before us, or otherwise out of the same, as it shall please God to permit & Appoynt you & to show us a proceeding signe thereof And by your Mediate Angellicall Inspiration Information or Celestiall Teachings to Instruct helpe Aid and Assist us, both at this time present & also at all other times & places whensoever and wheresoever we shall Move & call you forth to visible Appearance And to our Assistance in whatsoever cases or subject Matter or things Appertaining thereunto in all wisdom & true science both Celestiall & Terrestiall &c that shall be necessary for us, And also as any other emergent Occasion shall duly & properly Require to the Advancement & setting forth of Gods Glory & the Improvement of our welfare Comfort & benefit of our worldly And Temporall Estate & Condition whilst we yet live

And

And likewise in all such Matters or things whatsoever else that shall be necessary for us to know & enjoy even beyond what we are able to aske or think which the Almighty giver of all good gifts shall in his bountifull & paternall mercy be graciously pleased hereby to give you to reveale & show forth unto us or otherwise to bestow upon us O ye great Angels or blessed Intelligences Gabriel & Levanael & all others ye Celestiall Angels of the Order of Angels mediums of divine grace & mercy Ministers of true light & understanding & servants of the most high God particularly Reciled & spoken of Invocated, Moved, & Called forth, to visible Appearance as aforesaid, descend we say & by the Power of superior Emission, some one or More of you Appear visibly here before as it shall please God & be friendly unto us & in your Respective offices, doe for us as for the servants of the most high God, whereunto we Move you all joyntly & severally in Power & presence whose works shall be a song of honour & the prayse of your God in your Creation

Amen

MVSEVM
BRITAN
NICVM

1686 Aprill 7th — Fornary

There appeared a white flame over the ston & somethinge in it & a star over the glass sollid receipt with white flamed rays issuing from them And in the ston is two vailes a whight vaile & a Riall vaile, on the white vaile is a lamplike thing with 9 lights or flames & there is 3 spirituns kneeling (imeadiatly) before them 9 lights & there is a font like thing or Censer out of which comes a white spirall flame or Ray & under it is two spirituns in white kneeling before it
And over the Riall vaile is 3 glorious Cherubs but the middlemost the most glorious
And in the sollid glass receipt is white linen vailes & 7 lamps or a lamp with 7 lights over them & a spiritum or 2 in them all in white on their knees to them lights
And in the hollow receipt in them is a spiritum in white on its knees looking directly to the ston & over them spirituns hand is 7 stars And there is a silver cloud before the ston & 3 spirits in it all in white & kneeling before the ston in great devotion & sometimes bowing forward And there came a great flash & they all rose up & did obedience and stood.
the 3 in the ston is Gabraah & And & Mahaage
And the two in the ston is Esemeli & Allemesi
And in the sollid glass receipt next one is Murifei & Ath
& in the other is Maspama & ~~funiel~~ Semniel
& in the hollow receipt is Jusamiah & Semariel
And before the ston is Ga = za = vaa
And the whole show is very grand looking one on ye other and very pleasant & smiling And Za takes an obedience from Gabraah And Za said
Thou blessed and those whom the highest receiveth into his grace & favor into mercy Blessed are you therefore who have presented your selves in the bonds of obedience unto Celestiall Customes & thrice blessed will be the end of this days beginning: Murmor ye not at visits

descending from above opposing you to many wordsiall
temptations & trialls through the falseness & perfidoug-
ness & other pernicious actions & persuasions having
great strength into humaind, but the sorrows vexations
& afflictions through superiour permission disturbing the
state & welfaire of God his servants shall drop of
even as water from the feathers of the downy swan and
returne from whence they were projected & be come as
utterly void as the smoake that issueth from the kindled
fire & then shall your felicity shine forth in glory to
the confusion of your enimies of which this day have
record with sufficient authority of my testimony
And Galwah smiled on me & spake to Ecmedi & Elomese
& they then smiled on me & looked on a paper & as they
commonly they oft looked on me smiled
every ternarian day we must be in this habbit
and we must meet 15th instant being thirsday
all dayes of meeting will be appoynted
present 6 — 6 — 01 —

Aprill 29: 1686: Ternary: present 6 — 6 — 01
in the time of Prayer there appeared a star over my
head & it shot downe a ray into my head & of each side
ray stood a small spirituum, in white over my head untill the end
of Prayer and over the stone is 3 solar bodies in
a triangle & the upper most sendeth forth a ray upward
like a cone feather of 3 collours, white, purple, & red,
and it appeareth plainer & plainer and there is a wonder-
=full glorious face appeareth between the 3 solar bodies
over the stone And there came severall great flashes
at severall times one after the other There is in the stone
a good way in a glorious christall world with a fiery clouds
on it

And before the ~~stone~~ christall world stands a font like thing & a myst
comes out of it like a flame & about the font stands 4
spirituums one in each quarter viz in the East quarter
is Michael & on ye west is Uriel on ye North is Raphael &
on ye South Angle or quarter is Gabriel,
in the solid glass receipt next me is a spirituum looking into a
booke of wrighting & there is a spirituum in white over
seeing it as if they were examining the writing &
there is 3 spirituums on this side them (viz) Galwah
Murifri & Alte and they all looke this way pleasantly
and there is a glittering star hovers over ye receipt &
shootes a ray downe into it and these 3 are crowned &
each of them have a star in its brest
And so it is in ye solid glass receipt on the North side
and there is in it And Nalvage & Maspama
And in the christall world is Suchiel & Zedekiel
And in the hollow receipt to ye Northward is Surzaniah &
and 4 spirituums in ordinary habbit 2 like males & 2
like females & abundance behind them
And in the hollow receipt westward is Samariel &
4 spirituums in ordinary habbit beyond it & abundance
beyond them And Surzaniah & Samariel have
crownes on & little crosses in their hands
And Samniel stands in a sylver cloud before the stone
with a crowne on its head & it hath a flaming sword
in its right hand & a flaming dart in its left hand
& they seeme to be in communication one receipt with
the other but all doe veneration to that face over ye stone
And Galwah said to I:R: take notice & distroy night or
else you shall see noe more
Michael spake to Uriel & Uriel called & there came
~~like~~ Ecmedi & Elomese & El & Uriel said somthing
to them & ~~flamese~~ Ecmedi tooke out of its bosome a cristall glass

about an ℥ in bignesse & in it was like cleare water
& it delivered it to Uriel & also a box with a little
graine gold in it And Elemerse doth deliver a
little viall of water with a little silver to Gabriel
& he did the like to Raphael with a box of
quicksilver & they held them in their hands &
looked on them & they put the things in to the
water & they were all dissolved into water
viz the ☉ : ☾ : & ☿ : & they put them into this font
like thing & there issued out flames of all colloures
going up streight about a black Collour and they al
lifted up there hands as if they gave thanks to God
& now they smiled on us so then Elemele flemeste
& he did great veneration & returned
And all the 4 turned this way & smiled on us & this
said Welcome be the servants of the highest
into the sacred Pallace of Colosiriah where
Justice & Righteousnesse sitteth Judges of truth &
Equity Know ye therefore that now the
blessed promise of your hopefull happinesse & true
comfort is given forth & shortly cometh to the
fulfilling thereof I know you must conclude with
me that a true & perfectly Naturall dissolvent
without unnaturall corrosion is the true Arcanu
both of Moderne & Antient Sophiacks the which
many Prodigall Proselits have & still doe so various
prosecute & seeke after but found of very few
& of them the use not truly knowne behold thee
how it is made perfitt & bringeth all Mettals
into Ens Primum by a due & true dissolution

& thereby of course Naturally into Mortification
Resurrection & Ascention to the Glory of the highest
& the comfort of his servants the true Merodis
& fellowship of Colosiriah the rest is left to
Trahoah & Galuah looked on me & smiled & said
I know you may be now comforted for I you are
well assured of Happinesse & Redemption
I heard you Sr but even now compare some late
formar sayings with this present Touching your
imployment or manuall occupation I pray you
tell me how far they are extended since you have
begun to set the same in operation at the same
time the Promise of your felicity is given forth & therefore
-ded of am commanded to informe you by superior
Authority that as this is the first Ternarian day
appoynted in this place wherein we also delight
with you reckoned from hence one triple
Ternarius & it reacheth to the last day of the 2d
Month now next ensuing during which time
you are also commanded to keepe into your
Accustomary & wonted retiroirs that your joy
may be full & your comforts accomplished
your true happinesse crowned with Celestiall Colestrian
& terrestiall Power & tranquillity & the troubles & fear
& afflictions both bodily & ghostly may be vanquished
& banished into utter silence & become forever voyde
of any Power to rise up against you so you
know the finall determination of your sorrowes &
dispaires The transparent light of Celestiall
grace comfort your soules with that joy that is the comfort
of all things in the whole Creation & conduct you

into all Temporall conduct & Attendance unto.
Eternity in the light of ye Countenance the blessed
the whole Creation on both of heaven & Earth Amen

: May 6: 1686: : the first [illegible]

There appeared in the ston a Ball vaile a good way in it
and there is a Silver vaile a good way of the side of the Ball
vaile And there is 3 stars over the ston & they do goe
from the one of them to the other & so make a perfect
triangle and in the Center of that triangle is a very
Glorious star & shootes a Ray out towards us
And there came a small [illegible] & drew the Silver
vaile & there appeared the font like thing & there stood
Michael & Uriel & Gabriel about it in a triangle &
they looked on the flame that ascended out of the
font or Censer & the flame was of many Collours
like the Rainbow being wrethed about so
Michael made veneration & made a Cross & the white
vaile drew againe & stood before them as before
And before this vaile imediatly stood And & turned
to the sollid glass toward on the [illegible] side of the ston
& said something to it & presently came Ephraim into
the ston to And & they conversed a little time &
then Ephraim did veneration & departed & And
turned to the other sollid glass toward & Flameso
came to And & they continued togither & so Flameso
went away now And looke wishfully on us
& smiles & said Behold Sr this saith the Celestiall
deputations of Celestial Let your Eyes be opened
& your Senses Refined & your Ears instructed &
your Apprehentions quickened & your understandings
unlocked that you may see heare & know the Mystery
of Nature in the secret storehouse of her treasury

and all the terrestiall Arkanums both Original
vegitable & Minerall & all sublunar Ellementall
things of the Inferior part of the Creation & then
I know you wilbe filled with Joy & the promissed
hopes of your Comfort
I will tell you Sr of two thinges the one wherein you
only haue Labored & succeeded well with great
cost & Charges that is touching a Certaine Contra=
=tion of a vigetable fuse which with you is
called Opium, & is a very excellent Drugg to be
used in Medicen abetter way then you haue yet
used or knowne
You shall take the liquor of Tartar & powre it
on the opium & it will make dissolution of the Gum
& let it digest in frigido & when it is glutted
decant it of & poure on more as to doe intill all is
dissolued of the gum & nothing remaines but feces
and when you haue all the Gumous matter
taken up in that liquor then ~~poure~~ poure
into it fair water & the Majestery will
all fall to the bottome then decant of the water
& you haue the Majestery then Evaporate the
water & you haue the salt of H againe I will
illustrate this further unto you at an other meting
The next Arkanum is a true Menstruum or
dissoluent which of many are called a Mercurius
Philosophorum hardly knowne of any marke
well then

You shall take salt of tartar made pure without
any Compound & put the same into a Retort that hath
a little pipe on the top or head thereof as I will here=
=after show you a true patterne of & haue in
readines the spirit of Vittriol the white vittriol
must be made only of Mars & not other compound
& by one dram or two at a time to powre it on ye
salt of tartar into ye Retort the quantities of each
I also will show you here after & all will come
over the helme in a white fume which will
dissolue into a fair clear water which Naturally
dissolueth all Mettalls without the least corrosion
it brings all things into putrifaction &
its the greatest arcanum you haue yet received

Verily Sr after this triple Arcanums great Mercies
will descend to your comfort
I need not Sr say unto you how the most high God
hath Chastised his owne Elect or rather select
people more then all other Nations of the Earth
for their Disobedience & Rebellions refractory spirits
notwithstanding they had a law given them with strict
command to observe whereof the word of God doth
aboundantly testify be not dismaid therefore at the
great trialls & vexations yt hath befallen you & not
as yet quite extinguished

present 1—00—00

May 13 : 1686: the 2^d present 1-00-00
There appeared like a flame over my head & ~~oth~~
a flaming Ray went round about my shoulders
And there appeared And before the ston with a
pleasant smiling countenance And said well S^r
there is worke enough cut forth & laid out for you
we shall now keepe you from idleness
Take this booke & ingross it & bring it againe &
then the other is ready for you you may mend
any Error but keepe to the sence of the originall
very we will illustrate all things to the sence of
your understandings that you shalbe blessed in the
promised felicity of Celestiall
Wednesday next shalbe your dies Fornarius at
8 or 9 in the Morning keepe to the Forme of
Offertory for it will produce great Events
And so much for this time & wee meet againe
the 6th day at 8 or 9 in the Morning —

May 19th: 1686: Fornary [illegible] —
There appeared a Transcendent Glorious face over y^e
ston encircled about with a Ray of fire from whence
proceede 4 Rayes one goes upward & another down=
=ward into the ston & one Ray goes on y^e one side & the
other ~~Ray~~ Ray from y^e other side And there is a glorious
Riall vaile in the ston & 3 fiery Cherubs over it & in y^e
vaile is two perfumes & before y^e vaile is Uriel with
a Crowne Mitrall on & arrayed all in Gold

And Uriel looke mighty pleasantly & smiling 31 ~~30~~
and the two in the vaile are Raphael & Gabriel & they
be Gloriously Crowned & there is 3 perfume in one sollid
glass vessel & 3 in a silver cloud before ye ston
in the sollid vessel on ye North side is Ave Nalvage & Esemeli
& in the other sollid vessel is Murifri, Maysema & Flemgth
and before ye ston is Furseniah And Samariel & Sammiel
in ye Midle of them And in the hollow vessel in one
is 4 Gnomes 2 males & two females
And Uriel had some converse with the Glorious face over
the ston & then Uriel threw light from him to every of
of the Apparances & then looked on me pleasantly
And Uriel said Pater noster Qui es in Celo Santificetur
Nomen tuum, fiat voluntas tua, sicut in Celo sic
etiam in terra Amen Hallalujah
Brethren in Celestiall Love (& turned to me) we are now
on coming to come unto you, for as ye coming of the
sacred spirit of the highest in ye unity of ye sacred
Deity moved upon the chosen servants of the highest
to testify his Name in the confirmation of ye Gospell
And coming of the Messiah for ye Redemption of the
world the Remembrance whereof now approacheth
unto the Glory of the blessed Trinity, so likewise
as well without Error as comparison, Grace & Mercy
from above promised unto his servants faithfully
trusting in the highest descendeth unto their comforts
and great joy, Apprehend me then aright in the
mysticall sound hereof & then conclude your selves
not Rejected from above (although some afflictions
doe visit you)
I tell you S^r to me it hath bin shewed forth unto you
one peculiar Method of answering your desires

You have bin tould of a menstruum made of
spirit of vittriol & salt of tarter

Take to one pound of salt of tarter 2 lb of
spirit of vittriol & put the 1 lb of salt of tarter
into the bottome of a retort y^t hath a pipe above
right against ye bottome then drop in about
a dram at a time of the spt vittriol or about 60
drops to 100, & then stop the pipe close that
noe fumes goe forth but what goes into the
reciever & when the fumes are condensed in the
reciever then drop in 100 drops more & stop y^e
pipe againe & so doe untill all the oyle is spent
& you will not have above 2 ℥ of this menstruum
in the reciever this is don in frigido without fire
the Mystery of this is great
the medicine y^t may be made with this menstruum are
endlesse
doe not begin these 14 dayes

This day S^r is dies ternarius unto you
And ye blessed Archamun hath bin shewed forth
unto you which will doubtless prove a day of Joy
or Jubilee unto you, you will S^r have little
action on ye next weeke but you must commence
on ye 7th day & doe your duty unto your god for
whose sake I Earnestly Admonish you to be full
fixt in your oppertunities during this triple ternarius
& what more after words therof is not as yet given
forth to revealed but now I have given you an
Earnest of your hopes & a hopefull earnest of your
happiness, I must also returne, to the glory of the
highest & his service unne (?) Office rejoyce with

heaven & let the Children of the Earth rejoyce in ~~30~~
voluptuous pleasures & for ye rest Gods will be don
whose name be glorified for these & all other his 32
mercies unto his servants both now & for ever
Amen Hallalujah

1686: May 26: the first after Ternary

There came a flash and then appeared a red ×

:1686: June: 2^d: the 2^d: after Ternary: — after Ternary
There appeared over ye ston three stars in a triangle two
uppermost & one below: & there is rayes that goe from the
one into the other, & in the center of ye triangle is a star
far brighter then any of them & a bright sparke in the center
of that star of exceeding brightness and out of the this
star in the center of the triangle goes 3 rayes to the stars
that make the triangle about it
in the ston is a heavenly beautifull place ^it goes^ a good way into
the ston, at the further part of it is a place like an alter
over which is 3 fiery flaming Cherubs, on the Horizone alter
there is like a golden bason on ye midle & of each side stands
a cup of gold, out of the bason comes up a reathed flame y^t
of many collours & goes into the testimony that is in the top
of the ston and there is flamed matter y^t ascends out of
of the two cups but of 3 collours (viz) white yellow & red
and before in the ston is a cristalline river & beyond y^t is
a hedg & a gap in it & there is a bridg laid over ye river
just against ye gap at the bridg foot before ye gap stands
two spiritums with a fiery sword in each of their ~~han~~
hands and within the gap is 3 spiritums in Imperiall
forme viz Uriel in the midle & Raphael on its right
hand & Gabriel on its left hand & before the ston is 3
spiritums viz Ane in the midle & one of each side of it

and ye Hollow Vessels is Susanniah & Semariel
there appeared coming from a pleasant place a spirit
all in glorious white and an other in white but not so glorious
as the other and in humaine forme and them two went
to the bridg & so went over it and then made a little stand
& did some veneration to the two fiery spirits with the
flaming swords in their hands & so passed betweene them
& so went in through the gate and Uriel received them
and after veneration don he conducted them to the Alter
where where there is a glorious Imperiall spirit & he
doth receive them we suppose it to be Michael for it hath
a Golden Key before it & a scepter & on ye scepter is a bright
thing like ye sun and Uriel stands by Michael & & the
two spirits in white doe stand before the Basen & doe
veneration to Michael & Uriel the humaine spirit is
me and as my passage is free so I am freed from all
vexations troubles &c and received into the state of happiness
and Grace and after this came a like appearance
& at the foote of the passage those last two bowed to the two
flaming spirits & they did stop the Passage some time
but afterwards they opened the Passage & they passed also
along to the two spirits within the gate and they all
went togeather to the Alter and Raphael & Gabriel have
taken place at the Alter next to Uriel & Michaell & the
~~last two~~ two humaine spirits stands between the two
Angellicall spirits that are in white I went with them
And they stand in a posture of Joy & the 4 Archangels
smiled on them & the 4 in white doe great veneration
bowing ever now & then to the very Ground
And the two humaine spirits came this way smiling &
and about the Midle of the place they turned & kneeled downe
& gave thanks to god, & the 4 Archangels turned to the
alter did seeme to give thanks also And them spirits
in the sollid Glass Vessels stood looking on ye son & in a

kind of Joyfull Admiration and now the son is covered in
a Riall Vaile And smiles very much And and said 34 33
Heere is the first part of Promise made good unto you as
you are now received into the fellowshipp of Angellicall
and Celestian Land for the which you must also be thankfull
unto the highest & to his Messagers of Celestiall Grace as
your friends & now even equally servants of our great
Lord & Master & on the first day of the next Month shall
be your day of thanksgiving but if I tell it againe
I know the Father on the 30th or last day of this Month
and then you will see what blessings will ensue & follow
I hope Sr this ensuing Ternarius & last of the triplicite
Ternary will be a Jubbily unto you or a time of Joy
therefore is the last of this Month or first of the next
ordered yet for thanksgiving & then through Grace
shall you soon enter the Enjoyment of a Joyfull
deliverance & future happiness, & remember the 7th day
to be the first of the next Ternarius & Solstitiall ingress
which is of great importance & therefore lett your
offertories be more liberall then ordinarily for it is
a Ternarius of Joy or Jubile unto you though the
Vipperous mouth of envy will open & gnash its teeth at
the sight & sence of your felicity & it shall fall before
you as leaves from the tree in winter fear nothing
but take Courage in the highest who mercifully prefers
you to his honour & Glory

1686 Iune 9th Fornarius ~~[illegible]~~

There appeared 3 stars triangular with over the ston & a
sun like appearance in the center of that triangle & fiery
rayes issuing out of it and an Imperiall forme in it
And in the sollid glass theresof in dare is a fiery ball in the two
of it like the testimony & one spirtum a weighting and on
other in weith with a crowne on over seeing it
And Samuel was before the ston and the ston is incompassed
with fiery rayes & filled with glory & spirituns in it
in the ston is a font like lying and the lowermost star of the
triangle over the ston darts downe a ray into ye font and
there afrownd out out of the font a blewish breath that
twists about that solar ray that comes from ye star above
the ston; and there is 3 in Imperiall forme that stands
before the font And there is two kneeling downe of each
side the font And before the font is Michael & in the midle
& Raphael & Gabriel of each side & on the south side of the
font is Vriel & my selfe kneeling & on the north side is
Lenanael & I R kneeling, and Michael & Raphael &
Gabriel turned to the East & did some adoration and
smiled upon they turned to the East and now Samuel smiles
and it seemes as if they were conferring some blessings on the
two humaine spirtums; And Samuel said we see
that as the hunted buck upon over tired panteth after
the water brooke so doth your soules not only having bin
hunted both great Afflictions hath bin tired & over tired
with hopes of a blessed Escape of such dangers & dangerous
consequences attending the Malitious envie thereof even so
I say doth your soules thirst after a happy deliverance
and restoration from imminent fears into the enjoyment
of peace & plenty which comforts are not denied you
but with all know that as it is a comon saying amongst
you, that Gods time is the best time which you may also

understand from holy writ as may be traced all along unto
you, untill we come unto the very Messiah it selfe who
when much importuned to come to the visitt of dying
Lasurus yea though dead yet he made not the more hast
to save his life but still continued 4 dayes longer in the
place where he was, by which time the dead was buried
yet notwithstanding he said if they would yet beleive in
the great mercies of the highest they should see the glory of
their God but I have said enough And though I make
noe Comparisons, yet you may reasonably beleive y^t y^e
faith & obedience hath not made you less capable of
mercy nor more hopefull then obtaining deliverance
& restoration unto joy & comfort And I tell you S^r y^t
your trubles shall drop away & become noe more but
shall be changed into a new life as it were raised in
Glory and a springing comfort of an happy plenitude
of peace & joy unto you and it turned to me & smiled
& said I would have you S^r to take notice of the last
arthana that was showed forth unto you & wright it out
in a sheet of paper & bring it with you to be illustrated
you are now S^r through Celestiall grace blessed with hope
of your desires, which now you will soone enjoy by the
permission of divine grace & mercy more superiour in
the highest & pleasure in the sacred deity of which
may further showe forth on the 8th day at which time
I shall meet you here againe with what divine pleas=
sure shall emit unto its servants & so unto you
I E R I charge you S^r not to extinguish the lights untill
the sun be set, the greatness of this day hath brought
deliverance with it

June 17th: 1686: the first

There appeared a Delicate spirit in white in the forepart of the ston[e], it is And, and it hath a golden rod in its hand & it looks pleasantly on us & And stands on a globe or ball of glass or cristall of many Collours & it poynts to the Collours with its golden rod & the Collours seemd to Change or alter but the Collours were not in the glass ball untill it poynted to it with its golden rod And now the ball yt And standes on is of a flaming Collour sparkling or shining And and looks on us & smiles And said it is generally concluded amongst the Children of the Earth that the fate & destiny of all mankind is Brittle and very uncertaine even as the humors Conditions Constitutions & quallityes thereof are different & various & subject to Change which Maxim holdeth Experimentally Credible as the diversities of a good or ill fate is usually observa= =ble amongst such as consider not more then the Infer= =iour part of Sensuallity, And Erring thinking that nothing is in any wise perpetually Certaine, but uncertainly, those I say Judg according to Ignorant Sensuallity not measuring the Power & effects of superiour Causes first appearing in Purity & Perfection & altered by the various dispositions & Indispositions of such Contrarieties as either sin spoile or Kind findeth in the bed of Conception or mistake in rightly apprehending the Cause & effects of Naturall Improvements, Alas as such Ignorance knowes not the begining of mercy so they can not reach to the end of grace nor knowing thereof in its benifits, it is affliction that makes mankind apprehensive of mercy but Pride & Plenty makes them Ignorant of truth how then is it with the servants of the highest that hath bin truly Educated in the Academy & trialls of afflictions & sent

sent the Pilgrimage of Care sorrow trouble & tribulation Ah Sr behould them after many fould Changes desperation fears & jealosies the transparent light of Eternall grace brings the servants of the highest to the united end of all temporall & eternall happiness the comparison whereof Sr I shall manifest unto you 35

But god be thanked good friend fear not your Providence fit are not mortall god will yet bless thee, whom yet with life to be a comfort to thy selfe & progeny but thats the worst Relation you have in your occupation & Imployment because you may have the more time to mind other businesse — —

I will by divine grace & permission meet you againe on ye 6th day as it shall please god

The Angell ~~[illegible]~~ Belasim

first purge then take Rasons of the sun stoned 1 lb
blew figs slised 1 lb
liquorish slised ½ lb
Annis seeds, fennell seeds, Carroway seeds } of each 1 ℥
Juniperberries — 4 ℥
one whitelilly Roote or two
Liverwort, Bloodwort, Dandelion, Rue, sage } of each a handfull
saffrone two penny weight or a dram

decoct all these in 3 or 4 gallons of spring water untill it is halfe boyled away

take ½ a pint first in the Morning & the last thing going to bed

and ½ a pint at 3 or 4 a Clock in the afternoone

1686 June 23th Thd 2d:

There appeared a fiery Rainbow or Arch of grace
from one sollid glass Receipt Cleare over the ston
to the other & under the midle of the Arch is a
transcendent Star that poynts a Ray into the
midle of the ston, And in ye ston is a Riall paile
yt glitters much & round ye ston is short flams mixd
Rays & there is white paile in the sollid glass
Receipt And there is a sylverish Cloud before the ston
and in it is a spectrum it is Samuell & it looks on
us both & pleasantly smiles And saith

So Sr I salute this the your Convention in ye Name of
Celestiall Love with good welcome; And I am comanded
to bid you stand fast & keepe your ground, Relapse not
neither fall back, but looke forwards, for the most
pleasent prospect of true felicity standeth before you
And the Gates of Peace are opened for Entrance
And the Angellicall Earme of Celestiall grace is
ready opened, to Receive, & imbrace you,
And yet notwithstanding there is a great conflict
arising which toucheth you not (speaking to me) but ye shaft
is poynted at F R but the venome thereof shall not touch
F R: for the host of heaven fighteth for you & shall
certainely defend & preserve you from all infernall &
diabollicall envies & evills, you are safe enough &
well fortified against all malignities, therefore let not
the sound of any malitious Rumors or Reports enter
your Ears to the desturbance of your spirits, but stay
stand fast & smile thereat for they shallbe confounded
& brought into Nothing, And I hope you shall live to
behould the utter distruction & finall dissolution thereof

for ever, I know you were Informed to attend some the
Comands yt shallbe severally Injoyned you on ye 9 or 16th
day of July it is matter of Concernment to you both 36
if possibillities might or could be Imparted the full glory
of the day should rather be dubled or tribled then in any
wise lessened or Impared therefore I said unto you stand
fast & fall not back but looke forward for by how much
you glorify your entrance into promised happiness by
so much are you glorified & united into Celestiall grace
were you but sensible of what standeth before you or could
behould as in a Mirrour the beauty & splendour of those
promised Injoyments standing Ready to be conferred upon
you, you would now strive against the most turbulent
stormes & stormes to attaine the desired Peace there
of,. well Sr though weake in the flesh yet let the
action of this day comfort your spirits & be thankfull
to the highest for his gratious & great mercies unto
you in your Conservations by passed, & present
hopes of future Deliverance

on ye 7th day you must comeen at this Mystery
but I know little of action willbe fit for your Inspecti
=ion for yt cometh on ye next or 8th day
therefore I think it befitteth you to make the 7th
day your day of thanksgiving or day of Jubile
giving thanks unto god for his mercy & Injoying
your selves as becometh you with all sobriety
& in such Manner with good Refreshments & good
company as your discretion befitteth & guideth you
likely & the presence of divine grace in the
unity of the blessed Trenity with the Celestiall love
of all his servants in the Angellicall Comunity
of Celestiall fellowship associated with you

in like Enjoyment to the glory & prayse of the
highest & your happy deliverance from all Infernall
Terrestiall & domestick Malignities & Calamities
Amen Hallelujah

1686 June 30 Ternary ~~present ...~~ a — —
There appeared over the ston an Imperiall Portamus
with a sword in one hand & a Scepter in the other
and it is all over in wonderfull glory & entwisted in
with stars & it looks pleasantly on us And before the
ston is And & before the North sollid glass receipt is
Murifri & before the southern sollid glass receipt is Nalvage
And in the ston is a fountaine in Glory like fire
& before it stands Michaell in Mighty Regall & Imper
=iall forme And before Michaell stands Uriel Raphael
& Gabriel And between Uriel & Raphael stand R O
& between Raphael & Gabriel stands E R:
And Murifri & Nalvage have communication with the
Portamus in the two sollid glass receipts that they stand before
And And looked on us & smiled
Then R O & E R kneled downe & Michaell spake to them
And Michaell doth take of the cleare white water of the
fountaine & doth wash R O & E R heads & Eyes
then Michaell tooke them by the hands & lifted them up
& they stood up
And And said here is the entrance into the great
mystery of your operation & it is considerable to you
you are now entered the Admission of Celestiria
& conducting onwards into Peace & happiness the end
of hopes, & Glory of deliverance

July 1: 1686: 37 ~~38~~

There appeared a fire over the ston or rather a glory
& out of it darted a Ray directly to me
And over the sollid glass receipt next to me is Hachiel
in Regall forme & over the other is Zedekiel in
Regall forme & they looke on me & pleasantly & doth all the show
In the Center of the ston Michaell & Raphael to ye Northward of
it & next to Michaell to the Southward is R O & then Uriel
& next to Raphael is E R & then Gabriel and round about
y^m is a Circle of Imperiall Portamus and they are in
a Joyfull posture and temper ——
And there darted downe a Ray from a bright star
above in ye top of the ston & that poynted downe between
Michaell & Raphael And before the ston is And
& Guaniah before the sollid glass receipt next me & Samariel
before the other And they all looke on us & smile &
Rejoyce And out of the Glory over the ston came a star
& it fell on And, And And tooke out of its bosome a
very diaphinous ston set in Gold & held it out to me ward
& put it into its bosome againe And And said, The
Transparent fire of Celestiall Love descending by divine
grace & Admission into the blessed mereeds of Celestiriah
enlightning the Children of Israel elect unto mercy
dignifieth the corporall house with spirituall light to
the highest Ascendant of hopefull Joy to the Heires
of that promise as conforming the fulfilling the true
Enjoyment of unspeakable felicity
It is not the Children of the Earth nor the Mallice of
the Infernall Collegies with all the batteries of
their malitious rancors can or shall withstand the
Power of Celestiall & Celestrian strength & safety

protecting, garding, & conducting the Children of grace
heires of divine Promise unto the full enjoyment of
those promised mercies to me. Now Sr let me also you
I behold your Artificiall Receptacle & it seemed to me
to shew or be somewhat difficient & defective & not
fit for your privat diversions then it were very
excellent & surpassing fair at its first begining yet
it is subject to perrishe for time to prey upon it and
for the weaknesse of its radicall vigor to yeald to the
extreemity of seasons when inordinate & exceeding
the Naturall temperature of qualities therefore
I would have you bring the same as it is prefixed
for your use without alteration or taking from its frami
or otherwise altering ough thereof to this Mystery
& we shall dignify you with a more transplendent
& transcendent fuel but with all sir under submission
how doe you find the same to be, Ay Sr and those words
will seem quite throw, well then Sr are you content
here with, why then we shall befriend you in the highest
the 21th day of this Month wilbe dies Tornarine
I would have you also present your first preparatio
of 1th of salt of tarter & 2th of oyle of vittriole
now Sr you may be confident you are entred into the way
of your hopes & into the hopes of your felicity for the
which give thanks unto the highest & you may depart
for I desire not more given me to say

July 7th: 1686 . ~~the~~ first

There appeared a Riall vaile in the ston & a fiery
Cherub over it and before the vaile is Raphael & Mahabid
and in the leather part of the ston is Anael & Ellemese
And over the ston is a star that darts a Ray downe into the
ston that gives a light into it; and they all come neer
together. And Anael smiled on me & said well Sr
we hear you complaine but we hope through Grace
in the highest the Mouth of Complaint & the causes
thereof wilbe stopped & removed ere it be long
therefore we still say despaire not
I have bin lately amongst some of your Adversaries
& behold their thoughts, & inclinations; & find by some
motives some persuations & some Advertisements
arising from some Envious inventions that indeed are
under a fear of hopes in future prosperities finding
undertakings not fully to answere Ambitions expec-
-tations are consulting or would consult how or by
what meanes to dissolve your house & imployment
or to reduce & might it with some other interest
& association the reasons whereof I could informe
you but will suffer it to pass by us at this time
And I withall Advise you if any Motion hereof
should be offer to your superior power intrusting you
and you should be consulted about it let the person
intrusting you utterly deny any offere made
for it will turne all wholly to great losse & damage
& they wilbe cheated & wrapped up in great troubles
in seeking Redresse therefore Advise to beware
believe me Sr there are good provisions preparing
for you which will shortly be presented shewed further

And made knowne unto you & therefore I Advise you to
keepe your accustomary offertories untill further order
Two things there are which hath bin promised the
one hath not yet bin showed forth nor Attempted
to any experience viz the Amendment of your Glass
the other is a pritty thing or medicine, which you have
Attempted, but failed in it

Take 3 gallons of urine of those that drink the wine
and set it in a wooden vessell 14 or 15 dayes
to putrefy in a moderate place for heat and then
put into it a pint & $\frac{1}{4}$ of brandy and let it stand
till it gets over it a skin or head over it &
mind well when that heads breakes then distill it
& you will find salt enough
it is good Medison for feavoridis & feavers
beyound all other medicens

1686 July: 15: the 2d thursday
There appeared a Glorious ~~Vail~~ Royall vail about the ston
& there is a white Sylverish Ray poynting poynting downe into ye
ston & just before the Midle of the ston is a bright sparke & it gave
a great flash and there stood like a sunshiny Cloud before ye
ston & a person in it & it looked wishfully on me & smiled
And said Gods Peace be with his servants, the Name is Sabalani
I of the midle part of the Order of Dominations, & said I am
sent of my superiours in Order to your Motion, to let you
know that now you are entred into Celestian frindshipp
you need not contract any fear upon your spirits or
dread any Corporall Euills more then what heaven it selfe
sees not to restraine; for the wickednes of some Envious
persons may seeme to appear & presume though it be
to their utter distruction, & desperation; as being forsaken

And given to reprobate sensualities, & voluptuous delights,
Alas they may vex you but they cannot touch you I say
againe fear not what the Mallace of mankind can doe unto you
since it cannot prevaile against you, wish, banish away your
troubled & jelous thoughts, & give your soules the freedom of those
Corporall Injoyments that are sealed upon your hopes, And
confirmed in your faith, And keepe your Accustomary
Orders & be Ready for action the 6th & 7th dayes
Meet also on Monday Morning about 10 of the Clock

1686 July 19th Monday:
~~There~~ appeared Sabalani & Esmeli
And Esmeli said to me I pray you Sr what value doe you
set upon your late Weight about 4lb
I am sent to tell you ye weddensday is dies Cornarius
wherein you must observe your usuall Cornarian offertory
and also one offertory of the full value hereof which is
better then to withdraw this from you viz 4lb & 15d
and then you shall have your Weight delivered into your hand
& so as it shall please God sight may be given you according
to the will & pleasure of the highest
And Sabalani said, Mine Allyes present hath conferred
a mercy unto you I must also show forth what I am
commanded on ye like condition
You must also besides the Cornarian offertory & what is
commanded by the message of mine Ally there must be
3 Angels crowned in order to the 3 visions that must
also be conferred on you at the will & pleasure of the
highest
And the time shall come that you shall behold all the treasures
of the Earth & by Mediums in office proper bring them thence
which through divine grace permitting will supply your
wants &c

and give you comfort in your Terrestiall beings
the 3 visions are first the hidden treasures of the Earth
secondly is the Mines of the Earth laid open & discovered
the 3^d is the great worke of the Sophiarchs in a
better manner and to greater purpose then
any mortall yet had it

July 21th:1686:: Fornary present ~~the~~ [illegible]

There appeared a Spectrum over the ston in Imperiall
forme in wonderfull Glory all over like fire
And the ston is all full of Glory like a flame of fire
there is also a Spectrum over each sollid glass receipt
in white and in sollid glass receipts they set some
books & papers by, as if they were to be delivered
And in the hollow receipts are Suranial & Damariel
& many Gnomes with them
the Spectrum over the sollid glass receipt next me is
Nalvage & that Spectrum over the other is Ave
And in the ston is 4 Glorious Spectrums in Imperiall forme
And two humaine Spectrums in white with Laurell Crowns
their heads like a King and the Leaves small but of a bright
greene collour the 4 Glorious Spectrums are the 4
Arkangels and they stand a little distance from the font
like a ring & they stand one East an other west one North &
the other South from ye font and the two humaine Spectrums
are on their knees before the font R O on ye South side
of it & the other on the North side of it, And ~~Ave said~~
all the ~~the~~ Spectrums doe smile with pleasant Countenances
Ave said Nothing is more pleasing or Acceptable
then obedience nor Attracteth greater benifits of mercy

of which it is truly hoped in the highest you will graciously
partake to his glory & your comforts you may take your gift
& esteem it as a good will the effects whereof will crowne you
with Joy meet on Monday next about 9 a clock 40

July:26: 1686: Monday:

There is a transcendent Viall waile in the ston & a Raye goes
upwards out of the ston ~~pint~~ poynting upwards & a little
bright star at the top of it
And Ave appeared before the ston all in white & it looked
wishfully towards me & smiled
to me, well dear brother in the highest, & neibour in Celestiall
by Comunity & fraternety: you have Information of making
a Liquor showed forth & revealed unto you which was said
should be further Illustrated And Explained with the Improove
=ment which will shortly be, you shall Intitle or call it
Menstruum Magnum et Misticum
It cannot S^r be unknowne unto you that a true dissolvent
by a naturall humid fire must be the endeavour of what both
Antient & Moderne Sophiarks have so carefully concealed
from the Arrogancy of Profuse & presumtious posterety
And other profane Ignorants It is true somewhat of the
worke hath bin of them much treated off but hardly ever
a due Confection either of Spetie or matter as a begining
thereof, which shall all be made knowne & Revealed
there will be no Action untill monday next
I am also Recalled & must withdraw to order but prayse you
the highest & be thankfull Returne thanks & cease

Augus^t: 2^d: 1686: Monday: the 2^d
In the time of Prayer there appeared a Red Circle about
my head & a Red Star poynting downe a Ray into my heade
all of a transparent Red like a Ruby
And the ston is incompassed with Glory all Red & a Ray goes
upwards from the top of the ston as Red as a Ruby

there is a little star over each sollid glass receipt of a Ruby
rednesse also: and vailes in each of them mixt with
transparent whitenesse & rednesse

a good way in the ston is like a walk of Cristall addorned
with Rubyes or red ston and a passage through it
like a gateway but we see no gate to it & there is
a glorious spiritum all in red, before in the ston and imperially
crowned, it hath a wand in its hand transparent green

There is a royall spiritum before the ston clothed in
scarlet & it looked to us ward & smiled & said more not
nor speake a word untill the show be over — —
there is the testimony in the top of the ston

The red spiritum in the ston after it had received us
it went to the entrance or gateway & said or called
you have two Morsdi whom I call for And
Goetia } immediatly appeared a spiritum in the place of
entrance in white but covered over with a red
vaile & it came forth & after it came two humane
spiritums & as they came forward we discerned them
to be R:O & I R and then the red spiritum
turned to R O & spake to him, And the red spirit
did call to the sollid glass receipt on my side &
Immediatly a spiritum brought in a Mortar glass
with salt of tartar in it & there was a glass bottle
with spt vittrioll in it set downe by it
and there was set downe a pint retort with
a glass stopple to a pipe in the top of it
then I tooke the salt of tartar & put it into the pint
retort at the neck of it & set it in a bed of sand
to stand fast & put a receiver to it & luted it with
bladders soaked in the whites of Egs & so to stand

untill it was dry, then I put of some of the spirit of
vitt into the pipe & so did more & more & ever stopped
it close & fumes came over into the receiver & condensed
into cleare white water & the red spiritum ordered
that the manifesting of the way of practise should
be delivered speedily

And: I R with the spiritum in white that was vailed over
with red was in discourse & called & a spiritum brought
a booke & they looked in it and tooke it away with them
and now the ston is full of Rubie glory

And the spiritum before the ston is Lomiel & it said
the appearance in action at this day Sirs showeth
the neer approach of mercy unto you, it hath bin
already sent unto you & your prayers hath ascended
into the presence of divine grace therefore although
it suffereth you to be incumbred with many vexations
of spirit, It now presenteth the Answere of your
humble supplications & petitions wonder not therefore
when you behold the Action of this day exceedingly
strange & contrary to former appearances, it is not
of humaine apprehention, for it representeth the
change of your troublesome estate so much complain
ed of into a glorious redemption or exaltation
of temporall & spirituall felicity so that we are not
Sirs of any Naturall imagination to be judged of by
appearance in Action by reason we are as mediums
of superior grace & power Celestiall administrators
of that soveraigne power & pleasure as by office is given
to be administred wee are therefore sent & to correspond it
is sent forth & appointed unto all the use of the Lordshall
Mosdi ab are blessed with entrance into the ballance
&

And Community of Celestiall & Heavenly Enjoyment
also of that Celestiall Friendship which the world knoweth
not a true forerunner of Hight & Dignity

to me, Now then S^r understand me what name will you call
this Liquor by when you shall have the Stone either
by your selfe or me you shall call it Menstruum Magnū
& Mistitum there is such things preparing as will
put period to all our Troubles

to me I am commanded S^r that you take great care of the Stone
Ston given you & prise it as a Jewell
that Ned Hartum is the Celestiall dispossesser of all
Ellementary Compositions & proportions of ellementary
things who also is commanded by office to show forth &
make known these things, the other Spirit was Gabriel
who is to discover accidentall things or things hid or lost

I am commanded S^r & that more in perticular then
ordinary that you have great & Considerable Regard
unto your Next Ternarian day of Action which is
of very great and Considerable Accompt also
which I know to be on ye 11th Instant whereon your
Ternarian Offertory must also they be Trebled
that you might be graced & rewarded into this great
& Gratious Celestiall Change
S^r fear you not you have no Cause I know it
will be Answered with answerable Recompence
I meet you againe on friday next at 8th in y^e
morne or 9 untill which time we must adjurne
the Rest of this action by Reason I am forcebly
Recalled

at to great Friendship & and stand thus long
Temporally with you to comfort your spirits with
Celestiall hopes of your Terrestiall happines wherewith
the most high God endow & blesse you

August: 6 : 1686: Friday

The Ned Hartum & and so the Action before is now a
good way in the Ston in Imperiall Fame & all over in Glory
like fire and in the fore part of the Ston is due &
Lowmiel And they discourse & now & then doe smile on
one the other And Ned said to me, & smiled
on Lowmael & then on me
if it were a strange matter for you S^r as yet to be
disturbed & vexed with Malitious lyes & inventions &
other false Rumors & Reports, it might then be a Great
trouble unto you, Therefore hath premonitions bin given
to withstand & slite them what you now talke of is no
more then what hath bin foretold, touching I R
who because the wicked attender cannot effect, he
then entertaines such wicked Intenderers as to act
his evill purposes, you have bin told S^r first as
touching your Employment since the separation
of envious parties seeking to undermine & destroy
your Interest every way ostentatiously given out
such menaces as not only to Ruine the odious
but they would also to a distrusting Levell, I pray
you then what hath bin said
I tell you then if see right that if those prodigall
presumptions undertakers are once wearied though
to your losse & fear of dispaire you will see them
fall as leaves in Autumn which would be in about

sixteen or 17 Months wrotten you then from ye Month
of October last past & then Reach to March next & tell
me an Attempt thereof; I know I Looked on the
right place & beleived him not deceaved
still I say fear nothing neither set a value on false
rumors
And now let me further tell you that After the
next Ternary which happens on the 11th Instant
monday shalbe your day of action & thirsday shalbe
your day of Reading over & Correcting the Calls
being thirsday the 12th my troubles are past &
I need not fear any thing, Lovanael saide to ER
I tould you Sir that you should have some vexations
by Reason of envious & wicked Divell Gonzaret
hath entred into some wicked persons to scandalize &
persecute thee with most Notorious lyes & falsehoods
after december next neither of you will be troubled any
more
my thinks I heard you contend about the word Goetia
it is the Name of a booke which was then called for
and to satisfie you further I will call for the same
againe; Euthesia pray you come hether
And a little sweetrim came & brought a booke in lose
papers, not bound - but it hath bin bound & is unbound
I pray you for once goe & pay the booke binder &
then ~~[illegible]~~ & after together & the little sweetrim saide
I will if it pleaseth you, but I know you will then
pay me wages, & then they smiled & Lovanael said
good lack Child trust me I will pay the wages

~~therefore let thy~~ worke be plainely, well & sent don 44
Answer, yea & if it please you I goe & obay your Com=
=mands said to Lovanael with your friends thanked me
looking on us & smiled 43

Lovanael to me you need not Sir be so earnestly eager
about your Report, for I am under examination
with mine Allies Chamely & Elemoth of Composing
a Method or forme of Operation by Comparing the
manner thereof with others of the like kind Reserving
only a distinction of their differently in their
Naturall Contractures & so to bring you a president
of that my selfe or otherwise by Order from mine
allies, therefore at present doe what you please
but use it not untill you heare further

well Sir I hope when you see the likelyhood of a downe
fall upon your Enimies then you may rejoyce & be
comforted with an assured testimony & signe of a future
& happy deliverance
well Sir you may make a reasonable offertory at
your owne voluntary dispensation & so Returne thanks
to god for we must ~~Returne to~~ our orders & you also to
your temporall affaires wherein the most high God
blesse prosper & preserve you to his Glory & your
owne Comforts Amen Hallelujah

August: 11th: 1686 - Ternary [illegible]

There Appeared in ye stone [illegible] is a Solar Appearance
And a Ray goes up [illegible] from it of a Ruby Reddish
and at the end of that Ray is a star of a Glittering
Solar Collour of wonderfull Glory above ye stone
There is 3 Spectrums before the stone
There is the forme of An Imperiall Spectrum in the stone
all in Red and there is a Spectrum of each side of it
in white but have a Reddish cast
And in the sollid Glass Receipts of each side the stone is
Riall Spectrums in white Raiments and they all
looke pleasantly
And this Red Spectrum hath a wand in its hand of two
wands twisted together the one white the other Red & it
holds it in its hand as a scepter
And on the Right side of this Spectrum is a whitish
Spectrum that hath a bowlhead in its hand & in it is
a Red Mass & on the other hand is another Spectrum yt hath
a bowlhead in its hand & hath a whitish water in it
and Ezomeli is ye Spectrum yt had the bowlhead in its
its hand with the Red Mass in it, And Ilemese had the
white water

Nalvage Murifri & Mapsama are before the stone
And Murifri saide Move not but be humble & obedient ye
place is holy & Depart not untill licence given
And Ilemese speake to that Spectrum in ye North sollid Receipt
And Ezomeli speake to that Spectrum in the South sollid Glass Receipt
but what they said we know not
And they 3 before the stone conferred with them in the stone
And ~~Ezomeli~~ Murifri said ye booke called Cochia is ny ye
stone I may see it but not take it away without licence

[illegible] Action And it shall be all fulfilled
unto you & your felicity accomplished which ye most high
God Give & grant unto you to the fulness of your Comfort
Amen Hallelujah 44
I must bring ye booke yt is not ~~not~~ without to
examine it

August 12th: 1686: thirsday
There Appeared in the stone And it smiled on us & also
Nalvage & Mapsama, and they are in serious Conference
together And Ane saide Well Sirs God hath saved you
& our trust is that he will for ever save you & be a
~~[illegible]~~ Comfort unto you & all his servants
verily Sirs our late Ternarian Action of yesterday
had like to have bin overwhelmed & both it & our oratories
violently surprised & also deminished or taken away by ye
damnable & divillish assalt of a wicked offender of ye
great Divill Gonzardt who breaking his Chaine after
a limited expiration, hath broke [illegible] loose,
and bin lurking in the harts of some of your
envious Enimies stirring them up to wicked Conspiracies
against your Innocency

but God be thanked we were in place by divine permi
ssion to defend the place & all things in action of the time
concerned And Glorified be his holy Name we are become
victors & conquered that Infernall Assalt which was Attemp
=ted by 7 Infernall Agents, And all is cleared before
you againe though the conflict was great & not Measurable
of your knowledg for which glorifie God in ye fulness of
spirit & zealous Ardor

wearily Sr the Action of yesterday was [struck] for it showed forth unto you by that satied Appearance though seemingly contrary in show to naturall apprehension or humane conjecture the true & hopefull effect of what is & hath bin promised to the fulfilling of your desires in the great worke of Nature the destined effects whereof is ignorantly & improperly presumed to transmute or change baser Mettals into finer, No Sr not the worst of Mettalls bore the same species of Nature & kinde in its embrionated conceptions & radicated fermentations though converted into a baser product by a contrariety & inequallity of principles & elementary proportions & the temprature or intemprature of the womb receiving or rejecting celestiall influences upon terrestiall bodies as naturally inherent & consequently inseparable; No Sr I say this great Medicine expells baser things separating purity from impurity cleansing fowle dross from finer parts & so by uniting the true temperate fermented spirit of its first creation; then equally purifieth & so thereby converteth the baser part of any thing into as absolute & fine a being as the finest & best of things Naturall yea & better, by reason Nature is subject to infirmities, as being meerly & essentiall elementary only, but when a celestiall or divine quintessence is administred, maketh Nature then incorruptible & immortall; even as Medicine composed only of elementary ingredients essentiall healeth divers ordinary sicknesses & prolongeth health but when death cometh then Mortallity ceaseth & the quintessentiall robe of immortallity is put on & all afterwards together into immortall & incorruptible glory & so comparatively is the quallity & condition of mankind is unhappily

reduced to great wants penuries & desperate dangers how uncomfortable & how Miserable is the state of that person when wishing for death it flyeth from him like as hunted 45
Hare from ravinous persutes, when divine grace & mercy shall yet shine forth & give deliverance to this contented discontent & by the light of that grace conduct it into a safe & happy state of peace & plenty, how great is this comfort is it not a terrestially divine glory & suitable to a celestiall enjoyment, truly Sr in our Rosicrucian observation we may truly compare terrestiall happinesse to celestiall blessednesse as to there different kinds

we then conclude thus you are in the present state of mortification as to wants & discontents being then of course will become immortall in your enjoyment of peace plenty & true happinesse both here & hereafter as I doe certainly assure if the most high God is pleased to give you life whilst our charge is in order to your conduct, wherein, we shall make as dexterous a progress as divine grace giveth admission

And wee will begin to examin the books on Monday Morning & thursday &c not meet on wednesday Morning on action I would have you Sr make a voluntary small offertory of your signall obedience when you come then here by reason of internall instinuations & intreatyments, you are not enjoyned to doe it of necessity nor to any expence but at pleasure as you please reserving only & excepting any offertory weekly & otherwise enjoyned on times of action both ternarian & annually quaternian & so we shall leave you at this time unto the care of the highest & his grace governing in your protection & preservation which we humbly with you beseech of him to his glory & your comfort Amen hallalujah

it is not amiss to let blood in the Earne but it may doe very well

1686 August 18th — the first

There appeared 3 in the ston that semed to be very pleasa
and they are in some consult or conferance
There is one ~~in the~~ in the Midle & formost only Notte
seeme Estomelt on my side, And shee had a paper
booke in its hand a looking over it & they 3 smile one
on the other very Mute as they confer about it very
seriously And shee poynted to me & smiled & shut the book
And shee said Yea Srs I have given me to show forth
but that we must at this time Adjurne untill the Morrow
when, deo volente, we shall meet againe we must
therefore till then withdraw & so may you after you
have returned thanks to the highest

1686 August 19 thirsday

There Appeared One in the ston & very pleasant, and sa
well Srs I would not have you Contend on trifling supposition
for folly & suspition, bringeth great disorders &
inconveniences, I heard you question some doubtfull
Imaginations about the Menstruum you had here let me
tell you Srs though all Naturall things & supernaturall
sciences came at first to the knowledge of man by Angeli
=call Inspiration, yet some fragments may decay to Posteri
=ty who are altogether Ignorant of the Mystery & true
meaning of them, which at all touches not the estima
=tion & true use of them in any science which tends as
I could instance plentifully

it hath bin shewed forth unto you that you shall certainly
have the true use thereof, And I will also tell you
further it shalbe delivered you only 15 or 22 or 23
dayes of the next month if not sooner by your labor therein
& thereby find Redemption & so consequently one
branch of your happy deliverance Come on then —

It is true Srs this is a Certaine Collection that hath bin
shewed forth at divers times & occasions to some Persons
but I tell you you have A forme of Prayer which is
somewhat more Authentick & leave this prayer quite

the name of the King Bataiva is a divine Name
drawne from some Attribute commanding the whole
Angels of the East

* do humbly Intreat Earnestly beseech Powerfully move
and call you forth to (in the Call of the first 4 sett over

I am called away & can stay no longer with you only
7th day I meet you againe on wednesday & thirsday
next weeke

1686 August 25: the 2d:

There appeared 3 spiritts in Conferance
in the ston and beyond them is a place as Red as
a Ruby the three are Loranael, And & Cothabiel
And doth give Comand that the spirits of the water
of the Earth of the Aire & of the fire be Ready for Comand
by the Office of Suroemiah & Samariel
And said I dare not Reveale nor show forth what is
given me for the motive part of this action is in order
to the fulfilling of your earnest supplications
you humbly pray Referred & in order thereunto
we are given in Charge the mean thereof Referred
to particulars every of each one distinctly by a table
appoynted for ye subject

And Lawnaell looked to ye sollid glass Kerept on the South
side & Corhabiell to ye on the North side and the walls
drew in them & there was in them those Ellementall
spirits belonging to the 4 ellements and there was
Samariel in the South Kerept & he was giveing
Charge to them in ye Kerept & Furcaniah did so also
in the other — And all the Ellementall spirits did
reverence to Furcaniah & Samariel
And every Ellement is devided in to 4 parts & every
one of those parts in to 4 parts — — —
and now all the Ellementall spirits doe rejoyce &
doe reverence to those 2 viz Furcaniah & Samari
and a veile came over them all
And now Furcaniah & Samariel are in the ston in
conference with the other 3 viz Lawnaell And and
~~An~~ Corhabiel, And Aue looked on me & smiled
& said well Sr be comforted for you have through
divine grace Mediums of Comfort redily assisting
you as it shall please the highest of which my selfe
is not of the meanest orders Nor of the highest
but equally sufficient in place & office to serve
my God & comfort his servants in the Administra
-tion thereof at his pleasure & Comand therefore be
not dismaid though you seeme comfortless & troubled
in spirit but looke up & behold the salvation of the
highest extended to his servants in the Midst of dispai
to morrow in the Morni I meet you here againe
about 9 & give thanks to the highest for the action
of this day & so withdraw for I am also called to order

August: 26th: 1686: : thirsday: — 2d — — —
There appeared Aue in a vaile & and he drew the vaile
The first we say in ye ston a Glorious redness a good way in
then came 3 spectrums with things ~~feathers~~ about like a Cords
of 3 strands in their hands but the things like trumpits
habbited like Harrolds but their coats went downe to
their feet then came An Imperiall spectrum
richly robed & crowned and five like pages held up
the traine of the robe after it then came ye 6
seniors then came 16 & 16 more & a great number
after them and they went round the ston a procession
& so went into that red place againe And Aue said
I could not Sr well dispence with informing you of
examining your invocations untill a solemne
Procession was Made in order to proofe thereof
else I might have continued longer ye last day
in order thereunto, but I must also observe & obay
which thus far hath fulfilled mine & your obedience
meet me therefore at 8 in the Morne & I shall
ease you of that bestitled good Purpose for I must
also goe Procession with my fellow servants of the
highest: ~~remembr~~ friday in ~~~~ the weeke was your begining
of ye promise made to you
Now then Sr see how divine Providence hath
favoured & overshaddowed you with a shield of mercy
untill this time & doubtless through hope faith in the
highest will continue your defender & Protector
untill the end of time Amen. — — — —

1686 August 27th : ffriday : . 2d : . —

There appeared Aud, & it seemed very pleasant & it smiled on me & said you may Sr read over your Lesson

in ye first servient of the East (to our comfort & benifit *
And we also command Conjure & constraine you in by & through this great & Mighty name of your God Ardeza & by ye force vertue & power thereof to fulfill & accomplish all our demands & requests that we shall propose & make unto you as by Nature & office is given you of the highest, move therefore And ~~come away~~ Immediatly come away without any further Prolixity or delay open the Misteries of yr

for his mercy endureth for ever. * O you spirituall servant or messager of mercy & Ellemental power of light ~~Celestially dignified~~ dignified (N)

4 And by the Mighty power vertue efficacy & force thereof

7 for the which we have moved & called you from your orders here before us and make these our Addresses unto you to show forth reveale & make knowne unto us by office given unto you of the highest the true knowlidg of Physick in all its part & the curing of all disseases, and so by these your Assistances herein fully to instruct us & make us ■ full partakers thereof whereunto we doe hereby powerfully demand of you wherein your obedience shall be a song of honour And the prayse of your God in your creation

Tuesday is Tornarian day

being a coppy of the last Call & Constraint as it is Corrected

Truly Sr I thinke now you precede out to be pritty well

& having finished, what is given me, do now Returne to order

[illegible]

May: 18: weddensday —
:26: thursday —
June 3 friday Ternary —
11 Satterday ☉ in ♋ —
~~19 friday~~
~~23 thursday~~
13 Monday
21 Tusday
29 weddensday Ternary

1686 August 31 Fornary ~~[illegible]~~
Tuesday

There Appeared a spectrum before the ston in a silverish
Cloud it is Samuel, and in the hollow crests at the bottome
of them is a darknes & like serpenting things crawling in
and out like a heape of Eeles and seeme to be affrighted
and at the top of the Crest there is like a flaming sword poynting
downwards and Samuel observes the ston & sollid glass crest
And in the Center of the ston is an Imperiall spectrum in a red
Cloud and from it at ye 4 Angles or quarters stands Michael Uriel
Raphael & Gabriel & between each archangle growes a tree that
hath a boundance of delicate fruite like Gold silver &c and
of all Collours as Green blew & transparent like pretious stone
and the Leaves as delicate beyond all compare
Michael is in the East & Uriel in the west & Raphael in ye
North & Gabriel in ye South & Michael & Uriel doe looke
pleasantly on me, And in the sollid glass crest next me
is Samuel & it turned to ye East & south & seemed to ~~move~~
move somewhat that way And there came in to the crest
from ye East the king of the East viz Bataiua: with there
trumpeters before him & Banners & 5 princes following ye
king & the seniors and an Innumerable company after them
in their degrees & they marched & made procession round
the glass crest doing adoration to the ston & so went away
& so they did after the from the South And in ye North
sollid glass crest was Fusoniah & it moved to ye west & North
And the like appearance was there from ye west & after ye
from ye North And then came a flash & And came in to ye
sollid glass crest next me & communed with Samuel &
Ezemael came into the other hands communed with Fusoniah
and they all have correspondency with the ston & the Imperi
all spectrum in the Center of ye ston doth cast red flashes
from it; And Samuel said
Trust me Sr this is great & of good to you best befitting ye
hopes & fulling your ~~[illegible]~~ requests but stay awhile

And Samuiel bowed to the stone & turned & threw like a spa
of fire to that hollow receipt & then the flaming sword
fell down on those ugly things & set them all of a flame &
burnt them to Ashes And said So god be thanked
I have obediently quit my Charge as Commanded, I must
returne to my Celestiall Order where mine Allies
Samariel & Zusaniah & Ane & Lewanael are making
ready for your Entertainment meet on Monday
next then the rest of this action followeth

Sept 6th: 1686: Monday

There appeared in the stone Ane & Lewanael & they smile one on the
other & Consers together about me; about Peter Fish it is nothing
but some Malitious Knave hath set the ~~fole~~ foole a Madding
and then they smiled on me And on Thursday I shall have
Answere about John & his wife
Ane said to Lewanael Trust me dear we must now see to the
Amendment of his Glass metle; so much desired & wherein it may
be so meliorated as to exceed common Improvements
let not the Knaves triumph & Glory, in their malitious function
to me Well Sr believe it as it shall please the highest & my superiors
to omit grace & power unto me I will as freely & friendly shew
forth & Comunicate the same unto you, be not dismaid therefore
for I trust in the highest you will yet stand fast & free from
dispaires & fears & keep your place with honour you shall
heare more of it the next day of action stay a while
and they came againe And Ane said
All Glory honour & prayse with great thankefullness be returned
unto the most high God for his Paternall mercies unto all things
his servants as truly & stedfastly serve him & put their faith &
trust in him, : That red spirtum is the Messager of the
Promises and will discover to the great Secret opening all the
books of the Sophiarts & stayes here to do it as it shall please god
well Sr I do assure you this forme is a good forme but yet keep
that paper here untill the next day of action being thursday
next
well Sr you have bin made partakers of grace & mercy in the
action of this & the last day for the which give thankes unto your

god & be comforted herein, & that his mercy endureth for ever
And the which we also humbly pray may never be withdrawn
nor depart from you Amen Hallalujah

Sept 9th: 1686: the first after the present

There Appeared two spiritums before in the stone (viz) Ane &
Lewanael and a third spiritum beyond them
And Ane said, Come on then Sr to our Purpose the were
inquiring of the state & being of your Kinsman he was growne
fat & gross & corpulent in body I cannot be well informed of
him with malice & also doubt his being in the land of the
living not that was slaine or died a violent death but I have
you will be more fully satisfied thereof within the time it ~~for~~
about 5 days of lesse more or less but I say as I am not
informed so I may see to further & give you answere on the 6th
day, but stay it must be the 7th day that we meet here on
the weekly action Attend on Monday morning next &
thursday next is the day of action
And for your kindswoman she languisheth under an evill
tongue not witchcraft or sorcery, but a most diabollicall
and malitious tongue & apparitions & wicked woman
of kin to them, it is not Medicen will help her but it will
see for something

in stead of send a clay

our enimies have great loss & are dubious of their thrieving
they use nitre & consse they find their glass will not do
I would advise you Sr somewhat inlarg your selves & untill you have
lowelled your Enimies

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres, force would result in damage

1686: Sept: 13th : Monday:

There appeared Lexomael in the ston and Lexomael gave the prayer to one foller [illegible] & the call to the other & said

Thus far we have don well, so now proceed we to Confirmation you do well to present the whole forme of the Intended [illegible] shall and gentle Corrections as befitteth your Genius,

you will have sure things as hath not bin knowne since the begining of time :: be content thine Enimies shall fall before thee well Sr your desires shalbe accomplished & fulfilled therefore give god thanks & praise — for I am sent for hastely

1686 thursday Sept 16 — — — the 2d

There appeared before the ston a dillicate spectrum in flexed haire having a Crowne on its head and its garments are red gold & purple mixt together and it looked pleasantly on us

My Name is Agriana I am of the order of dominations and of the first of the 2d part of it & equall in Power & office to the superiour part And am from thence Emitted at your Addresses therunto [illegible] Made by reason other Celestiall & Celesirian allians that should have Moved this day heather in order to promise of the last, are so disposed by Charge in office I hath [illegible] Intermitted but not denied frindship & love visibly present here

Considering in sooth that though absent yet not absent as they are in Charge by office still on your account & on the behalfe of your promised happiness which assuredly & shortly cometh to your assistance and Comfort, Good Lord, what could I say & shew forth if it were needfull to make repetitions, or to lay down strengthening Arguements in Confirmation of your hopes which I could do were it my Taske, but this I may say to your Comfort that unto whom the same is emitted & given in Charge will not only shew forth your Comforts & benifits but Conforme & fulfill them too, to the full accomplishment of your promised felicity to me I am Informed that you have somewhat to make Instance of to be advised with: by a good friend I overheard you well friend I understand you bee in some distress & greatly streighted now from your owne discourse let us reason of what hath bin the It is not firmed that ye need[?] could what malitious knaves [illegible] would foment & stirr up. some Mischievous & scandalous = conspiracies to depress you & sordly vex you, which from your owne discourse plainly makes way to augment that designe it hath bin also told you you must streine very hard even against the stress & streame of those evils untill you have & run weather their roughness of this dangerous & stormy poynt

dangerous I call it by reason of those menaces & threats proceeding from a faylring & paradventure a falling ambiti=on; It is true they have cheerfully shot the Gulfe & now attended soudally Cheerfull to the Piramie of their presumpti=ous & Ambitious mallice, but Holas their vessell returnes seldom the expected benifits thereof by weeping Cross And it may be full in more dangerous & stormy surges then you have & by divine providence may have escaped So that from hence you may easely Construct, that although you are beset on every side with desparation either of doing or undoing And then be your owne Judg then it followeth that I must rationally answere you thus Let not your Laboration so much as seemingly in the sight or apprehention of any especially those that itch to heare the same for I great scandall & gross mistake may insue thereupon which may seeme Credulous in the thoughts of some & so prove Injurious both to your selfe & it take notice if you have goods or wares you cannot sell nor strike Nor Sr my advice unto you is to goe forwards persist on therein, for if you become stationary then you will be supposedly retrograde, which will be a meane of very great Injury, in boldening the Envious Enimes thereof to triumph & Glory in the hopes of your downefall & will seeke to Infuse the Credulity thereof in dispersing that wicked rumor & false report that it will be of many beleived therefore I say still, still, beare great Injuries therefrom to succeed now then I say againe

be your owne sins & then you will Comply with me & be
contented to do & not to undoe. So goe on with Courage
you are neare deliverance then you are aware on

And so the love & friendship of the most high god & his Celestiall
mediums of Grace bless you in the promised hopes of
your happiness & deliverance from evill on the 7th day
being the 23d Instant shall be your dies Fornarius
if you have liberty you may Consecrate at 9 or 10 a clock
~~on~~ Monday morning

Sept 23: 1686: : Fornary:

There appeares a great fiery Rednesse in the ston
And from the testimony this is in the top of the ston goes up a
Comitt Tay a good way above the ston of a fiery Rednesse
And there is appearance before the ston it is Zedekiel with
a Crowne on its head & a reddish purple Robe on
And it hath a Scepter in one hand & a sword in the other
there is writ on the Sword in Red Letters Justicia
writ on the Scepter Honour
it said the Scepter is to preserve us
it said the Sword is to defend us And it smiled
And in the hollow Receipts are Suxaniah & Samariel
in Purple Robes & Crownes on & like Hazell wands in their hands
And they smile also and they stand upon a darke place & out
of that Darke place doth now And then Arise an ugly thing that
would Assault them but cannot & doe fall backwards
as they advance their wands
in the Sollid Glass Receipt ~~is Ma~~ that is on the North side of the ston
is Maxsoma with 3 or 4 books and beyond them is a
spectrum in weight and an other with a deske before it
& paper & things as if it had bin a wrighting
in the other Sollid Glass Receipt is And & hath my Papers in its hand
& beyond And is an other in weight And a deske & books
and one standing by the other in white

And And doth Commend them & say they are good Presidents
There is a spectrum in the ston that is most Richly Robed & Crowned
as if its Robe was all a flame and there is a spectrum on
each side of it & it looked on me & smiled And that spectrum
on that side next me is Uriel & Uriel hath in its hand a Glass
that is Gallypot fashion & covered like a box very close And
there is in it a Mass that is blood Red & it hath a small sparkling
or glittering on it And on the other side of this glorious spectrum
is Lowenael & it hath a Glass in its hand like a viall with
a long neck & well closed ~~a~~ in the Mouth & it hath a white
Cristalline water in it
And a good way further in the ston is a very pleasant place
in white is two humaine spectrums & a great many more
of Angellicall spectrums white we cannot well discerne —
And Maxsoma delivers up the books to the white spectrum & the
clare like spectrum,
And Uriell looked much on me & so doth Lowenael also & Lowenael
holds up the viall in its hand & saith, here is the begining of
wisdom true knowlidg & all temporall felicity,
And Uriell saith And Sr here is the end of that begining
for here is the true Solar Seminall Quintessence
And here Sr I give you promise & Assurance that you shall
make this great secret now showed forth for I my selfe
will stand by your Operations, that you shall yet become
great Master of that wisdom, that the unworthynesse of man
deserveth not, we dare not say more least we also offend,
and you must also Cease action at this time & withdraw
for the presence of Powers in appearance is great but you
shall converse here againe on the 5th day and give you
Attendance on divine pleasure by mediums of Paternall
goodness Cease withdraw give thanks

Sept: 28:: 1686; tuesday: the first weeke after Ternary

There appeared before the ston Madimi & a red Ray came downe to a poynt & poynted into the ston and in the ston there is appearance a good way of and also nere but obscured And there is vailes in the sollid glass ~~[illegible]~~

Madimi said haue patience Moue not from place this last part of the preceding Action ~~welly~~ wholly is to us

& Madimi said she goes away a litle while & returne againe for my Mother Calleth me ..

And through ye Comik Ray ye poynt downe into the ston came downe euer now & then a spark like a star and when it came into the ston it giues a flash & so it did seuerall times and by that meanes the mistiness ~~[illegible]~~ that was in the ston is Cleared up & vanished And now the ston is Adorned & made like an Arbour like place or place of Pleasure beyond all Compare

And in the midle of this dillicate Place is a table like ours but couered ouer with gold & on the midle of it stands a Cup & out of it issueth a transparent thine flamie fume

and at each ~~[illegible]~~ side or square place of the table is like bookes stand only at the East square layes also 3 or 4 bookes and before the East & West side of the table is a great Angell & they both kneele & at the North & South side is a humaine Portraym at each kneeling

And the humaine Portraymes haue a Crowne of Laurell on their heads

And now those sparks or stars that come downe into ye ston giue a flash on the table & ascend againe

And Madimi came againe & looked on us & smiled & said here you may behold Sirs Mediums of diuine grace offered your oblations & therefrom humbly imploring with you Emission of Power to Accomplish what you haue so earnest=ly & humbly prayed for And awaiteth also with you diuine pleasure as now with you still implored for fulfilling the promise made And ~~[illegible]~~ thereby ~~[illegible]~~ your felicity

And Enjoyment of temporall & Eternall Peace by whereby you may ~~[illegible]~~ know that this ternarian Action now finished wholly concerneth your selues, & intereth by a due concepty by vertue of your obedience with your humble supplications and Petitions which concludeth with an happy determination And resulteth your deliuerance the 14th day of the next month with you is your dies ternarius fronted last except otherwise ordered, doe not dispaire nor let your hopes fayle;: .: action is ended of this last day;.

October: 4th: 1686:.:. the 2d weeke after Ternary:

There appeared a small Portraym with a fine Coronet on its head and in a Curious Purple Robe, & in a youthfull forme And said, (smiling) well frind what was showed forth unto you on friday last, is of verity, It saith ye I haue a burnt Collor ye floweth from ye ~~[illegible]~~ Gaull, this obstruction begits a disturban=ce on the spleene & begits wind there ye violently flow up into the head

I will tell you Sirs that due preparations of those which you call Rosmary Bettony Marjoram, Piony. Sage. amber Castor hartshorne or Ivory after due Purgations used now & then about once in 20 or 30 dayes & at other sometimes a dose of your Medicine when you feele any distresse

one thing more I shall acquaint you with all you haue bin often Informed of Infernall assalts fomented & stirred up & so acted by those Mediums of inclination which leade them to Nothing but Malitious Rancor & bitternesse of spirit from which God his great mercy hath hitherto preserued you & I instance this much further that an euill demon lurking to harme you but cannot yet Attempted ~~[illegible]~~ touch you ~~but~~ could not ~~but touched~~ the crumbe as it passed into thy Mouth

had not thy good angell stood by & prevented the intended mischiefe of that evill Demon, then it would have bin a great deale worse
God be thanked that hath blessed you hether againe
I would advise you to repaire & Make good your duty of the last weeke And to come here againe on ye 3 day or thirsday in order to this present weekly day of action
This my frinde I can Assure you ye great thinges are short set forth unto your Comfort & as meanes of making you happy in the comforts & benifits of this life with through divine grace Endowing you may also be the Gate way to Eternall Happiness into which the most high God in his good time Bless all his servants with & bring them unto

October 7th :: 1686 :: Thd &

There appeared two persons before ye ston
And like a fiery vaile or Appearance in the ston
And there is a fiery Red star over ye stone ye darts a Ray downe into the ston, them two before the ston are Ammiel & Zedekiel and they are mighty pleasent & beautifull & they have fine Crownds on their heads And there came a flash & Zedekiel is gon & now Ammiel hath a bright star on its brest & it looks smilingly & pleasantly on me & seemeth to rejoyce much: and it pointed to the
Behoulde the light of Celestiall Grace descended the gifts shortly followeth & the benifits there of surely & certainly some determineth; This Power & offerts signifieth you with a Comand, yea a full Constraining Power over all Elementall and Infernall things of what nature order or sire, Matter, Manner, both Superior Inferior in the Earth above the Earth or where above else about ye the Earth or parts Profitable for ye good benifits of mankind & for the perticular friend of that great Arcanum as is promised you in the true knowlidg thereof also with the Rest before you come here againe on ye 5th day being Tuesday next by Reason of the 7th day with Quilles dies Ternarius I know not what benifit may be given before but I am sure very benevolent afterwards neither doe I know how much or little of action will appeare untill those gifts & benifits come to your hands I feele noe more given me to shew forth let this be sufficient for which give god Thanks as I also doe with you

October 12 :: 1686 :: Tuesday ::

There appeared a Red star over ye ston and a solar star over ring of the sollid glass Receipts, and a person in surplish vestments & 10 faire shines like ~~Gould~~ the Moone ~~at day~~ adorning about the stone & Receipts, and now it stands before the ston & looks at us & smiles and saith
pray you Sirs think me not any toy for this my wanton diversion, Children you know are accustomed to ye behaviour and I seeme to be noe less, nay Sirs my Mother hath more pritty baby Children which I know will one day make you smile & delight in their good Company, trust me Sirs you should love my mother because her Children Loveth you & much willing to visset you, my Mother also attendeth the high pleasure of the great lord & father of us all
Trust me Sirs ~~and~~ you will bid us welcome for where we visit the place is blessed and the persons happy,
where our feet bareth our presence for our entrance is a Testimony of grace and of an ~~end~~ Never fading felicity our plants are never Rooted up nor never perish in their beauty & our gifts and Momuments of Eternall Remembrance which I would not have your doubts nor dispaire

of mercy Blemish or Eclips I will god tell my Mother
that I have given you a visitt but then you must not
tell her that she sent hether, I went a Messager, when she
comes her selfe; for she may hap to Enquire of her Childrens
behavior; but its noe Matter we are but Children & to be
Rendered Excusable Especially having soe kind & so good a Mother
so well it seemes you are expected here on thirsday Morning
in which assured the Most high God bless you with his favor &
grace in the Presence of his Celestiall & Celestiall Messages
your fellow servants in the highest gind Gaza & Saase

October 14th:1686:: Fornary [struck out] —

There appeared before the ston Ga, Za, vaa,
and they looked one on ye Other & smiled one on the other
there was in the stone a body like the sun & on it stands a Red
fiery spectrum ~~Red~~ in Regall forme Imperially Crowned
with a scepter in its Right hand and out of the end of it
issueth out Rayes upwards and in the other hand is a thing
like a Round Trencher full of Caracters letters or figures
and there darts downe a Ray from ye sun like body into ye ston
& Ga, za, vaa, turned to the ston
And in the ston is a table like our Table here & in the middle
is a curious Cup that Ray that comes from the sun onely stone
poynts downe into that cup
And Uriel sits on ye East side of the table and is Instructing
R:O: in a booke ye Uriel hath that is open & picks out
letters out of ye booke that makes a word & shewes it which
& R:O: takes it and R:O: is on ye South side of the table
and Gabriel sits on ye west side and Gabriel Instructs
: E R: and the ston is bedecked & adorned Round about to
Admiration like a dillicate fine Arbor, And beyond
this Arbor like place is an other Curious place where is
Sachiel & Zedekiel, looking towards us & they have
silver wands in their hands with which they poynt to many

many places or things sometime one way some time an other
over each glass folded receipt is a blasing star poynting into it
& in the one ye North side is Ariel & Flemest
and in the other is Leranael & Elemeli
And before Ariel & Flemest is a desk & a booke open that they
are a conferring about & beyond them is one in white &
one in Purple Reddish, looking towards them & smiling one on
the other
and so it is also in the other folded glass receipt
And in the hollow receipts are Suxamiel & Samariel with other
more terrestiall spectrums with them
And Gaza, vaa turned to us & smiled —
And Za said Grace mercy & peace from above be
multiplied upon you Amen Hallelujah —
These blessings my friends hath bin promised & will be surely
accomplished unto you we must confess we hear you
make plaint of many Terrestiall Insertions infernally
stirred up & fomented, but acted by those Malitious Incendaries
as are indeed permitted to live on Earth as Agents of great
Evills on the passive objects of humillity & innocency
but what then, there will those matchless Injuries determine
I will tell you Sirs it will proue the only meane of heaping
up their owne distruction; you have bin informed, that if
this stormey poynt be once weathered you have the
surest Calme ushered with a gaile of Gentle hopes &
undoubtedly passeth you safely to the port of your steadfast &
unshaken faith where you will surely stand as fixt as ye
most stable Rock against ye most stormey & surging billows
the assurance whereof is Moued & shewed forth this day
& will very shortly be fit for action & operation
the lessons of white will be sone delivered
on Monday Morning you shall have the Remainder of this action

:1686: :October:18th:monday:

There appeared before the Stone Damniel
there is over the Stone a red fiery Appearance
over the salid glass wherof on ye North side is Lavanael
& over that on the South side is Ariel
And Damniel said
It is conjectured altogether needless to make rehersall
of those great mercies & benefits wherewith the most high
God by the mouth of his sacred Spirit in the unity of the
blessed trinity Endowed his servants in the beginning
of time, and since, by the Inspiration also of his most
holy Spirit, And so as hath bin said in all ages since
both mediat & Immediat unto all his Chosen Messias of
Grace and other his servants elect unto mercy, even
as the first promised benefite whereof was delivered
Immediat, & so by mediums of Grace through divine
appointment both mediat & Immediat as by office given
from superiour Power left Inherent to Posterity by
Inspiration Revelation & visible Appearances as
now at this day with you, wherein the wonderfull works
of the Creator is shewed forth in the Creature & so as
it hath bin said of all Creatures whatsoever in the
Creation both Animall, vegetable & Minerall
now then Srs to tell you how neare you are in receiving
the benefits of temporall felicity the full Enjoyment
of your hopes through faith in the highest & the Elapse
of Celestiall[?], I may not Appoint nor shew forth
but I will relate thus far unto you, that as we are not
of time by reason time dwelleth not with us any other
wise then as being moved into sublunar parts by
divine Emission & in our Appearances unto the Children
of Grace as before I have said; I trust on thirsday
next at your next Convention here or in this presence
Denarius at some of our usuall meetings &c
something will be delivered of great importance

the reasons Srs why I shew forth this my message thus rhetorically
in ~~[illegible]~~ saying I conjectured thus much know yee Srs 57
that Celestiall Inspiration Revelation or otherwise by
visible Appearance shewed forth unto the Celestiall
Messias proceedeth from the light that noe Mortall
Eye can see, tongue express, or thought conceive, but
from the only ground of that God which is great Lord of
all things his servants not daring otherwise then to attend
that pleasure which undoubtedly makes them truly happy
through faith humillity & obedience,
I trow you must conveen here on thirsday next at your
accustomary time & I trust in the highest you may paradve=
=nture not lose your labour for as it hath bin said upon
superiour Powers Attend Inferior Addresses & humble
supplication know ye Celestiall mercy also moveth & descendeth
therewith as divine pleasure shalbe Graciously mercifull
in that appoyntment so emitted & sent forth whose holy
name be for ever blessed, and whose Paternall
consolations be given to his servants for their temporall
& Eternall Comforts Amen Hallelujah & so we end this
action

October 21th: 1686:

There appeared a fiery red appearance over the Stone in which
is Imperiall Appearance as we suppose it to be Castor[?]
and within the stone is the Testimony giving great light in it
like the sun
And in the stone is Uriel Sachiel & Galvah, and they are
all 3 Crowned only Uriells is Mitrall
And before ye stone is a great many about 9 small spectrums in
a sylverish Cloud
And Uriel & Galvah, looked on me And then looked one on ye other
and smiled and Uriel said well Sr we now observe the
saying of our fellow servant in the highest Damniel on ye
Closure of the last dayes action declaring of your Addresses at
this time in saying that paradventure you might not loose your

Labor neither shall you, for we will fulfill yt saying to your comfort in the action of this day

I remember it hath bin shewed forth unto you that all Mysterall sayings should in some time hereafter Cease & determine, and what should be declared or shewed forth for ye future should be easy & in such plaine Language as customarily passeth And is comonly used amongst even the most inferiour sorts of Comune persons

And now we will discover unto you the greatest of knowledge though from ye meanest of things, and the most vile subject matter thereof (scanning the whole Earth & all the most Learned Sophi) thereof with great difficulty & perturbation of thought & Apprehention therefore we may justly call The Misticall Equivocation, And the hieroglyphicall Enigmata, of the greatest both Antient & Moderne Sophia=ks, and is kept as a wonderous Arcanum to Amuse the sences And Imaginations of Ambitious & Aspiring Ignoramus (and then they all 3 smiled one on the other note well here

I pray you Sr what is man & what is his originall and how is he composed and how dignified, hath he not in him three principles & 4 Ellements and is it not so of the whole Creation Animall vegetable & Mineralls, come we then to the first worke of the Creation 2dly to Man, and 3dly to the understanding benefit & use of those gifts wherewith man was adorned & Accomplished

first as to ye Earth (to me

I trow Sr you have bin heretofore at the begining or first of your Studies taught or it hath bin shewed forth unto you in these words (hast thou walked in the pleasant grounds of the Rosary & knowest not salt to be the first matter of all things then Consider from whence all things proceedeth I trow you will say from the salt of Nature wherewith the Earth is Impregnated and from whence by a fiery tincture issuing from ye Influence

of the fiery & Airy Ellements & Mutually contracting a natural heat heat & Moysture upon the passive embrionated conceptions of water & Earth or Coldnesse & driness attended by an Aqueous humidity of Aire & water the one giving spirit & the other life by the Assistance also of the siderall Influences produceth the conception greate & production of all things & Creatures in their severall & different respective kinds as ye Genus & species are formed by like different seeds passing through Astrall Constellations in their signall Powers but of this subject more hereafter let us Returne to man

I pray you Sr of what was he made (of Earth) well then he hath all in him yt is contained in the Earth yea the heavens & other Ellements of which discourse also more hereafter

Let us Returne againe to man how was he adorned how was he dignified, was it not with Celestiall, Angellicall & divine beauty and accompanied with equall parts & participations of the greatest Glory, but when lost was then changed & Reduced to the most base & meanest of things the which subject hath bin already shewen forth unto you &

It hath bin also shewed forth in these words that the most high God dealeth to the patient he may make himselfe the strongest and also that he can Raise Moses out of the Earth to testify his Name marke these sayings — Conclude we then man to be made of the meanest subject of the Creation though Cloathed with Celestiall beauty & through disobedience become the vilest & the meanest of all Creatures except he struggle & wrestle much with the highest for grace & mercy for his present and future felicity from all which we will contract the Allegation & Equivocall determination of those Misticall sayings of the great Sophiarchi in their severall Results That the first matter of their great Arkanum is to be produced or taken from the meanest despicable things common to be had every where & in every thing we carry it with us we live not without it yet we despise it & sweep it out of Dores & make no other Regard then to set it at nought

I pray you Sir to be breefe with you what can you Imagine
this to be; it is nought else but your owne Excrements &
the soyle you make from your bodies from your worke
& what beside else may be thought wholly uselesse other wise
then to feede & harten up the Mother of Nature to live &
bring forth fruits of her body for ye Norishment & Comfort of
all things conteined & borne of her still Impregnating uphold
=ing supporting & Maintaining Mother Earth in its primitive
Ens producing thereby a Nitrall salt which by the Attractive
Power of the Celestiall Influences sublimeth & giveth life to
all Creatures both Animall vegetable & Minerall as they
subsist one upon the other.

This Sir I have commented & preached unto you on this text
& subject of salt to be the first matter of all things to strengthen
your understanding

& all the Parrabollicall sayings are explained which grant 3 alike understand

well then Sir to proceed, we say that nothing yealds among homo-
genian and Congeniall salt to that of Nature then the Excrements
or Urine of Man which though you pretend a fayling in the
Understanding thereof we will yet further help your Judgment
therein most unto which is that of Plants or that of the Vitall
Plant, the wine,

now then since we have explained these Parrabollicall
Enigmaes as to the Maine secret & Menstruum it selfe

You shall make or cause to be Made a very well Rectified spirit
of wine that must be truly & exactly dephlegmated which
reserved by its selfe then you shall Make a spirit of urine
it matter it not whether it be of those that drinke wine

paradventure Sir the urine might not be well Putrified
paradventure it might not be dephlegmated & then your
flame washeth away your salt

but I will tell you how to know when the urine is well
putrified or prepared for this worke

Take about halfe a spoonefull or ½ that & when the urine
hath stood as before hath bin said 7, 9, 12 or 15 dayes
more or lesse if you put some of this urine on the syrrup
of violets which is of azure or blew collour & if the urine
turneth it into a greene then is it fit Imediatly to be
distilled & so prepared for worke

Then if you poure of this well prepared spirit of Urine
on your well Rectified spirit of wine 1 ʒ to 3 it will
be all converted into a body of salt from which you must
draw a spirit or Menstruum of most wonderfull
efficacy which I must also tell you how to doe or else
I fear you cannot doe it it will

Take of Clay such as with you is called tobacco pipe Clay
gently Calcined or dried rather the Moysture thereof
Exhaled away by a gentle cooling the which being mixed
with your salt will then come over in a spirit or
Menstruum of I say Most Admirable wonderfull & great
efficacy preparing all bodies by dissolution for effecting
the greatest effects and thus far have I fulfilled
~~that wee~~ the Adventured Promise of the last action
at the end whereof your difficiency & disobedience of
your wonted & customary offertories hath caused a great
exception & gave entrance for wicked Insinuation
intreatment was made & still Lurketh for opportunity
but Sir let me tell you it layeth on your part as well as
on our part to expiat this offence which Lmind had otherwise
deprived of action this tenancy & it may be the next also
by doubling the offertory of this day which of right should
have bin tribled but that we have excused your oversight
by your forgetfulnesse which otherwise might have proved
of great lett & difficulty unto you & thus say

you have Redi a Mercy in this dayes action & the favor
of your oratory   And Caliel said

having regard Sr to your weakness lest my Children to
defend your innocenty which as this our Silly & high
Servant of Grace Allodgeth hath excused but had you bin
found Guilty of Disobedience you had bin at a great loss
if not for ever lost pray take care it be so noe more
I doe assure you I have bin your friend & am so & shall
continue so And so long as you serve god & stand obedient
to his law & Comandements I and mine Allies will also
still serve you & be your friends

I with my brethren Ame & Lenanael have bin taking
a view & comparing all the making of Glass
truly Sr we cannot finde any Glass to exceed your owne
saving only say you we want a whiteness or lunar
luster and then you should be well
but pray Sr doe you take notice of the Principles or
Ingrediences of which other glassworks are composed & then
I confess you may wright your owne the best in poynt
of goodness I pray you Sr how much of your Mettall doe
you spoyle or through away & then you will know the
difference between your gaine & others loss when you better
examine the Matter

But Sr I can tell you & I will tell you what can make
your glass as fine & beautifull as silver & yet keepe
its strength which others do not doe
whereas others worke much in prepared saltes or bruse
I confess the same to be good so far as it will flux but
when it cometh to settle & seize to a kind of conglutination
it will not worke, or works to that effect, which is expected
& so is laid by, & what doe they get by that

yet you may use some Borax according to your discretion
well then Sr to prepare C for to whiten Glass
to dissolve C in the Menstruum Furiel spirit of it
Thus have we Sr kept promise with you & in doing your duty
you keepe promise with us & we will fill you with Knowledg
continue on Monday Morning

October 25: 1686 =

verily Sr you have not said more then hath bin heard, the
foresight whereof appoynted convention here at this time
The actions & Motions of your envious Enimies at this time
we may call, the blustring stormes & beating billows of
Malignity, tossing & tumbling you on the raging surges
of danger & desperation, we confess with you they are
great Trials & great hassards, yet through Grace & mercy in
the highest after ye great violence & Turbulence of this
Adventure a Calme may follow & you may be a little
happier hereafter, but then a gentle Gaile ariseth &
ushereth you with safety into the Port of Board

This Sr I must needs say, that the Person in whom the
Right & Power of the disposall of your Charge & Imploy
ment lyeth much restraineth us, by reason we touch not the
Earth so neerly, as to withstand the Proper & due Rights of
Proprieties & Propriators

Believe it Sr those your envious enimies now in question
are in some respects in greater streights then you are which is
thus to be understood, they doe find themselves sinking, for the
barke of their Ambitious hopes will not float or scarcely buoy
above the tideme, which makes them in many different
thoughts & Consultations & contracts many doubts & feares
in their foresight as not Considering how the proceedings
thereof will prove & determine for they proceed with great
loss & conclude it impossible for them to stand except you
fall & have not any way to persue that Result but to offer ye

bait of Purchase for many which is generally thought
will take the prize, well then Consider we that ye shall g
to the place & persons concerned & discourse the matter which
you may easily doe in laying down how prosperously
this worke began & accordingly succeeded by carefull &
honest Manadgment as then was well known & proved &
at this day to be attested

so Sr if you can with such good rectorick as you genuinely
carry on this discourse & with what hazzard to your selfe you
have managed while & carried on the credit of this worke
& with what difficulty & exception to your selfe you have
sought still to prevent the downfall & destruction thereof
by those who now plainly appeare under the pretence of
Purchase to take it out of their hands

verily Sr if you consider well how to dispute & lay all those
things gradually home before them & the ill consequences
of ensuing effects of those Politick elusions & deceitfull
offers they may easily perceive the finall determination
thereof to be noe more nor otherwise to be a destruction
to their interest therein & a totall subversion to the worke
it selfe

Goe to Mr Browne & to mr Oliver
& come againe on Thursday

October 28 :: 1686 :: the 2d ::

There appeared before the ston a spectrum it is Zadechill
And also an Appearance of a spectrum within the
ston; it is Anne, And Anne lookes towards me & smiles
And Zadekill lookes on us very gravely & seriously
and not angerily,

And shee said Come on Sr to our Purpose, hearing of your
scruples at somewhat lately delivered you of salts & the
spirits thereof, especially & more in particular of Urine
I will now take upon me to Anatomise & define thereof

distinct then that spirit of wine & spirit of urine although
never so highly & well rectified & truly dephlegmated, they are
accounted of us & should also be of you kinds of sharpe spirits
note then, that Urine before any thing of Putrifaction
is called Recent Urine, to make the spirit & salt whereof
it is to be thus made

℞ take of such Urine quantum vis, and in a moderate
heat vapor off or exhale wth 2 pts thereof & the other
part of third may be distilled 3 into good spirit with which
the salt volatile will ascend as you may perceive by
the sides of the glass Recipient & if any flembe remaineth
behind after the spirit & salt is come over it is that
which washeth away & dissolveth your salt

the which spirit & salt may be after distillation a few
times & then by sublimation brought all into a body of
salt & then as aforesd

if you take urine after due putrifaction according to the
designes fore shewed & distill the same the spirit thereof
cometh first over as you shall well perceive by bladder
at the nose of the retort which willbe of all colours
& when you see the salt come of adjunct to the sides of your
glass representing ye similitude of many plants or
vegitables, and if you see afterwards ye a water come
over yt doth dissolve that salt then stop that worke
and this spirit by often sublimation may be brought all
into salt

Thus have I Sr remonded your doubts cleared your scruples
& rectified your error, the use whereof shall as it may
please the highest be shortly hereafter declared & showed
forth unto you,

I question as little as I have don in those resolves but
shortly as it may please the highest as great gifts & benifits

may be given to your supply & comfort I doe assure you
Sr the care & Charge in office in order thereunto is now
in motion to that purpose
it may be better [illegible]
you may consider here on Tuesday morne
if you can conveniently

Nouember 2d :: 1686 :: tuesday

There appeared before the stone Esmeli and it saide
My Mother saith you must not dispaire but be comforted in
the highest who forsaketh not his servants
although you are now (as hath bin said) in great hassard of a
dangerous & distructive storme, which may be thought
to drive your hopes on a most difficult rock or strand you
on some desperate Quicksands of feare even worse than the
supposed dangers passing between Silla & Caribdis and
though I can say noe more then what hath bin already shewed
forth yet I give you this assurance that divine providence
careth for you, & that Charge is gon forth by office given to
Answerable Mediums for your supply succor support & comfort
whensoever divine pleasure commandeth administration thereof
which is not given me as yet to reveale; we touch not the
Rights & proprieties of buying nor selling or dealings of
persons upon Earth one with an other in their temporal
Concernes, the Urim & Thumim are shewing forth & denomina
=ting the particulars litterally thereof which then are to be
verbally collected & conjoyned for the which predicteth your
deliverance & fulfilleth your desires all that you can doe at
present is to gaine time whilst your hopes floteth on the
stormy surges of feare & desperation a calme paradventure

may succeed notwithstanding the unruly & blustering billows
of infernall Enmy beateth never so hard against you, incompass
=ing you as a whirlepole to swallow up & devoure you
wherein to if you should fall the bottome will brake you all to
peeces, but through the strength of hopes & divine mercy
supporting you may yet escape and arive to safety though
battered with a little sinking & scurrilous Rumors
as some Owners of vessels will threaten their careless Masters
with charge of great loss not being sensible of his necessity
in extremity of weather who yet notwithstanding hath bin
buoyed up & soundly drived & so resisted their fury & withstood
their menaces And at Length all restored againe to friendship
And the loss either Answered or remitted, & afterwards
in future viages regained & redubled
you have I say by gentle repulse to gaine what time you
possibly may or can And we trust that divine grace wilbe
mercifull in gifts unto you & that by some ordances unknowne
as yet to me you may finde assistance all which lyeth in
the power & pleasure of the highest

1686: Nouember 4th ; Tornary ::
there appeared in the stone a good way in a heavenly place and
A glorious fiery red spectrum in Imperiall forme & Michael
on the right side of it & Uriel on ye other next to me
And Saluah a good way of this side of them
and before the stone is Esmeli & Elemesi in a sylverish cloud
And Saluah looks something grave & it seemeth to consider with
them before the stone And now Saluah looke more pleasant
and they seeme all to be in a conference together in all the heavens
and now they are turned this way all of them & Saluah now
Looks more pleasant & smiles
And Saluah saith Trust me these two bugbares feare &
folly afrighteth & driveth the hopes of all man kind into desperation
which though blameless yet weakens the faith & zeale of mind
causing the spirits to faile & the corporall as well as temporall

Condition of man to finish, without Considering the Allpowerfull
Arme of divine power & providence is stretched forth to Assist
= bee assistance, yea of the Most high Madzilodarz through the
great & Paternall goodness of himselfe
You plaints Sir are heard of us, & we know well the occasion
and the necessity thereof, and all the mischeife is that we touch
not the Corrupted parts of terrestiall things so nearly as to admit
or Assist therein. But yet we consider with that respect of
Promise made unto you that there must be some good & propitious
effect thereof in order whereunto there preparations & provision
are both made & Making by Answerable Mediums in Charge
and office as will fulfill your desires & discharge youre
Complaints a further attempt whereof may be shewed forth
unto you on the 4 or 7th day Cease the rest comes on Monday

Nouember: 8th: 1686: Monday:: —

There appeared Lemanuel in a pleasant bower, very
pleasant, and it said; Come on Sir, let us to our purpose
first as to your Method in Menstruums & matters of the
Laboration will shortly be delivered unto you to the sight
sence of your understanding And also the Names of those
Spirituall Creatures, as by orders & office shall be nominated
to serve your Necessities with the treasuries of the
Earth with prescript rules for the due performance thereof
of And you will be called also shortly to revelation in
order to your further & future satisfaction & felicity
if it shall please the highest to Enlighten your Eyes &
fortify your Animall spirits with Celestiall Power &
Dignity for the which end a Celest. stone was here
presented unto you, the benifit whereof will be further
also shewed forth unto you 25 that day must pass over
that is to say it is the 25th instant or your dies Creva
wherein I find not the effect of what I shew forth to

moue or desteme, 16 of desember is also dies Ianuarius
with you the which likewise passeth over, but then
when you shall arrive to the 6th day or the 13th day of
Januarius then Sir will money begin to flow upon
you as a flood untill it be a spring tide & so arrive
to a fulness of Celestiall Grace for which reason
it hath been shewed forth that after 4 months yet
insuing you may weather this difficult & stormy
poynt
And Sir I will tell you: if those fooles who are the
occasion of Prosecuting the Attempts of your worke
for I can Call them noe better then Incendiaries or
busy pick-thanks & meere Ignorant Dunces to foment
& stir up differences before a Relapse can be recovered
considering under what Circumstances the Cause thereof
appeareth & which very ouersight is the only meane
of pulling downe & distroying the same Considering I say
the Circumstances thereof for if those fooles did but
consider & rightly understand how the worke is eclipsed
by meane of an other & with what ambition the
Pertakers thereof driues at its totall subuersion
by either Ingrossing or other deceitfull project, I say
if this was but rightly understood & the Rollery used to
subvert it they would quickly lay aside this prosecution
for there is nothing more in it then deceitfull crafts
& subtill deuises to run downe & swell the future
hopes & benifits that will Certainly proceed from it &
indeed, if you can gaine so much time you will assuredly
stand and they will accordingly fall

Sr I will tell you if you are Challenged with being
indebted to your undertaking then you plead it could
not otherwise be since the worke was eclipsed by an
other means & you striving to uphold, support &
keep the Glory of your worke in Credit, & have
thereby very much engaged your selfe for the Repay
therof by reason of the other worke

well Sr have patience you may be supplyed with advice
& paradventure with comfort too

know you not that you are in a storme & know you not
that I have Already said of mercy Ready moving &
descending upon you, you must therefore with patience
a little endure & by the strength & power of Perswation
to strive a little against the streame

as If you can gaine time as I much question it
not to stand 4 months you may be served with
supply sufficient & strong derived your enimies & stand
ad usquam finem

And so for this I have shewed forth my
message & it is of Comfort unto you

November 11th 1686 the first

There appeared Galvah & 5 spectrums more & they are in
Converse together the one with the other, And Galvah said
it is a comon Proverb amongst you that saith, threatned fowle
live Long, And so may you, what though Invetterat
Mallice would throw you headlong into a dungion of desperation
& snplunge you in the pit of distruction

Sr Remember you are yet on this side the Grave, And that
nothing shall burie you alive, untill the time of your mortall
dissolution by Nature and order

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Let me say what I came to comfort you in order to which I am
this time moved rather I can declare noe more then what
hath bin already shewed forth unto you And to that purpose
also, I shall leave my Children here with me to Attend you
& your motion untill the 30th day of the next Month
were not you touched of being brought to Inspection & so to practise
in such as shall be delivered unto you in order to your
deliverance by such meanes as should be thereby appoynted
therefore move not more in your sufferings least you dispaire
of Comfort casueth its absence keepe you to your duty & wee shall
keepe to our promise

in the meane time prepare the 4 stirrs of Parchment made of the
largest Calveskin & bring them hither & my Children shall make
them usefull to you,

well Sr I have given my Children their Charge who will also
attend you & your motions beside your other friends in Celestiall
Land & Celesticon Comunity & Contemporiety for I am called
away & must at this present leave you to the mercies of the
highest & the care of his servants over you & for you

November: 15: 1686:

There appeared above the stone a fiery sword poynting upwards
and in the stone a delicate place like a bower richly adorned
& mighty pleasant there is a great many spectrums move
=ing some one way & some another passing & repassing too &
fro, and there is a small spectrum before the stone
And in the sollid glass stands in date of them are fiery
vailes & Michael is in the one side & Uriell in the
other; And the spectrum before the stone said behould the
Light & finger of superior Celestiall Grace now in office
& Charge given, to direct & conduct you unto peace
and rest in your lives conditions & Concernes

And Indeed in all or most of your temporall affaires
I must say with my Mother I can shew forth good since
touching that subject then what hath bin already shewed
forth only thus far I may add, that you stand in as good
state & Condition in your present Imployment as ever
my Mother hath sent also in lew of her promise of her
retinue sufficient as we hope to your Assistance & help
you to weather this boysterous storme, & Pilot you
through the turbulent surges of threatned dangers &
malitious Invectives
You have Sr in this last triple ternarius commencing on ye
7th Instant and extending unto the 6th day of January
next which is partly adjourned untill the 13th day by
reason of an Interposition of silence from ye 23d
of December untill ye 30th of the same or rather
from the 24th to the 31, yet on those dayes that is to
you must doe your duty in this place
my Mother hath receiv'd some Charge in office to shew
forth & declare unto you touching this great triple ternar
which is of great & considerable Importance touching you
as in order to your future happiness, by whose command I
am not only ordered here in Charge with the rest of my
Alliance but here is also the light of [illegible] of superior
And Grand to our & your Assistance & fulfilling your
hopes I know it may seeme to be some what in Charge
touching some [illegible] of the same triple terna
for orders as issuing forth from superior Power to
assigne the great spirituall Prince by name Ushill
whose residence or Mansion is in the North-west Angle
or part of the Aire with others of his Attending presid
=ntiall Dukes & other Ministring spirits under them

a further ~~account~~ ~~of~~ of whome together with the
invocations moving & Calling them forth with all proper
directions thereto depending in due Manner & order
soon to your Assistance shall be given you the Nature
& office of whom ~~and~~ ~~properly~~ not only to discover
& make knowne all treasures ye be hid which are many
& great but also to serve your Necessities therewith
them of the day are good but them of the night are
more evill
And others of the Inferior sort of ye 9 orders will also be
given in
And if it pleaseth god you stand firme the weathering of
this storme And shall enjoy a serene Calme & settlement
in your Condition & Affaires the next Epoche will bring
you to more superior Injoyments And then shall you neither
be incumbered with future Molestations nor troubles of life

give him noe trouble but rather keepe ~~faith~~ faire & friendly
with him

nor I will not trouble you
on your next day of action I know my Mother entreats you
her selfe to give you further Informations in the more
Important directions of this triple ternary
well Sr if you cannot remember you are excusable in your
conjecture its not materiall whether you can remember it or noe
Sr be not ~~be~~ dismaid you shall find friendship to the last
moment

Nouember 18:: 1686:..
There appeared that Blessed Angell Galuah & two small
spectrums like little pretty Children with it & they smiled on
one the other and on us
Let your thoughts & minds be carried over inferior scrutinies
& your soules & spirits exalted above any feares of dispaire
or fear of sinking all though the vessell of your hopes is

dangerously desperate, & fearfully overwhelmed, in thunder
& stormy tempestuous gailes issuing from infernall vapors
contracting malignant blights
Ah the weaklings question not your deliverance &
future enjoyment of peace & safety in a more calme
& serene tranquillity; And know the that you have
the Power of the highest to support & assist you
divine grace & mercy comforts & given to comfort
Celestiall Love imbracing you & all inferior powers
giving forth & ready to serve you, therefore since
you know the rock & foundation, whereon you stand
keepe steadfast there And you certainly never fall
should I make repetition of what I said before it is
but needless; But stay a while
Then Galuah spake to each of the little spectrums by it
& they went away
And one spectrum came & brought two slips of parchment
and Galuah looked on them & laid them by
And then the other came in & brought a skin of parchment
four square & it is written on & it layd it by Galuah
looked on it & layed it by
Them two slips of Parchment are two Girdles that
are to be worne
That square Parchment is to be layd downe to
a table it is called Mensa Theurgica
more wilbe spoake of it when it is delivered
There is an other Table which is called Mensa —
Pauliana of which more also hereafter
A skin of Parchment of 28 inches over the
narrowest way

And Galuah looked wishfully on me & smiled
here are 4 which are the 4 Angles & the governing Powers
here are the 16 that serveth for 16 points of the compasse
here are 11 wandring Powers in new Orders
here is the 9 superiour Orders that overruleth all those
Powers of the Aire
out of the 16 we will draw one (viz) Ufiel & 3 dukes
under it with or 4 if there be occasion with the
Ministring spirits under them
Come on then Sr we shall mention 3 out of each of the
9 superior orders which commandeth all the more
inferiour though all great in Power & to contract
all into practise & service befitting any occasion
whatsoever, & more especially the part or branch
of operation or affaires that is of present use to
supply our necessities
Come we then to the purpose. reckon up 9 times 3 is
27 & one times 3 just so many crowned angels
manifested offered [illegible] up as an oblation comprehe
nding the full perfection of command of celestiall
Subjects by such mediums as shalbe given & assigned
to your service & I trow or the two next ensuing
months shall expire you shall find rest & peace into
your troubled soules & minde & so enjoy your attained
felicity, & let this be done on the now next following
dies Veneris which I trow is the 7th day
for it seemeth your complaints requireth it
the rigor of which girdeth you very sorely
but we shall loosen you from the pinching hardship &
bondage of all envious extreames

from whence the most high God mercifully deliver you & graciously blesse you with ye promised happiness that shall make you for ever Joyfull both Temporally & eternally; you shall want nothing;

be not dismaid Sr this oppertory will produce & purchase more wealth unto you in a manifold Measure then ever as yet hath bin offered at this mistery after you are dignified with that Power that giveth you Power as first was given to man over those Creatures

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November: 22th: 1686: Monday:

There appeared a small spertum before the ston & motions in the ston but reald in, and the small spertum looked seriously on us & smiled & then looked to ye ston & then on us againe & smiled, and said

Be comforted Sr the splendor of Celestiall grace whose beams may Breake forth through the darke and stinking Mysts & fogs of Infernall & terrestiall envy as Poyssonous exhalations infect & corrupt the Aire & much offensive & many times disconteint to the hilth of mankind may one day shine gloriously forth & dissipate those noxious vapours, that you may walke with the comfort & happy Enjoyment of your hopes of promised grace,

what the great & most high soveraine Power of heaven & Earth giveth we shall render & accordingly by like charge in office we shall in true love as faithfull friends administer to you at the will & pleasure of the highest while with you and also humbly attend for wh and obey; then in the ston were collecting what is promised.

November 25: 1686: Ternary 67

There appeared over the ston a sun & over that a blew glass the which is a star And in the ston is a fiery Red spertum in Transcendent Imperiall forme, And of one side of it is Zabidiel on the other side is Zedekiel & before in the ston is Galuah in great Beauty & splendor — And before the ston is a little spertum

And there is 2 little sperturns with Galuah & Galuah they doe looke first to one sollid glass thereof & then to the other — There is in the Northen thereof 3 garments like girdles & 2 square garments on with lines on it & the other with circles on it

And Galuah doth looke on ye two hollow therofs & holds some converse with them

And the little spertum before the ston doth converse with Galuah Galuah sayes to all the shew before it, doe not you heare how Necessity Pincheth them

And the small spertum said By Superior Permission my Mother hath ordered commands to give in Charge by office to appointed Mediums to redress all agrievances that Necessity thus pincheth you withall

to me Beleive me Sr your Antagonist that Pincheth so ever long you & over rateth your Employment are as short winded as you are & gaspe for Breth as much as you doe And I assure you that provission is making for ye releife of there a fair prospect Layeth before you though you see it not neither can you Understand or apprehend the sight or sense thereof till some thing is delivered in order to the knowledg thereof & operations therein and as for those oppertoryes My Mother saith what is enjoyned must of Necessity be fulfilled &

by reason of theire assignments whereunto every part
diversly & joyntly are to be properly referred wherein
there is noe Remission can be disputed of nor Alteration
made untill the 6th day of January be expired for
from on the 13th of the same Month you will be restored
and in a faire Compliant way of Releasement from
the present pains of Necessity & troublesome Cares
and the next Annuall Ecclipse freed from all feares of
futures troubles & evills   Sr my Mother saith you must
endeavor to strive against the storme make the greatest
hast therof that possibly you can the Mystery is greate
also the benifits thereof which cannot I say be shewed forth
or explained to your sence or apprehension — —
My Mother hath given Charge that her Children shall
come to you here every Monday & thirsday — —
you are Advised

November; 29th: 1686: Monday

There appeared a Viall wail in the ston & vailes
in the sollid glass Receipts of earthe & oil. And of
* a sylverish & Azure Collour And a litle spectrum
before the ston; And over ye ston is a glittering star,
It seemeth impossible to keepe you from discerning &
repining Notwithstanding promised grace & Mercy in
Celestiall friendship & love, Can Celestiall be a feast of
pleasant; felicity when theire gilt alters the sincerity of
the place, Let therefore the servants of divine favor
beware least they purchase displeasure, & so likely to be
dismissed service & acceptance I say noe more

neither we nor you may determine of divine pleasure
with through faith & hope in the highest is surely Certaine
let not your weakness therefore eclipse the honour & Glory
of mercy, least you lessen that blessing which many have
lost through the trials of patience and perseverance
with with greate commendations hath continued together
in you firme & steedfast enough hath already bin said
& shewed forth unto you;
well, well Sr you were bid to make what expedition you
can you have this tarnary to doe in — —
well Sr your questions which were you aske on thursday
shall be solved I am also under Comand of must obey
And at this time I leave you in the hand of that grand &
mercy whereunto we humbly beseech the highest to blesse you

December: 2d:: 1686:: the first :: —

There appeared a little glittering star over ye ston & a
Viall wail in the ston; And a small spectrum before
the ston, the first table is for the bowers of darkness
or of darke places And also for the bowers of the
third east the poynts of the compass which are more
benevolent so get one frame & two boards or rowlers
to slide on it at pleasure to naile these two vellums on —
my Mother desireth your hast.
let not your fear degrade your faith you stand yet
firme enough, the Anker of your hope may yet preserve
you the storme may cease as the winter fadeth
the 7th day you may take away the parchments

December: 6th: 1686:

There appeared a small spertium before the ston it looked full direct upon
me, to shew at Cristmas is lost it might come distressed offices
said not my Mother that her Children should be with you
untill her Charge in office come into place
yet I shew you with Cheerefullness
the offertory is to be offered by the 23th instant of 22 w
God is mercifull in that he Admitteth his servants of mercy upon
to comfort you I have don this for I must withdraw
but we leave you not but in the protection of the Almighty
who bless you with his grace & mercy Amen

December: 9th: 1686: the 2d

There appeared in the ston Galuah & two more
And a star over the ston with a Conick Poynt coming down
from it into the ston And Galuah is very glorious & shin
And Galuah & them two with it have some Conference & Corresp
ondency with the two Respects one of them of each side
the ston And Galuah sent one of the little spertium away
And it went & brought one in white with a paper booke
of about 12 leaves or there about in quarto & Galuah too
the booke & examined it and spoake to the copie
spertium & gave it the booke againe & so did the other
small spertium in like manner And then Galuah took
up and read gave Charge to the two small spertiums
& looked up as if it did give thanks & went away And
left the two small spertiums who looked on us & smiled
Those same Comands Sirs given us in Charge we give al
unto you And as we are Comanded to keep ye Close to our
Charge in Office so must you for this time enjoyned
keep Close in Charge to your Duty for those manifest

Reasons heretofore Asserted, & both mutually & Mistically 69
concerned in Reference to such Considerable effects as divine
pleasure shall in mercy confer upon his servants
Let not therefore your spirits droope nor sink in fear
neither question what is, or what is to be, offered or don
relating to any difference; but Cheerfully lift up & say
Thy will be don O God on Earth as it is in heaven And
enrich thy servants with thyne heavenly grace & mercy
in the fulness of thy Paternall bounty that they may glorify
thee on Earth as thou art glorified in heaven to whom
only all honour & glory Celestiall & Terrestiall both of
Angels & men is due & to be Ascribed where with we
humbly beseech the highest to bless you

December 13: 1686: Monday

There appeared in the ston in ye top of it the testimony
& that shined downe on a pleasant Orchard like garden
with fruits & leaves on ye trees of various beautifull Colloures
amongst which trees are some small beautifull spertiums
walking or moving to & fro & sometimes they meet &
Congratulate each other & smiled on each other & then they
both looked towards us & smiled and there was 7 of them small
spertiums & they met all together & saluted each other
and they all smiled on us and then came a flash & all
was vailed in & then stood a red Cross

December: 16th: 1686: Jornary

There appeared in the midle of the ston an Alter like thing ye is four square with 3 steps that goes round every every square and a Golden shallow dish with a narrow brime & flatt Bottomed and in it stands a Cup with a broard foote to it of Gould & out of ye Cup issueth out a flaming Ray that extends quite out of the ston from thence And to the Eastward of it stands a Glorious spertum of a fflaming colour which we Judged Raster on ye Right side of it stands the Sun & on the left side a figure like the full moone And in the Center of the Sun & also of the moone is a wonderfull bright sparke from whence issueth a little Ray on ye North side of this Alter stands Sachiel & on the South side stands Zedekiel And on ye west side is Galuah with a little spertum of each side of it And there is 3 little small spertums before ye ston And them 3 before the ston looke pleasantly on me especially the Midlemost & smile

on ye North side
in the Hollie Temple is two spertums in which one of them instructing ye other & that spertum ye is instructed had a little Paper booke in its hand 10 leaves in it And at begining of it is written Operation by ye Royall spirit Usiell a true experiment & great Arcanum —

And in the hollow Temple on ye North side is Juxaniak & two Imperiall spertums of the Aire and are called the Emperours of Anglos & there is Princes under them Emperours & Dukes under them Princes and others under the Dukes

And on ye South side is the like of the other two
Angles of the 4 Angles
And the Midle Spertum before the ston looke on me & smiles
And said This action Sr is for you Instruction & Satisfacti=
=on as wille Manifest upon the practice & operation
there wille given up unto you, Now it is so that the
whole host of your Celestiall & Ellementally dignified
friends and all the Celestian Alliances are offering
up their humble supplications for divine grace in
Charge by office to be Admitted into the Assistance
of their friends & god his servants which continued
& will continue in this forme the next first day
of your action being the 23th Instant & so on ye 2d
which will be on ye 30th Instant & so on ye 3d & last which
will be on ye 6th of the next month which day you
should not exceed your present great & Memorable
offertory for a great & Mysticall Reason which I say
not of at this time
meet next monday then on thursday being ye 23d then on
the 30th then on ye Monday following and on ye 6th of
January being Ternarion day

December: 20th 1686: Monday
There Appeared a small Spertum before the ston in a
Silver Cloud and the whole show as before although
not so plaine to be seene; And now the small Spertu
is turned to the ston & doth Reverence & after some time
turned to us ward & smiled: and said;
ay Sr you must expect such mishaps from wicked persons
they come from Blackman street & Kent street

Concerning Peter: if it were possible that he would be
reclaimed & Reformed you should not dismiss him
of which I see no Likelyhood for he is strongly possest with
Infernall fury And Nothing of good Advice will prevail
or worke Reformation on him yet you must be discreet
and be very Prudent to take heed in the dismiss of
him, I tell you Sr as to this Matter how desperate such
infernall fury may become in heat of Revenge or
Passion I cannot say more then you may Rationally
Imagine or Judg of but dismiss not his soon —
well Sr you have don well in doing your duty be comforted
dispaire not you are not yet lost or given over as a
Pray to Insulting Mallice for that Paternall goodness
that hitherto hath preserved you will doubtless yet
further & for ever support & defend you which we also
with you humbly beseech for his owne great Name sake
that is gratious & Merciful Amen Hallalujah

December: 23th: 1686: the first after Ternary
And there came a flash of Light and then appeared
the show in the ston but not very plaine but only
two small Spertums and they are visible
And they did converse with the Spertums in which in the
sollid glass which And they looke on a small paper booke
& seeme to reveiw it & examine it And the two small
Spertums turned to the East & did great veneration &
they turned this way & looked on us pleasantly & they
Conversed one with the other

1686 December 30th the 2 after Ternary

The best way is to make your memorable offertory with the Ternarian offertory on ye 6th of Ternary And that day will be a great day of Rejoycing and being Comforted in the hopes of Happiness in the highest

1686/7 January 3: Monday

There appeared a small Spectrum & it looke on us & smiled & was very pleasant as if it was Rejoyced at some thing & it turned about & did Fox round to the East, And it turned this way & smiled & said

So, Sr what is it you have to say methinks I heard you make scruple touching somewhat forgotten, which I will separate from further mistake

Know ye then yt the 6th day Instant is your proper dies Ternarius & not ye 3 & 6 you ought to observe it both in the generall & particular appoynted offertories therefore were you commanded to pray earnestly & solace your selves with joyfull hopes of future felicity &c — it is a day of a duble Jubilee if you doe thus as ye 13th instant is the entrance of action & it toucheth at 3 principals & if you Jubile the single offertory of this day it is as much as can be Required of us, by the sayings of my Mother but not Jubiled as a Ternarian offertory only as a Jubile entrance into action as may be fully & wholly showed forth & discovered unto you in the two first in sing Ternaries & the 3d from thence proceeding into effects, that you may enjoy your selves in your fulfilled hopes & happiness well well Sr you have stopped my mouth I am gone but I leave the blessing unto you behind me

... with the highest professe your strength in your faith & hopes in him

1686/7 January 6th Ternary

There appeared over the Ston like a wheele of fire in the Center of it is a fair & round out of its sides doth come Rayes towards us & the ston & all the Receipts are full of flames And before the ston stands a spectrum able about the Mystery it is very Glorious in ... Countenance its eyes sparkle & it hath a curious Crownet on, and it turned to the ston ward & bowed downe and opened its Armes with great Reverence And there came flashes out of the ston & went as fire & they came to the spectrum and it turned this way and looked full on me & smiled, and it saide,

God be thanked that ye are safely arrived unto this day ... through trust in him may prove a hopefull Jubilie of deliverance unto you

on Sunday morning set up your ston on your owne Table & make your prayers as here & earnestly pray for sight & dignity & to dignify your ston and then call on Michael & Uriel by the Abreviated call & the Angels of that Hierarchy you must begin at 6th in ye morning & so untill ½ an howre past nine And come hether on Monday Morning & call by the Abreviated call on Gabriel & Raphael & the hierarchy of angels withdraw & be joyfull & comforted in the highest

1686/7 January 10th monday

There appeared a glorious bright star over the stone and flamed appearances in all the Corners

And a Spectrum either first in the stone or first out of it, it is Lexanael & it looked on me & smiled & Cast a Ray towards me & said

well Sr be content, although you see not your frinds when yesterday you moved them to appearance yet they did see you And hath appoynted good things for you as verry shortly shall be collected & granted forth, come againe on thirsday morninge

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1686/7 January 13th the first after Ternary

There Appeared a great & Glorious [illegible] Rayes coming out of the stone & poynting [illegible] wards And there is two spectrums before the stone & other Corners

And in the stone is one in a fiery Roundle were we suppose to be Easter that is a good way to the Eastward & there is of this side of Easter before the Alter is Sachiel & Zeddekiel & before them is Galuah

And the two Spectrums y^t stand before the stone are in discourse with the spectrums in ye sollid Glass Corners;

And Galuah said Thanks be to the highest y^t ye are safely arrived to the begining of this day wherein the Mighty power of the highest protect, preserve & defend you, and also for ever

Know ye then, that this day is the entrance, & begining, of material & great Action the Method whereof my Children here Attendeth to show forth & deliver unto you by Order in Charge as they are made & delivered unto them for the which you shall Glorify & thanke your God And also his servants ministring unto you as in the Administration of your Duty & obedience Correspondly to the Glory of God & your Comforts

you must on next Sunday morning to Pray & Call on Michaell & Uriel & sit one hower and also the next sunday following that; And when your Action is here ended stand you both before this Mystery 3 minits of time & and then withdraw unto your Temporall Endewments

And both the spectrums are turned to us wards & smile

And in the Northerne sollid Corner is that booke of Uriel & 5 thin Plates with Carecters of Gold on them

And in the South Corner is another little booke of Michaell And the Powers of the Aire of y^t order under Michaell that seems to be a doing as if it were half done and there are such plates but not finished as ye other are

And the Northerne spectrum is turned this way & smiles And said, here is the Talismam of Uriel made perfect & fitted for action unto you, we are only revising & examining the same from originall President & on weddensday next the 19th instant or thirsday the 20th it shall be here delivered up to lengthen your Girdle of each end a litle & make 3 Crosses of each part in Red

now the Southern spectrum is turned this way & said this Talismam of Aeriall Powers subjected unto ye Order of Vertues is not as it seemeth yet finished or made perfit from ye Originall President but I trow wilbe fit for use & action on ye 3d of the next Month or 2 or first or thereabouts as in the Atempt [illegible] time with you & sone after you will have great & materiall action both Celestially superior & Ellementally inferior, that the highest may be glorified & your selves Comforted

and Galuah said

I Charge you Sr be not dismaid that the greatness of action depended not here untill the 16 day of the next Month

although yet if we rightly consider the Care by Charge
in Office of Composing & perfecting of these Arcanums
with others & so fitted for practice in Action I say though
the actions of this time be more silently performed are
more considerat then your Imaginations can easily
comprehend, for as it hath bin shewed forth they may
seeme easy by your thoughts by sight but hard for
them by Collection
And the Northen Spiritum said I know my Mother hath
well pleased you & you are to blame if you thinke it
not so & from her I am Charged to tell you that you
must be as dilligent in the observance of that your
obedience already injoyned, and to your great Commendation
& hopefull blessing herein hetherto well & duly observed &
what shall be further injoyned during ye time mentioned
untill the 16th day of the next Month when we hope
god will blesse you & mercifully from thence forwards
Crowne your hopes with happy & safe deliverance
in the Administration of your actions

1686/7 January 17th

There appeared a Spiritum before the Ston & it looked
on us & smiled, and said
your sayings are heard & my Mother wills me to tell you
that your actings in your Temporall Concernements
& Imployments are left wholly to your owne prudence
we touch them not it sufficeth only you may proceed well
therein by reason mercy attendeth you,
you are also to make your appearance here on
friday morning the 21th instant for my Mother
attendeth divine Comands & moveth not untill then
I speake noe more

1686/7 January: 21th: friday the 2d

There appeared a Star over the Ston that is very bright
& glitters much & sendeth forth a short Ray to us ward
There is in the Ston Galuah & two more & Galuah sent
one of the small Spiritums to the Northward & it came
againe & brought an other Spiritum in white & that
Spiritum pulled out a paper booke out of its bosome
& it was that Arcanum of Ziel finished & the
Seales also are finished and the white Spiritum said that
they were finished with some difficulty and Galua
gave the booke to the little Spiritum & that is gone
northward out of sight & the other little Spiritum brought
in an other in white & Galuah it doth discharge that
came from ye Southward & after some discourse that
Spiritum is dismissed & Galuah went into the light
or fiery part of the Ston & there came a flash & in it
a small Spiritum before the Ston & it looked on me &
smiled & said Come Sr be not dismaied feare not
we hope your desires will be fulfilled this worke is
well composed & the first that ever was con [this subject], there is
wanting some words of Directions which shall not keep you
so so you may cease & withdraw untill I meet you here
on Monday morning as accustomarily Cease for
Power is present

January 24th 1686/7 Monday

There appeared two spiritums in the stone viz Lexamael & an other

Lexamael hath a Chaplet or Garland on its head & it lookes very finely, And the other is in a whitish Gray vestment with a Round flat Cap on its head & that is very neat but plaine

And Lexamael said to the other spiritum show forth your Name, my name is Jesim and by Charge Prothonotor, by order in the office of my Mother, and a Custos of many Metaphysicall Arcanums that are & may be Admitted to the knowledge & benefit of God his servants & my Mothers friends which I could more at large discover & discourse of, but Order & time here must have its place, for these things by us are not otherwise to be had nor understood, And Lexamael said So I will Performe you have performed this matter in Charge & Jesim said yes and have desired the same here, Lexamael said And is it in full Jesim no its in full but not quite finished &c it may be finished ~~two~~ between two Actions peruse this booke at home & lett us know what objections you meet with all

1686/7 January 27th Ternary; [struck through] 75

There appeared a bright Star over the stone & all like flames within the stone and two spiritums before the stone and they looke pleasantly on us, and one of them said well met Sir I know you have received the Christ of an Arcanum branched out from others, & set forth for your use then which there are non being the like are described like unto those of this Order

it is not imperfect although yet not quite finished but you shall have the rest

take the seales of ~~the~~ two of the Diurnall Dukes and also of two of the Nocturnall Dukes & put them on Parchment or any thing 4 square like a Trencher on every Corner one seale lay this on the treasure you would keepe & give Charge by Invocation to those 4 dukes to keepe it untill you call for it and then noe Mortall can Meddle with it but yourselfe you must Sir doe on Sunday Morning as before well Brethren come on be of good Cheere although it be hard with you the sun of Celestiall love will breake through the Misty frozen Clouds of a sharpe afflicting winter time whose splendid rayes shall through open the hard icy bonds of your Afflictions & set you free to pass the Current of your Deliverance & future felicity, the 17th day of the next Month is your great & remarkable Ternarius & Mistically knowne to us but verbally delivered to you by the Name of Mystically very great & remarkable as I know will hereafter show forth & tend to the fulfilling of your expectations but you are commanded from superiors

January 24th 1686/7 Monday

There appeared two spirits in the stone viz
Levanael & an other

Levanael hath a Chaplet or Garland on its head & it
lookes very finely, And the other is in a whitish
Gray vestment with a round flat Cap on its head
& that is very neat but plaine

And Levanael said to the other spirit show
forth your Name; my name is Elsim and
by Charge Prothonotor, by order in the office of
my Mother, and a Custos of many Metaphysicall
Arcanums that are & may be Admitted to the
knowledge & benefit of God his servants & my Mothers
friends which I could more at large discover &
discourse of, but Order & time here must have its
place, for these things by us are not otherwise to be
had nor understood, And Levanael said
So I well perceive you have performed this matter
in Charge & Elsim said yee and have desired
the same here, Levanael said And is it in full
Elsim noe its in full but not quite finished &c
it may be finished ~~the~~ between two Actions
peruse this booke at home & lett us know what
objections you meet with all

1686/7 January 27th Ternary; ~~[struck]~~

There appeared a bright Star over the stone & all
like flames within the stone and two spirits
before the stone and they looke pleasantly on us,
and one of them said well met Sir
I know you have received the Script of an Arcanum
branched out from others, & set forth for your use
then which there are non bearing the like stile
as Inscribed like unto those of this Order
it is not Imperfect although yet not quite finished
but you shall have the rest
take the Seales of ~~the~~ two of the Diurnall Dukes
and also of two of the Nocturnall Dukes & put them
on Parchment or any thing 4 square like a Trencher
on every Corner one Seale lay this on the treasure
you would keepe & give Charge by Invocation to
those 4 dukes to keepe it untill you call for it
and then noe Mortall can Meddle with it but yourselfe
you must Sr doe on Sunday Morning as before
well Brethren come on be of good Cheere although it
be hard with you the Sun of Celestiall love will
brake through the Misty frozen Clouds of a sharpe
afflicting winter tide whose splendid Rayes shall
through open the hard Icy bonds of your
Afflictions & set you free to pass the Current of your
Deliverance & future felicity, the 17th day of the
next Month is your great & remarkable
Ternarius & Mistically knowne to us but verbally
delivered to you by the Name of Mistically very
great & remarkable as I know will some after
show forth & appeare to the fulfilling of your
expectations but you are commanded from superiors

power that day in particular to fulfill your remain in
obscurity which must be & you shall not want to
accomplish it, for the highest will mercifully bless
you even unexpectedly to be thought of you neither
can we tell you by reason it is not given to us
we know not what is hen forth given to our
superiors but we know it is, else it had not been
given us to show forth & concerned you
we hear you S[r] complaine of weakness
well S[r] we will see for helpe for you & if we thereby
find any we shall meet you again god willing
on Monday next ensuing in accustomary time &
order, bring the booke when you are bidden to do
bin weather next thursday. you glass receipt or ball
there shall noe stumbling block lay in your way

Action must cease

1686/7 January 31th Monday

There appeared a little spectrum in the waild of the
ston; and it said No action appeareth untill
wednesday Morning then bring the ston with you
something eclipseth the action of this day

1686/7 feb 2[d]: wednesday the first after January

There appeared the testimony in forme like the
sun at the top of the ston out of which went a ray
upwards at the top of which is a bright glittering
star & out of that star comes flashes ever now & then
And there is a spectrum in the ston that looks first
to one sollid glass receipt & then to the other
And Galuah turned round about & called And
presently came two spectrums & brought with them two

ugly things and Galuah said something angerly to them
and then the two spectrums tumbled them downe into a
hole

And Galuah said God be thanked that we have subdued this
evill those Infernall spirits will still be fomenting &
striving to act their wicked designations against the
innocent, & stirring up the spirits of evill minded
persons to storme their peace with most wicked and
scandalous Batteries, but theise are false & will doe noe
execution & God be thanked they are now vanquished
and confined to a restraint & their Power wholly dimin=
=ished & become void
If you be remembered S[r] there. Bring y[e] 3 presidents agai[n]
well S[r] now we goe on with you & with all imaginable
dexterity for your deliverance not only from y[e] fear
but perill of danger & danger of Enemy
I have returned the mallice of your Enimies upon y[m]
selves, make hast with those papers that the rest
may be delivered up to you with them
I would faine see you happy that you may be in peace
& imbrace the benifits of your quietness & Patience &
reape the consolation of Celestiall
to me you have S[r] the booke of invocation of the 4 Directi
all Tables which you may also bring with the other papers
I know you have not transcribed the same yet
neither would I have you untill it be renewed & the
new method thereof made truly & effectually perfect
as all things that now comes to your hands shall
assuredly be, we have great respect unto the 16, 17 & 18
dayes of this present month be ye therefore comforted
& rest assured of that mercy that will fulfill your
hopes & happiness which we humbly beseeche the
highest to give & grant unto you that your peace in

in the Promise may be accomplished

1686/7 feb: 7th monday

There Appeared a transplendent beautifull star over the ston poynting downe a Ray into it And there appeared a spiritum in the ston which we suppose to be Ane and two more spiritums in white came to Ane one from the North & one from the South And them two have two books in their hands And some papers, each of them have a booke & two or three sheets of Paper written also, And they are very earnest in discourse together & they smile & are very pleasant And the two spiritums in white did obedience to Ane & to us ward & went away againe one to the North & the other to the South And Ane looked on us And smiled And then the Star over over the ston gave a great flash & Ane is gon & there is a spiritum before the ston which we suppose to be Lexamall,
Well Sr the you have don your Duty you may Cease and be present at your next customary time of appointed Action (viz) thursday next

1686/7 feb 10th: The 2d after Ternary

There Appeared 4 spiritums in the ston (viz) Ane & Galua and two more Attending them & beyond in the ston is a great Light & in it as we suppose to be Castor & the two Intelligences of the day
And Ane & Galuah are a comparing the 3 Calls of the seniors and 4 Angels sett over & the 4 servient to the East with a paper in Lattine
And Ane gave a booke & papers to on spiritum & it went away to the South ward & and it gave an other booke & papers to the other & then Galuah & Ane looked on us & smiled And Ane & Galuah did courtesy to us ward & smiled & the other spiritum with the booke & papers in its hands stood before

& smiled & said meet on tuesday morning & take directions for your ternarian Action,
bring a Coppy of the Invitations against the 21th day
remember your sundayes action

:1686/7: feb: 15th Tuesday:

There appeared over the ston a body like the ~~sun~~ sun with a turbid Appearance in it
There appeared in the ston a fountaine like thing & a spiritum standing one of each side
and out of this fountaine issued out fiery Rayes like as water running out of pipes
There appeared a small spiritum before the ston & it looked on us & smiled and so it seemed to be ready to speake & then turned to the ston & afterwards to us & smiled & then seemed to be ready to speake to us & so did severall times but now when we behould the mones & wailings of god his servants & the humble supplications & earnest petitions unto the highest for succor comfort & releife we certainely are moved with great pitty & compassion, but as we touch not the corruption of the earth so we reject to deale with defiled things, but Sr I am willed to show forth of this next Ternarius entring & the qualities thereof, on the 2d day you are to Come here as in order to the Ternary: and R:O must sit downe before the ston at and I cannot say what sight you will have but keepe to your forme with your booke & pen & ink on y Mystery, but when action here is ended then you shall repaire to the other Mystery & there among the spirit Uriel with the other spirits mentioned in y profered call you As touching your oratory & great mistery thereof upon y day you shall know y it is 3 fould first of a Certaine peace of Attonement 2dly of Power & 3dly of dignity of all being dignified therewith & the sight & sence of what conduceth to seeing hearing & understanding of spirituall misteries & apparitions, its also an oratory containing

a more Inferior Mystery as first a conquest over & dispersing of your enimies & their malitious frustrations
2dly Producing thereby Redemption in the quallety & condition of your vocation & 3dly the fruits of your future peace — ffor this let me give you to understand
That it is a Maxim in Philosophy as you call it
That effects exceed not there Causes, so as your enimies neither had or have cause thus to disquiet you as they doe & have don, then Consequently [illegible] you the effects it will returne on their owne heads & prove their owne distruction — well Sr it is said before not long not the whole Earth nor the corrupt part thereof what cannot be don the one day may be in following dayes of action as they succeed of the Ternary be offered as it may be appointed & then I know the end thereof will be the end of your Sorrows & afflictions & the begining of your Comfort & Redemption
your action is at this time ended you may give thanks & cease

1685/7 feb: 17 : Ternary:

There appeared a body over ye stone like a sun & a golden eye in the center of it from the center of ye eye came a bright Solar Ray towards me
And before the stone stood Michael on ye North side & Uriel on the South side & both of them looked stedfastly on me & between them appeared Lovanael in a silver cloud and after this shew continued some time Lovanael turned to the stone & did [illegible] & afterwards turned to us & looked on us & smiled

And Lovanael said, well Sr I heard your discourse even now of your morning vission them too were very good friends of yours, them too are conversant in both the element of Aire & Earth, they will prove very kind to you you shall know them & their offices
it is time you moved to your other part of action
I will make further report of it on monday morning about your sight — — —

1686/7 feb- 21th monday

There appeared a star in the Center of the stone & it open=ed & gave a flash & there appeared a spectrum then in the fore part of the stone & it is Lovanael & it stood to the North Ready in the name of the highest who are you, And a spectrum in white appeared by it & Lovanael said where is what should have bin here & the other said Bless me I left the papers of precedent & the rest of the last Autumn here but yesterday at noone together with the holy Pentagon of Power [illegible] the [illegible]; but where are the Papers
Sure the envious Infernall Adversary hath made encroachment & plaid his theevish pranks but I will arraigne him & stifle his future attempts for trust me it must be that we were no sooner returned from home to orders but this hellhound entered & seased his prey & all this is to vex & try the very faith & hopes of our friends & render us if possible diffidence that we might thereby clamorously be scandalously tempted to anger, but with scorne I find hath so insinuated shall surely & imediatly receive their reward of a theefe & a robber & of god
And Lovanael looked towards us & said why thus it is not [illegible] and things prepared for considerable action

but those Malitious divels imediatly runs up & downe
till they find Prey & so devour the hopes of many honest
& carefull expectances & so rejoyceth at their damned
designes of scattering the seeds of separation amongst
the hopefull flocks of the faithfull but I know they
will quickly be fast enough
yea Sr there hath bin some private slanders cast upon the
but in secret & truly hardly taken much notice of but
because those you seeke of somewhat wondreth at the
deadness of profit that should accrue from thence
is such as produceth little effects I say not knowing
the reasons thereof may be animated to seeke some
further inquiry into the state & condition of your
worke; they come to see fashions as much as ought else

1686/7 feb: 24th the 1 after Fornary

There appeared a sun like body over the stone & an Emperiall
forme in it & a star over that sollid glass round —
And in the stone is Galuah & Aude
And Aude hath a booke in its hand like a table booke
the boards are blew & the writing looks like gold
And Galuah & Aude are very pleasant & smile one on
the other And Galuah put its finger to its mouth pulled
it from its mouth & between its fingers was a round ball
like a small bullet & it looked fiery & Galuah put it to
Audes mouth & Audes mouth did suck it in & Aude became
more beautifull & its face shined then Galuah laid
its hand on Audes ~~hand~~ forehead & so went away
And Aude looked on us & smiled & turned over the
booke in its hand & put it into its bosome & said
yea Sr these are Golden Legends without which
we receive not Power to act, move, or comminicate
Celestiall favours through divine grace by reason

All is contentrated in the will & minde of the Allpow
=erfull only, untill by divine pleasure given unto us
I dare not shew forth the gifts & benifits which this
contained the effects whereof are such as not only
be Admired but to be made a perpetuall monument
And remembrance of the greatest mercies, which
are not only gon forth & now given & by us received
but even ready to be comminicated & so converted out
of Power into act which my deare Ally now returned
to Attendance on superiours Charge & Comands
with my selfe shall I trust manifest to your comforts
& happy deliverances, your Infernall Adversaries
are now fast enough confined from future Molestations
And your Terrestiall enimies are under some fear
whether they may flatter you or yet revile you
that is a viall of Wrath & a Granade of vengeance
that shall be executed on your enimies, which will suddainly
be put in to Execution And then comes your deliveran
ce — — — — — — — —

You must act on tuesday morning & saterday
morning at home on Usiel for those are dayes prope
The paper left here is of my owne Abridgment
now Sr it hath bin heretofore declared & converted
into your Mother Tongue for the more plaine & easy
understanding thereof, this is one Abstract of the
originall which you may convert into your owne
language & then I will show you how little differenc
standeth between the first & the last Coppyes
for we must now make you perfect in all knowledg
And understanding as it shall please God to give unto us
to shew forth unto you
You may bring the same translated hither at yr
pleasure

I am also compelled & must returne but I charge &
Comand you not to enter this place not till three
howers after the sun be set

1686/7 feb: 28: Monday:

There appeared a star under the stone a royall
vaile ~~in~~ in the stone & the star begins to flash in fine
small flashes, And the star gave a great flash & in its
place is a spectrum in a silver Cloud and it looked
moroslly & sowerdly & had a fiery dart in its hand
and there came a black smoake like matter & rouled
it selfe round the ~~fair~~ white silver Clouds & the spectrum
did Angerly take its dart & struck at it & out of the
poynt of the dart came fire & that black smoake tooke
fire like tinder & it quite consumed & the cloud became
more diaphonous & Bright, it is Lexanael,
And Lexanael said. Although Indignation beareth me
not Company yet I must reprove you for that you
enter not the presence of Celestiall friendship in this place
but with a repining dispaire Lamenting your
forlorne hopes; Alas we know & see how you are
every way wrecked on the ruged surges of Clamorous
menaces & tossed almost into a swallowing gulfe that
would ~~will~~ suck you up & destroy you, if possible, the fury
of its violent Eddy could prevaile; but still fear not
the danger of this storme which thus overwhelmes your
hopes but take a courage & resolve Chearfully to
endure it, by reason it is but momentary & sone passeth
away, least by murmoring at the hard usage
of Infernall Enmity Eddyes, hath promised benefits
which attendeth your felicity the most high God hath
bin mercifull to you & will also be mercifull to you
if you stand these trials with Patience which is a

Triumphing vertue you will not only gaine a 80
glorious Conquest but find Assurance of future
mercies to morrow enter on your 2d call to Usiel as before

1686/7 March 3d: the 2d: after Ternary:

There Appeared a solar body under the ston with an
Imperiall Presence in it And there came a flash
out of that solar body & it spred all over the whole Mystery
there is [struck through] to eastward of the Center of the ston
a wonderfull Glorious spectrum in a Celestiall Ruby redness
whom we suppose to be Castor
in the Center of the ston is a beautifull glittering font
like thing with a Ruby flame ascending out of it
and at each side Northward & southward of it is a spectre
and to the westward of it is Saluah
And Saluah said be silent & move not
And the 3 spectrums about the font doe kneel downe
but the fiery spectrum doth not
And the fiery spectrum takes something from its brest &
throwes it into the font which presently converted all
the show in the ston of a Ruby redness very transparent
And now they are all rose up & with a great deale of
veneration, we could be move you not from your seat for
your Action begineth And the solar body broake into
a flash & became a star & sent downe a ray into the
Center of the ston & there was a little sparke at the end of it
and before in the ston is And & he said
Come Sr let us goe on to our businesse in hand (and then
looked earnestly on me & said) And now Sr for your instruc
-tion & satisfaction in Terrestiall actions & operations
on the 5th instant being saturday next you make the 3d
& last part of your entrance wherein I know you
may have great signes of appearance

on the next day being Sunday & first day of the weeke
you shall humbly & Earnestly Invocate and move
by Supplication & Petition to Michaell & Uriel, as you did
before with earnestnesse,
Then Sr on Tuesday morning at 7 a clock make progress
progresse being the first of action to Uriel & other
their ministring servants as by degrees & office are
accordingly placed & Invocated you may paradventure
= ure find them somewhat rough or slow in their
motion or appearance but be not dismaid for that
is by reason they are Powers of the more resideing
also the Earth & Sublunar & by Nature more grosse
& naturally somewhat obstinate in serving or
assisting mankind but they are by earnest Invocation
moved & Constrained to do their duty & fulfill the
requested Commandements of mankind
so that in short processe of time the earth shall through
the spirituall mediums as thereunto by nature & office
being properly referred & appointed shall serve your
necessities with the fulnesse of its treasuries &c —
And Sr when you shall behould & see the Corporall
appearance of those or any of those spirituall Creatures
present before you, view it or them well & see if
you can discerne or distinguish what degree in Orders
you may conjecture or Imagine them to be of
if you thinke it to be Kingly as by its Attendance &c
may be thought or observed, then you must give it ye
title of (Royall) if it be of Dukes or Peers then
(the most Noble) if it be of the Inferior sort of the
highest of them you may say (Honoured) but of the
lower sort (benevolent) or friendly)

at their first appearance say if it be Uriel (welcome
be ~~ye~~ you Royall spirit, you are to me sincerely welcome
I desire you to tell me your name, & show me your
seale or Character unto which you give obedience
if they be slow in answering
say are you the Royall spirit Uriel or any that
have mercy or any of them orders superiour
or inferior under the Royall spirit Uriel
or who are you otherwise that I may so note
of you ~~[illegible] And when you are satisfied therein~~
if you see their seale take a Coppy of it
which Caracter ~~[illegible]~~ that spirit bound to you to
performe its office durante vita &c
then calling it by its name & bid it welcome
And now by the same Power you were Invocated
& Moved to appeare in presence here at this time
I doe also by the same Power & in the true and
most especiall Name of your God & by the vertue
of this your seale or Charactor or bond of Creation
most firmely & sollidly binding you to the service of ye
God & also his servants the sons of men living on Earth
Earnestly request & Powerfully ~~[illegible]~~ Constrain you
to stay with me here in Peace, meeknesse & serenity,
untill you have fulfilled & Accomplished unto me
all & sundry my request I shall now demand of you
& ~~[illegible]~~ the which I now also doe in the truest name
of your God Powerfully command you to serve &
assist me in & not to depart unto your Orders or
mansion or place of Residence untill you have
fulfilled all my desires nor untill I give you licence
to make your Departure

being your office to make discovery of all hidden treasure I doe comand you to make discovery to me of all what is easy to come at & obtained

And since it was provided for the use of man to serve his necessities therewith I do comand you to make make discovery of all such hidden treasure as may easily be obtained and to bring it to me to this place

~~the first words Duke are called honored the rest are called benevolent~~

~~O you [illegible] spirit (N)~~

O you spirit (N) now since you have obeyed the name of your God the superiour powers & seales of your orders & your owne seale or Caracter & by your selfe here delivered unto me according to my desire & hath also obeyed my wayes & at my invocation moved & appeared here before me and accordingly served & assisted me by office given you, for the which I give hearty thanks unto god & your superiours & also unto you for this your kindly faith & kindness unto me which I desire may be for ever continued betwixt us & the peace of the highest confirme it unto us & remaine with us during my naturall life comanding you thereby to be alwaies ready to move at my call & to appeare unto me when & wheresoever necessity shall give occasion for your further friendship & assistance & so you may depart in peace unto your orders

If any evill power hath the keeping any hidden treasure

those powers will discover it & their names & their seales And you may comand it to bring the treasure & say to them, depart to your orders thou art of darkness & the place of darkness, this was provided for the use of man therefore depart to your orders & say Feouah, Feovah, Feovascah

It mattereth not whether you doe put on your girdle untill tuesday & so likewise for your pentagon of power let it hang at your brest or lay before you

on tuesday first your invocation to Ufiel 3 times, 5 minits betwixt or 6 or 7, then make a stop for 9 or 12 or 15 minits betwixt then ~~read~~ the invocation to Arnen, Poriel, Amandiel & Hissam, & doe the like by them (viz) ~~rea~~ repeat their invocation 3 times with like distance then stop againe as before

then muse call againe to Ufiel & stop 3 minits & then the invocation to the 4 dukes then stop 5 or 6 or 7 minits and then call on Ufiel againe & so do 3 times ~~and~~ more & when you have don calling stay ½ an houre after

now I will tell you Sr there is neither doubt nor question to be made of successe in the practise or use of this arcana I could say much as to the comendation incouridgment & benifit here of if I durst since I have said enough in reason its not befitting for mankind to know more thereof

for that will seeme so marvellous as to be incredible
& thereby subject to suffer abuse or Corruption, & then
are they wholly deprived of the benifit thereof
And you knowing enough herein need not more but
humbly to supplicate grace & mercy from the highest
wherewith I humbly beseech him also to bless you —

March 7th 1686 Monday

There appeared over the ston like a glorious face
in a fiery Cloud And in the ston is Sephanael, & it saies
smiling on me. yea Sir if we smile you may smile
for I assure you that your enimies now stand upon a
more uncertaine foundation then you doe or if you can
sensibly imagin of which you will shortly heare of
Know ye now it so happneth that the succeeding dies
Ternarius & solstitial entry of the vernall equinox
chanceth happneth of one & the same day which much
befitteth you by reason of the Conjunct offertories
know yee Sir that through divine grace Assisting
the effects of your future actions as they shall orderly
succeed a blessed & happy Catastrophe insueth both
before & after your Annuall Epoche
it is true It hath bin declared that noe such offertory
as hath bin enjoyned this present Ternarius will ever
be enjoyned more which I also avow & that only ye 4
Annuall Injunctions should be observed all which is of
verity but then know ye it is ment only of those
extreame Injunctions which could not untill now
have bin possibly avoyded of dubling or trebling ye
Duty is only now Ceased but your weekly dayes of
action as comonly accustomary is not here included

nor the dies Ternarius untill the day of Epoche
which happneth on the 7th day of the next month
and if divine grace & mercy maketh you so happy
as you can reasonably request from the most sharpest
of your Necessities, then shall you have noe Cause
to question offertories of any kind, but I know there
will be noe occasion or need to enjoyne you to ought
that can Afflict you, if you cannot offer the whole
offertory doe what you can untill you can do the
remainder — And Sephanael did veneration to the face
over the ston & then smiled upon us & said
verily Sir there is noe fear of falling where Celestiall
assistance supporteth & upholdeth which the highest in
his mercy hath graciously given to his servants that
humbly feare honour & obey him in faith & truth
& wherewith we also humbly beseech him for you Amen
on thursday at the usuall time.

March 10th Ternary:

There appeared a solar body over the ston and an
Imperiall forme in it
And at the East part of the ston or further part of it
is a fiery Spectrum in Imperiall forme wonderfull
beautifull & Regall & there is in the ston a sun like
thing & a Dilliciate flame ascending out of it to the sun
like body over the ston And there is a fiery
beautifull star of each side of that Imperiall Spectrum
in the ston on the north side of that flame is
Galuah & on ye South side is Ard
And before the ston is Susaniah & Samariel
And the whole show doth now & then bow to the East
as if they bowed to the great Imperiall Spectrum in ye ston

And Susaniah & Samariel turned this way & looked
on me & smiled; And they turned to the ston & seemed to
Confer with Galiah & And [illegible] & turned this way & smiled &
then turned againe to Galiah & And & then turned this way &
there came a flash on them & then were seen more plainly
And Susaniah said smilingly,

well what is it you make scruple of

I will tell you Sr that being of practise & operation
by the Royall spirits Uriel & ministring spirits of that
order is as positively true as truth it selfe in the
great Mysterie of Science and the only Choysest Arthanum for support & releife in the sharpest necessities
the spirits of this Order are by Nature friendly good and
Constant when brought to appearance & Comunity as
that may certainly be effected & will faithfully serve
in their offices what they are Enjoyned & Lawfully
requested to content & satisfaction, yet many times they
move slow & remissly, by reason of bearing by
nature a kind of humaine passion as being
sublunar & of the Aire, They truly know of all
hidden Treasures & make full discoveries there of
& how to obtaine the same & also to assist mankind
therein, but you must be very Earnest in spirit
when you make Invocation to them by reason it
must be effectuall & then will good effects succeed
therein, you may Sr if you please make use of
[illegible] dayes in the weeke on Saturday & Tuesday you may
have action [illegible] the morning about 7 a clock & in the
afternoones about one or two in the afternoone
and also on mundayes & Thursdays in the afternoone
by this meanes you may & will assuredly obtaine your
desires

Now knowing Sr by office they can make a true 84
Report or discovery of treasures hid & other treasures
of the Earth & not only to informe of the same but
also to assist in the Obtaining of it

we also have Charge in office with the strength & Power
of Invocation whereby they may be brought the sooner
to Comunity & your wants releeved
well be contented yet dispaire not of mercy for we
all hope with you for grace & mercy in the highest
whom with we humbly beseeke him to blesse & Comfort you
with all to his Glory & your Comfort of Redemption
Amen Hallelujah
be not too hasty Sr in putting by your working tooles
stay untill the 7th day peradventure you may have
need there of

March 14: 1686/7 monday
There appeared an Azure Spheare over ye Stone & a bright
sparke in the Center of it out of which issued out flashes
And there is a royall scale in the ston & there is a great light
behind it And there is a portrum before the ston;
& its face doth shine & it doth looke pleasantly & directs its
countenance towards me And saith
Is not this the Month March with you so called; yea it is:
why then you will shortly hear newes as hath bin already
shewed forth & said unto you, And to be hoped to your benifit
& Comfort (to me) well Sr goe on as you are instructed
doubt not of your success take Courage be not dismaid
nothing shall assaile you, I confess that sight is yet
wanting though signes did appeare in place & to you see
them not; yet signes will appear & then true appearance
sone Cometh well Sr be contented & thereby rayse up
your spirits to a sublimity of hopes for your enimies will fall
before you for this Hopes hath a triumphing Powre

well Sr I cannot stay with you I am called by superiour
Power we also pray ye Divine grace & mercy may not
desert nor leave you in Adversity which the highest
grant for his owne sake in the unity of the sacred
Trinity Amen Hallelujah God blesse you Sr on
thirsday morne at accustomary time

March 17th: 1686: The first after Tornary

There appeared 3 stars a pritty height above the 3 Temples
the middlemost of them more glorious then the rest &
more glittering & flashing out some times
And there is a Cristall vaile in the ston & a light behind
it & a spectrum before it in the ston A heavenly spirit
my name is Ath, I am acquainted Sr with your
Concernes & by the motion of superiour Emission am
sent to give you this visit It seemes Sr you have
received a Note from your superiour relating to your
Imployment I pray you was it not to place one whom
you call Edminston in the worke & it may be likewise
all to speake with you & have you call there as you so
will Sr use your discretion I will stand by you you
shall not want friendship well Sr if you goe not this
day send your appoynted time by some Messenger
with them will be all as one & so use your discretion
this I assure you those your Envious opposites will soon
tumble headlong downe & be at great difference one
with an other for it is even entred already which some
~~hereth~~ them appeare & for ye matter I have said,
proceed with Cheardfullness you may thinke you see
nothing but secretly though I cannot my selfe justify
any present Corporall Apparition, there and lived

signes foregoing the same, & you may not well as yet
see or perceive them neither, but then you must 85
herein still proceede & persevere by action & invocation
& you will thereby find motion & appearance
& keepe your sundayes action too by any meanes ~~if not~~
I will seeke for a meanes to assist you in your sight
I have little given me to say but Commanded in Charge
to attend & take Care of what is just & needfull wherein
rest assured so that you need but little advice further
your Reason shallbe strengthened & your discretion.
attended & so you may walke with satisfaction in your
spirit & content to your minde I shallbe with you
yet 14 if not more dayes & according to my Charge
by office promote your peace & fulfill what is promi-
sed in order to the same as Power shall be given unto me
a superiour, well, well, Sr I touch not the Corruptions of
the Earth but know ye you must make your best
Endeavours in your Imployment wherein beseech ye
highest mercifully to blesse you with happy & good
successes to his Glory & your Comfort Amen Hallelujah

March 21th 1686 Monday

There appeared a Cristall vaile in the ston & beyond it
a great Light & a flame ascending up in a Conick forme
to a poynt a foote above the ston & a star at the very
poynt of it that flashes much every now & then
And there is a spectrum before the ston in a Lunar Cloud
And there is seven vailes in the other two Temples
it is Loxanaell in a purple vesture mixt with silver
& it lookes seriously & pleasantly on me & said
God save our good friends which is the only best

best heworthy of all mankinde, and
well S[r] though your Enimies looke upon you with a malitious
& frowning Eye euen to a desperate hatred yet not doubt
they will fall before you as rotten Leaves in the winter
season for the servant of God Ale is by office & power
your Protector & in Charge ouer you
I am Compelled to order so much for your present Comfort
God blesse you

March 23: 1686/7 : the 2[d] after Cornary
there appeared Coming out of the Sun a Conick Ray
about a foote in hight & on the toppoynt of it is
a flaming Star from whence as we suppose comes
a great many flashes & they come bigger & bigger
And before the Sun in a Sylver Cloud is a Glorious
Spectrum Crowned with an Imperiall Crowne glory
like, & Imperiall Robes on, in Gold & Red with
glittering Gems And the star ouer the Sun breake
out into a great flash & so disappeared & in the stead of
it is the likenesse of a dove as white as burnished siluer
& its Eyes Red like a Ruby flaming like fire
& out out its Mouth Comes a Red Ruby streame
poynting downe to the spectrum before the Sun
And the Imperiall spectrum before the Sun doth smile
on us pleasently & it turned to the Sun did great
reverence towards it And it turned to us & looked
on us more pleasently if possible & said
The vestiture of appearance in Celestiall & Imperial
Glory signifieth the Lords throne of the great & Extend the
like benifit & happinesse unto thine of the Moradi
as before when it extendeth present it is not [illegible]

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Action of the day is more then usuall or as at other
times, but the ocation differeth the quallety & forme
thereof by Reason it so happeneth, being the time of Pascha
which began on tuesday at sun rising with us
what you may thinke of it is not Materiall, we touch
not but the Earth indeed ought to touch at us
if all the host of heaven Rejoyceth at the returne
of one sinner to grace what then be you there
of the Redemption of all mankind who should thereby
returne from sin to grace
if the great & mighty gifts & heavenly benifits there
=of were duly Considered I say how stupped sence
=les sensitings & Luxurious delights I touch not
as being wrapped up in wandry & blindnesse
we of the Celestiall host of God his servants
incessantly Glorify him & with whom the like
prayses & thanksgivings of the Moradi should be
conjoyned & united that the Glory of the highest
might not only be consubstentiated but also extended
to the benifit of all man kind by that great and
inestimable offertory & Attonement of the ever
blessed sacrifice of the Messiah Jesus Christ the
only & true son of y[e] highest & 2[d] person of the God
=head in the unity of sacred trinity
Action floweth not during this present Cornary
as in the honour of time in Celestiall observances
follow you like example in piety & sobriety but
rejoyce & be thankfull & make merry with your
selves & friends as in accustomary nabourly & good
friendly society remembring with all to consecrate how
& at your duty to your God as accustomarily

remember to keep your selves heedfull & some
your god & be comforted whoe will certainly
blesse you with considerable successe in your desired
proceedings & supplications thereupon for surely
That almighty Power that redeemed the worlde
thereby restored mankinde to an happy estate
of spirituall felicity can redeeme his servants
from the wicked bondage of all Terrestiall evils
& Malignant surprisalls

Marth 31th: 1687: Ternary present 6–10–03

There is a Solar body over the stone and an Imperiall
Crowne over it And a flaming sword before it
and there comes a short ray out of the top of the crowne
and at the poynt of it is a wonderfull bright star
And the stone is in great glory red as a Ruby
and there is a glorious spectrum before the stone crowned
with an Imperiall Crowne & on the top of the crowne
is a jewill like thing of a diamond collour that shines
and the spectrume looks pleasently on us and it turned
to the stone & did reverence wi[th] towards it, And now
it turned to us & smiled very pleasantly and said
Thanked be the highest that we have met together
this day for which his name be for ever glorified
this Month is now expired & determined with the last
Annuall Ternary our Annuall Æ[ra] the now
Imediatly succeeding the same & so here is your
victory which is now call by your Obedience of
Attonement & Absolution unto you whose reward in
effect is Peace obtained by the celestiall vertues of
Charity Patience & Perseverance which also hath

strongly Armed us with Powerfull weapons on your
behalfe for because a great Combat ensueth & is
nigh at hand but thanked be the highest through
whose divine grace we have taken up your quarrell
& will encounter the Ambitious & infernall fury
of your worst Enimies And certainely obtaine
a victorious & a Triumphant Conquest & thereby
redeeming & redressing your Terrestiall
Aggrevances & setting you in our Celestiall
Peace & Tranquillity, the Power of Redemtion in
the Action & determination of this day is great
& its effects will show forth happinesse unto you
you must consider read againe in your living
vestments which will become you in perticular
appoynted Actions on Tuesday morning next
at usuall time for our materiall conflict will
engage us on the day before, And then on
thirsday as y[e] 7th from hence is your Annuall
Epoche: I am your freind Za and am
now come to receive Power to obtaine this victory
of which I hope you shall shortly hear more
now then S[ir] here I have laid downe or rather
delivered up this crowne before you which is a
semblance of an offertory of Epoche els I leave it
in place as bearing the office of Power to prevent
any Malignant encroachments & have a greater
Power upon one in the defence of ought that
can or may Attempt to Annoy you
And then stretched out its hand & tooke the flaming
sword y[t] was before the semlike body out it's hand

understand me Sr well here
I am comanded to give you notice of the offertory
of your Epoche which should be Answerable to the
office of action of the day & ensuing effects of your
deliverance
Lay before ~~me~~ me as in the Place where I stand
(viz) before this shew ston one Angell Crowned &
there on place a diadem or diamond ston consisting
as it should Rightfully be of 5, 7, or 9 graines by
dimention & on each side of this first or midle
part an Angell uncrowned And so shall you
fulfill the injunction of your comanded obedience

1687 Aprill: 5:th Tuesday
There appeared on or the ston a body like the sun
with an Imperiall forme in it And an Imperiall
Crowne over it And a top of it where there should
stand a Cross is like a Diamond very beautifull
And shining :: And before the ston is a delicate beautifull
creature with a crowne on its head & it smiled
I am Sr ex filijs filiorum I am nere Allied to Ath
I am also a servant of Celestiall Grace & Amicus Mortali
& Celosiriana Lucis,
I am sent Sr hither by Superiour order who are in
place & office above this place & Charge in Office to be
delivered here by reason of Ordaining Power in Charge
(then looked it hard on me) to dignifie with sight &
Power to Comand thing or those More Inferiour Elemen-
tall sublunar Powers, who are & may be given for
service in the supply of your Necessities a Relation
whereof is not given me to shew forth

well Sr what hinder you from your late disposed ~~Inquiries~~
Inquiries I know not how divine grace may
bless you with assistance in your present greatest
Charge Injoyned, Now Sr I will tell you the Mistery
hereof is not of mans Apprehention because it is a
meane of Enjoying Celestiall dignity with another
=all soule exalting the spirit to the same likeness
& quallity of spirituall light carrying with it
an Inherent Unity then which nothing is more
blessed in Grace & perfection touching then any
thing of [illegible] of your now late disposed
Coronall offertory as it cannot be to great nor
too high nor too splended nor too glorious
so yet neither can we confine you to Impossibil
ities for ought I know assistance may come to
your supply with a few howers, if not then your
day of Epoche & also of action now ensuing may
declare further unto you, I cannot serve you,
what may be Erronious or otherwise compliant
herein that is left unto the Power & Prudence of
that days action I only give you to understand
what is plaine & Easy to your sence I say tis not
of me to confine you or determin further
by reason of the Improbabilities that may possibly
eclipse the greatness of that action but I have don
for fear I shall digress & exceed my Charge
I must god for I am under comand & so must
also report my Charge but I shall leave the
Power given me to comand in Place during
superiour determination

1687 Aprill 7th Exorted

There appeared over the ston a Solar body with an Imperiall Crowne on it glittering & out of the top of the Crowne comes a Ray upwards; and in this Solar body is 7 Imperiall Portrums in a Rednesse wonderfull shining; in the Midle of the ston is a font like thing & the brim of it is set with precious stone with every one of them cast a Ray out ward & there is Portrums standing ~~behind~~ about it two Rowes one behind the other and there is two Portrums like shaddows before the ston or ye Mystery

the 7 in the Solar body are the 7 Superiour Intelligences they seeme to be pleasant and about this font like thing is the 7 Intelligences & the 7 subintelligences & without the subintelligences is 3 or 4 at each Angle And they are all very pleasant in Countenance & all Crowned in the sollid glasse kept next me is Saluah Ath & Aur very pleasant & very glorious & in the North sollid ~~kept~~ is Nalvage Murifri & Maxsama & they are pleasant & Glorious And the two Portrums before the ston doe smile & the Crowne layes betwene them on a ~~[illegible]~~ purple Cushion and they are Themeli & Illemese And in the hollow ~~[illegible]~~ are in the top of them a Luna light but in the Midle of them is like Clay or Earth & some ugly things like vipers doe come out of it & suddainly goe in againe; ——

And Themeli saide The Magnificent Appearance in the Action of this day as your present Annuall Epoke showeth the Paternall Mercies of the highest towards you, as your God promising through divine grace thereby Peace & happinesse shortly to the Comfort

of your soules & Redemption of your Corporall Cares in your temporall Concernements

what is it Sr nay Beholden as I may call you that seemeth uneasy or difficult to your Apprehension or understanding in the oblation of this day I know not but I find nothing of difficulties that have bin shewed forth unto you; so that here seemeth not else but impertinent Mistake in your Judgement

the dedication of the ston or diamond ston of 5 graines may be dispensed with all this 21 dayes if it cannot be had sooner & then make this present also that it may be compleat it shall not hinder the promised mercies, Sr that sight & Power cometh in Course to you you will have releife by them Aireall Powers you must cease Give thanks on monday Morning

1687 Aprill 11th :monday: ~~[illegible]~~

There appeared; a star over the ston & there is an eye in the Center of it as red as a Rubey casting a Ray from it towards me and in the ston it seemes to be all like a flame; And the Ray of that Eye in the star continues to cast its Ray still towards me And also there seemes to a bright transcendent face in the stone and ~~[illegible]~~ it casts forth a light from it like the sun & it is very pleasant

And there appears a fine small Portrum in the ston with a Ring of Gold on its ~~[illegible]~~ head with studs on it & it smiles & it looked on the eye about the ston & turned to me & looked full on me & smiled & it said;

your desires Sr will be fulfilled observe the prescript orders & Rules given dispute not further of the effects the rest followeth in Course of Promised; I trust you will be setled er long in Peace & freedome

I feele not more descend nor given me to shew forth give thanks to god & beseech him for mercy

that you may possess the benifite of the grace & peace from
above which gives all Temporall felicity and
hereafter with the most high God bless you Amen

:1687: Aprill 14th the 2 after Ternary

There appeared a sparkling star over the ston & in the
Center of it is like a birds eye & it casts its Aspect directly to-
=wards me And there is a Royall vaile in the ston & a
small spertum I seeme either in it or before it
it hath a crowne on its head & it looks very pleasant And
& smiles on mee And it said My Mother saith your
desires shalbe suddainly or very shortly fulfilled as before
hath been said & your promised hopes Accomplished bless
the highest for his grace & Mercy for he is gracious & merci-
=full And will give blessing to his servants that humbly
beseech him: nihill plus desiderat hodie
I am called away but my love resteth behind with
you

1687 Aprill 18th Monday

There Appeared over the ston a Glorious star
that sent forth a streame downe into the ston, that
gave a light into the ston, and there is a great brightness
in the Center of that star & it is like a blasing star
And there is a Transcendent Royall vaile in the ston
so glorious like flames
There is a Curious spertum Crowned in the forepart of
the ston and there is also a spertum in the solid glass
[illegible] and they have a ring of gold on their heads &
and they are very pleasant and smile
in the ston is Lenamael and in the forepart next one
is Fusaniah And in the other is Samariel and they
converse together very friendly.

and Fusaniah & Samariel both looks on me & smile 90
And Fusaniah looks on me & then on its hand & then confers
with Semariel those dates and the seales of Diurnall
Powers & degrees were to compliance then the other
4 were, they are so Naturally,
use those 4 dates in the Roome of the other 4
be carefull of Good deportment at the time of next Ternary
afternoon Questions, nor make noe Enquiries
therefore make noe further question
what you doe not is noe Error
make a Ternarian oratory
You may act at home any day non excepted but
Sundayes & that is bee continued by order of vertues
God blesse you

1687 Aprill 21 Ternary present 06—10—03

There Appeared flashes that came towards me
And like a body of fire over my head, as if it was
just upon it, There is over the ston a Glorious solar
body shining out rayes all round upon it And some thing
in it And the ston is all full of Glory
And there is something before the ston in a silver vaile
And there is Appearances in all the corners but
all vailed in with fiery vailes or vailes of Glory
And the spertum in the silver vaile seemes very pleasa-
=nt & it casts its Aspect to me it is Semiel & it hath a
bright star on the brest of it, and it saids, move not
without permission the presence of Power in
Appearance is great in grace & mercy & the place
thereby holy confirming your hopes of Admission
And Entrance into promised Enjoyments, And the
light of true Celestial felicity

And desires Deliverance from Terrestiall threaldom

in the fore part of the ston is Uriel Galvah & Schemeli=
=el Galvah hath a golden rod in its hand & there is a small
sparke or star at the end of it & out of it doth shoot now & then a small sperke to R:O: And Uriel hath in its hand like a viol of fire & there comes out of the mouth of it a ray or beame upwards And Schemeliel hath in its hand A scepter like thing with a thing like a small bird on it & out of it issues like the Attomes in the sune beames in the sun like body over the ston is the Governour of Hylick and Metheratton
And in the midle of the ston is a font like thing covered with a crowne & Michael on the one side of it & Gabriel on the other the rest of Intelligences on the East side of it, And Charge is given to all to performe the promises & to show forth the same in following actions in course, And Samniel hath converse with the spectrums in the sollid Glass receipts
And in the sollid glass receipts are the other 6 subintelligences 3 in each receipt & behind them is six or 7 & behind them is a great many in each receipt neer the ston —
And Samniel said to me goe forward with your actions as ordered And call on the Order of Vertues on Sunday, this action ceaseth not of untill the 7th day
not more can be given untill the 7th day

1687 Aprill 25th monday
There appeared a spectrum like a young child standing before me with a crowne on its head & a bright flame issuing out of the top of it
And before the ston is a delicate beautifull spectru crowned it is Levanael & it looked full towards me & it had a star in its forehead & it cast a ray towards me & it smiles

and is exceeding pleasant, fiat voluntas Dei, fear not neither dispare si Deus nobiscum, quis contra nos, there are good friends in Charge & care of you, but my message doth not permit to sayer thereon
Rayse up your spirits even to the 4th heaven where the light of grace dwelleth & you will quickly find the light of your hopes comfort you with a happy prospect of your deliverance & peace & rest wherein very like you may receive further knowledg then is given to me at this time to show forth but I must returne to the service of the highest whom we all humbly beseech for you and whom with to endow & bless you

1687: Aprill: 28th: the first after Fornary:
There appeared a silver Cloud before the ston in the midle of the ston is the font like thing & a flame burning in it & that ascends about 2 foot above the ston & a bright star at the end of it & About this font like thing are 4 on their knees in each quarter one & they are at prayer and in the Center of the star over the ston is a small eye out of which comes a bright ray toward R:O: And the four Archangels that was on their knees about the font like thing are rose up and seeme to looke upe & give thankes, And Galvah is in the silver Cloud before the ston and is in discourse with Susaniak & Samariel in the two sollid Glass receipts & they two doe great veneration to Galvah & the ston & Galvah went away in a flash, And Susaniak & Samariel doe seem to goe to the Northwest point & flashes come from them to them, and two spectrums come to each sollid glass receipt in humaine forme & Susaniak & Samariel doth talke to them 4 spectrums & they seeme to be humble & sometimes to trimble

and then 4 went away in flashes & [illegible]
Vermariel doth looke on ye Spectrum before the Ston
& doth say some what to it, it is Seminiel,
And Seminiel Looked on us Eried curtesly & smiled
and then looked full on me And said, God save you
what is it I pray that   troubleth you if ought
disturbeth your understanding we shall Arbitrate ye
mistakes; stay awhile I come againe And it came
againe & looked pleasantly; And said
Well Sr I will settle your thoughts in peace
this day is a Charge gon forth, which you will hear
more of on Monday next but in the meane time
proceed in your action at home   observe then Sr
you shall have one day of action in the weeke at
this Mystery & I appoynt it thus; on Monday
next shall begin your first day, And the first day
of your weekly actions & so consecutively, (viz)
on Monday the next weeke & tuesday ye weeke
following & wednesday ye weeke following & so
on in course successively — And for your offertori
they must be thus one crowned angel and ye quantity
of 1/3 part thereof more as a band or continuety of
our correspondent friendships is the weekly offertory
of the day of action & for dies Ternarius there
will be non after this triple ternaries ending
June 23d but untill this triple ternary be ended
the offertories thereof is mitigated (viz) only tribled
as thus 3 crowned angel with one third part of the
quantity thereof   And there is all the trouble
you will under have in this poynt

But one thing I must needs offer to you
if you are able to offer up ye ~~diamon~~ diamond ston of 5 graines
or more with ye Angel crowned of gold & two angells
of silver in ye time or between this & the 23 of June
next ensuing it will doe well being a conformation
~~of sight~~ or consubstantiation of sight & power
well Sr I have said what sufficeth so I bid you
fare well in ye highest

May 2d: 1684: the 2d after Ternary

There appeared in the midle of the ston a great flame
and that ascends up in a conick forme above the ston
to a poynt on which is a very bright star
and in the two sollid glass vessels is a Lunar brightness
There is a Spectrum before the ston in a silver Cloud
it is Lovaniel & Lovaniel looks pleasantly on me
And said (looking more seriously & gravely) ha good friend
I have heard you lamenting your unfortunate state of
present being in your Imployment, the guilt of your
Collapse & declining hopes of future certainty & success
therein seemeth to strike you in fear & terror of minde
more then the danger that attends you
you may nay you must appear to them partyes
or else it will be worse
through mercy in the highest you may shortly find
deliverance to your great & unexpected comfort
Mr Millet) some stuck thoughts hath bin contrived amongst
some persons who are every way wholly unconcerned in
those affaires but by imaginary flashings & [illegible]ings
of persons unconcerned as they thereby order together
rumors whereof spreading abroad may also incite
others to think so differently thereof untill it soundeth
in the Eares [illegible] wherof those that are concerned
though there be not reality therein nor foundation

therefore, I confess what you say that even as sinking persons will lay hold of a straw to buoy them up though in vaine so Necessity will take hold of what benifit opportunely may offer, but this report is yet nothing though there may be Contrivance of some to create a Conception of setting such a designe on foote but still it is Nothing for it cannot be dayly Consulted nor determined so I still it proceeds to nothing

I say question not your sight for It will be given you & your Instructions are sufficient to make use of upon any Appearance presents it selfe

well my good friend you may withdraw into your Conformity ever from the most high God Protect, & Bless you.

May 10th, 1687: Tomary [illegible]

There appeared a sun like body over ye ston and in it a thing like an Eagle & cast a Ray towards me like a streame of light,

And Fusaniah in the sollid Glass = kept on ye Northside and Tomariel on the other & some all postures more with them And Fusaniah & Tomariel doe looke to ye East wards & then to the ston & then on us & smile —

And in the ston in the front like thing is a flame & Michael is on the North side of it & Uriel is on ye South side of and Madimiel & And are of the west side of it & on ye East side of it is a Spectrum in Imperiall forme in a fiery Appearance

And Michall & Uriel looke directly on me & they have each of them a star on their brest out of which comes a Ray pointing to me from there both : .

And Madimiel & And doe looke the Eastward & then one on another & then on us & smile

And Madamiel said, God save our Good friends & brethren verily Sirs by this time you may thinke me more a stranger by reason of my late not presence in appearance upon action here Not Sir our absence is mostly or many times the same as presents because we are at all times & every where present by service & comand from our great Master I have often seene you & served you at Comand & by Charge in office Imitted unto me though you see me not nor know me not for the Most high & Great Jehovah even ye Almighty Madrilodary when he made the Earth & the Glory there of And looked downe from heaven upon that his most admirable & vast Framed out worke & viewing the greatnesse & Glory variety of all things as the Idea & Image of himselfe & then framing the more Nobler Creature of all Man as the Image thereof, I say beholding this wonderful & even Incomprehensible worke as to the apprehen-sion of man in all succeeding Ages untill this day. the great & most high God I say; did declare all this to be good & made man the sole Imperator & governour under himselfe of all ye he had so created & made, & withall made perticular promises unto man not only to Enjoy but to comand the great benifits & comforts there of; if he would become humble & obedient & observe his comandement which if he so kept & observed should be inherent to all posterity even to all Eternity but foolish man falling from his duty into a relapse of disobedience & Incurring

divine Justice as a punishment due to his disobedience
was degraded of his Angellicall & Immortall beatit
=ude & cast forth into dishonour & so became in sight
& subject to death & corporall dissolution intailing
thereby the like on all his posterity
But yet my Brethren let us also reflect here
withall, the goodness of the highest that although
he severely punished that great offence & sin of man
yet he compassionately beheld his weakness & lost
his grace & mercy paternally to continue with him
that he should yet stand in a state of Glory & Retain
an Imperiall power of all God his good creatures
both Celestiall & Elementall & to make the Infernals
& powers of darkness as his vassalls & to command ~~at~~
them as vile slaves although by Nature evill, yet
in their places & offices to be not only serviceable
but also humbly & submissively bound to obey his
commandement when called or moved thereunto
from whence my brethren you deeply infer &
conclude with me what the Members of Grace shall
possess especially where Celestiall promise dwelleth
& the light thereof is as I may say always or
continuall present — the rest is given to Understand —
And she said This truth now said & shewed forth
must warrantably be confessed of all & undeniably
assented unto (& looked on me) if so then sir I tell
you the great works of the hermetick sophiarts
will be truly given declared & shewed forth unto you
& that you shall by your industrious performance

in what is delivered you partake of those great
earthly benefits, which shall not only be revealed
but delivered unto you as a continuall supply to
serve your necessities that you may live in a
magnificent comfort & enjoyment of promised
felicity; but stay was not the 23d day of the next
month with you poynted at & mentioned well then
be contented for I have not given me to say there
of now, and they looked to the East & then spake to
the two ~~glass~~ sollid glass receipts you may give
thanks & cease but at your utmost perrils let not
a foot enter into this Island till the sun is set

May 18th:1687: the first after Ternary — wednesday —

There appeared in the stone Uriel & before it Cothabiel
& over the stone like a wheele of fire & in the center of it is an
Eye I looked directly on me
And Uriel did confer much with Cothabiel & Uriel did sometimes
& also Cothabiel looke on the two sollid glass receipts
and now & then Uriel did cast a smile on me
And Cothabiel turned this way & smiled & said smiling much
I heard you Sirs but even now reviewing the action of the last
day of your convention how the with I have conferred in yet
for the whole thereof I say that the Power & Providence of the
highest is past the reach of humaine apprehension & imagination
what though you are incompassed with terrestiall desperation
& battered furiously with the most malicious inventions that
can be uttered or pursued by infernall inventions
dangerous enough his true in portent & effect but what then
thinke you not that yet remaines not an ~~awfull~~ overrulin
Power yea Sirs most assuredly & that to your comforts too as
that I could manifest in many sounds examples & in all
ages of time I doe not find that you are greater sinners then

many that haue bin wonderfully deliuered & preserued
from more greater & apparent relapses then you now suffer
& are at present wracked in
to me I confess Sr what you but euen now offered as to be
advised touching those present difficulties now laying incumbent
upon you are very considerable & indeed as necessary for you
to be advised in, but it is not of myne office at this time
Receiue answer at 9 of the clocke on Monday morning &
then you will be resolued by Lewmael
- A saying that I shall haue sight & dignity &c — —
Behould the sacred servant of the highest Ariel, cometh to
your comfort & assistance unto whom it is & will be giuen
mercifull to the confirmation of your hopes in him unto
whom all honour glory & thankes giuen be ascribed for euer
& euer Amen —

May: 23th: 1687: Monday:

There appeared Lewmael in the ston very pleasant &
friendly yet seriously, & it looked on me and said smiling
this said Sr you want counsell in order whereunto I am
present here at this time, And doe find that you would gladly
understand what will be the fate & event of the state & condition
of the place & employment of your present being, & of the
good or ill success thereof, as it now standeth in the midst
of a storme of uncertainty wracked euen to the utmost despi=
=ration, and how you shall steere a course therein for a
generall preservation, both of it, & of all whatsoeuer is
therein concerned, you say you know not neither
know you how to advise your selfe herein, which I know
to be the reason of the address of this day what say you Sr
is this the somm of your desire

well then I perceiue I haue summoned up the principles in ye
sence of your present address, and there came a flash & it turned
to the eastward & then turned to us againe & looked more pleasant
then before if possible & said
Now then upon a view of this whole matter as I haue taken
& thereby observe, I finde severall persons concerned there
in whose proper claime thereof or who will lay right or
claime thereunto, is at this time wholly unknowne & not to
be understood but many layeth out baits angling to here
the profits & benifits that layeth ready to be made thereof
& those who are or may be properly said to lay claime
thereunto are subject to giue ear & listen to severall
contrary & malitious informations, undervalluing
deriding & setting the same at nought thereby making
so much of strange disorder & confusion so eclipsing the
truth that the splendor of its glory will not very easily
shine forth in the luster of right understanding
there most horred & turbulent lyes like whirlewind
stormes will be infernally dispersed, that the innocency
of the naked truth will be cloathed with a scandalous and
unseemely garment gladly seeking to shroud it selfe
behind a rock till a more sereen calme appeareth
& the storme ceaseth & the sun of righteousness giue a
benevolent ray & wholly disperse it these false and
malitious impertinces & then will all appear in a joyfull
safety & blessed hopes of happy determinations
I must needs tell you Sr that your interest hath the most
& just right & will surely hould the same from the
dutchesses claime by reason it is to be understood yt the
obligations must first be paid And herein they may be
both strangely perswaded into great mistakes by strong
flatteries & other manyfould delusions by severall
envious & ravenous villaines who like hellhounds
will seeke to hunt the very truth it selfe to slaughter &
distruction if possible yt nothing should hinder them

like ravenous wolves to tare & rend all in peices
these are the intentions of such as sish for disturbtion
But through divine grace with is fortitude enough
to defend the innocent these roring Lions shall miss there
aime & loose their prey notwithstanding the rigorous fury
of their upholders & watchfull fark-rals

I now will shew forth & declare unto you that if ye dutches
should claime the same as doubtless some sycophants thereof
will appear animated on by nothing but meere envy &
ignorance as knowing nothing of differences then will
Mrs Elizabeth Browne be partly enforced to seeke defence
for her owne interest & preservation of right, then cometh
what I have said to pass And verily Sr I am in great
hopes that you masst or them, ~~beate~~ of purchasing ye same your
selfe & so beat them all out

Now Sr take notice & be carefull of what I shall advise
thee I find it willbe to little purpose for you to make
adress unto your patronesse But I tell the what there are
some persons who should be related to the law who either
hath or may have her ear And also may discorse her
& whosoever maybe intrusted by her unto whom you may
adresse your selfe by first contracting in a bruiate
both the good & evill effects of all these concernes & the good
or evill consequenses ye may ensue, & the meanes of
preserving her interest or the disturbtion thereof & for
her to take some care therein & then will she be willing
to consult with you being so animated to seeke ye safety
of her interest for this I certainly assure ye if these two
gentlewomen should fall at variance & thereby walke
into trubles by your laws or other dissentions they willbe
both surely cheated & the reputation of there worse even
almost lost Although ye enimies thereof gets nothing by it
verily Sr this matter requireth a little dexterity in your adresse

Verilie pag nos debt

Sr I tell you a greater nor more true Arthanii experiment
or operation in ye part of true science is hardly to be found
& therefore persevere in it & through grace in the highest
you will find good effects thereof with you may persue at
your discression since you are under noe limitt of time

May 26: 1687: thirsday: 2: after .

There appeared a delicate lovely creature in ye stone
in a purple vestment mixt with gold & golden haire
And looking very ~~very~~ pleasently
My friends for so I call you although as yet you know me
not by reason I am allyed unto good friends of yours
that have ben so & are so & willbe so to the glory of the highest
& I trust unto your comforts & benifits
I am also de filys filiorio by name Phaviel & stand in
place of absence ready to serve by office & present charge
given the servants of the highest in their adresses & to you
in perticular as present here in place attending celestiall
grace for a support unto your hopes under doubtfull &
dispairing difficulties, It not only sufficeth that I have
heard partly of your discorse give me then more fully
to consult then reasonable answere for you
I will tell you Sr good to consider first & then to Mrs Browne

Verily Sr I will tell you although it is not for me to justify
an evill person nor ye ill action of any person yet not
withstanding these things must be adjudged at reasonable
conveniency doe not discharg him but give him 10 or weeks
& speake him faire
The Lander will not stirr
Ay marry Sr if you take of wickednesse there is enough of ye &
wretchednesse too make a fair parting with him

Conserning them Yea Sr I have seen it in very good and very ill Chance it is considering the ill flesh he hath to be wounded it must be well searched & opened — — — —
god on with your Callis frigend of dear netting.

May 30: 1687: monday

instead of Conquer, make us our works faill & by ye mean utterly destroy the future prosperity & good successe thereof

instead of I am informed say it is Credibly reported by good Information

June 3d: 1687: Fornary friday prof—

There is a sun like body over ye sun & some thing in it And in the sun is Glory
And in the solid Glass receptacle on ye North side is Michael and on the South side is Uriel And Michael is in Regall forme Crowned And a golding Key in its hand
And Uriel is in a High Priests habbit with a golden rod in its hand & out of the top of it a flame issueth out like a Candle of Torch
And we suppose the Governour of Hylick is in the sun like body over the sun. And Methratton is before in ye sun with the Caduce in its hand
And Methratton looks on Michael & then on Uriel & points with its Caduse to me & looks on me with pleasant Countenance & so doth Michael & Uriel, and in the sun beyound Methatton is in Great Glory, Dagall & before Dagael is Anall & Galuah & before the sun is Nogall as we suppose —
& in the two hollow receptacle is Jusaniah in one & Samariel in the other and Numberless of Fortunes with them of divers formes And ye Fortune before the sun said Ego sum Nogall

and Nogall hath a witch wand like thing in its hand & with a bright sparkle at the end of it & it looks pleasantly on me & so doth all the whole show And Nogall said The Glory of Appearance in action surpasses terrestiall Conformments as it is a particular Gift of Grace unto you therefore no reports mention untill Monday 7 or 8 in the Morning untill then you may Cease —

June 6: 1687: Monday

There appeared lights in all the receptacles [illegible] in
And a Fortune before the sun & it smiled & we suppose it to be Gonael & it went away and after a little time Phariel came in its place & it looked on us & smiled on us & it hath fine Golden haire Braided, and it turned to me & looked very pleasantly on me And it said
The appearance in action on ye last day of ye Congregation here signally showed forth the mercies of your God in his Paternall grace & favor towards you,
There appeared the Governour of Hylick & its disposer to give order for ye disposing of the Great Medicine of the medicinall thing, and there was Michael & Uriel to give power And Light to R O, and Jusaniah had with it the Knomi And Samariel the Sylphs, who will be subjected to Obedience
Now then let us to our purpose in hand, to me, you are highly commended for addressing your selfe to Carmbell with what you had occasion for its assistance And showing forth the state & Condition of your Consignments, verily it was well don of you & now you may use your owne discretion in your other Intentions having only to morrow god not on any materiall Ettlequiss, not to speake with any body to morrow but any day else

I tell you Sr the Duchess will seeme to be animated on by some very Ignorant fooles as hath bin already showed forth which will nerely breake forth into folly tending to make …

fraction or difference in the Claime but it will turne to
nothing, for the dutches will take advise of the Learned
And when she will be given to understand the difficulties
Attending her Claime or Property there she will then desist
And acquiesce but yet some disturbance will hardly rest
there for some other folish Attempts will seeme strangly
to Arise from unknowne principles striving to make more
miss understanding And through many Mistakes Animosities
will Arise & in the midst of the storme all Malitious
Batteries & Attempts will dissolve & wast & become nothing
& so the world stand in a perpetuate unity & peace & succeeding
Prosperity.   you need not be further Concerned at this
time you may have further information on saturday next
saturday morning

June 11th 1687 the first [illegible]

There appeared beyound in the Ston a Great Imperiall
Fortune & two more with it, Zophiel Boel Zabathiel
and in the midle of the ston there ascended a flame in the
forme of a spire & it ascended out of the ston a pretty way
above it & as we sing Michaell stands on the North side
side of it & Uriel on ye South side of it
And in the solid glass except in the North side of ye ston is One
And in the other is Jaliah & they seeme to sit & Contemplate
out very pleasant & smiling
And before the ston is Chariel
And Michael tooke of the flame yt ascended & threw it into
me & so did Uriel & then they looked on me & smiled
And Chariel said, Come, Come, Sr let not hope fail you
nor your faith sinke into delays, all is well & will be better
unto you for behould the finger of Celestiall Grace guideth
Power to dignify, defend, & Redeeme you, from fear & danger
And ye Divine Light of Celoshirah giveing safe guide

And happy Conduct unto Enjoyment of true felicity, 98
besides these many Celestiall servants of Grace ready to
minister all promised gifts even ready to be Administred
& shewen forth unto you, which needs Approacheth & is
even at hand; Monday next in order is of Right
a day of action as appoynted in the Ensuing weeke
your Ternary falleth on ye 29th Instant but you must
Commend the 23th also but of ye Matter you will be
Informed the 21th day as it falleth out to be an
Appoynted day of action meet next monday
& the weeke followin on Tuesday & then ye the weeke
following on wednesday
so all will Correspond very well togethe
sure I am that Grace & mercy is here shewed forth unto
you and will shortly be delivered to you
well Sr be not dismaied, for I trust you may very shortly
see the deliverance of the highest lead you from
thraldom into a most happy & Glorious freedom
in your Temporall Estate Condition & enjoyments
which we all humbly beseeke of the highest for his
owne blessed Names sake for you to the Comfortable
Enjoyment of your hopes & so rest you satisfied untill
we meet againe   on Monday next

1687 June 13th Monday

There appeared Chariel before ye ston & in the ston is
Michael & Uriel & they are a speaking to severall spirits
in the ston & over the ston is a fine like body looking of a
Ruby Redness; And Chariel doth looke very pleasantly on us
and hath some thing in each hand that it lookes on like little
stons & it strikes them together & they strike fire —

And it looked on me & said It would be attempted great
vanity or at least a great oversight for us to declare of the extent
of the Infernall Machinations & other malitious Inventions
& most wicked Conspiracies dayly Invented fomented & acted
upon ye Earth Amongst the Children of mankind but only
to Comfort you thus for with a satisfaction unto your disturbed
spirits Considering you then with us, which we may also Conclude
without sensible Error as ye sacred word of the highest hath it
and hath declared it, that such great & Cross Injuries may
be permissively premeditated & acted by wicked persons —
but then what followeth wo be to them from whom they Come
And are perpetrated Certainly it were better such had
never bin borne then live to suffer the Reward of their —
wickednesse for it is to be observed that if all things must Returne
ye Returne from whence they came then pray judg you the
Rationall Construction thereof & of those direfull effects which
Returneth upon the heads of those from whence such materiall
Injuries most perfidiously shall proceed which undoubtedly you
may live to find [illegible] verified, O then on the Contrary
how great is the Reward of truth in its hoped faith & Obedience
be not therefore troubled nor so much disquieted in spirit or
mind, at feared or threatned dangers or Malitious Contro=
=versies for they will Returne from whence they Came with
shame Enough to the Conspirators & promoters thereof, And
so dissolve, Then will victory triumphantly stand in a
Glorious & firme stabillity before the servants of the highest
& continue in their defence against all worldly assassinations
stirred up by any Infernall motive whatsoever
To be breif with you Srs that I must also be; many servants
of Celestiall Grace are by office appoynted for your Comfort
& great things will be shewed forth unto you that will be means
of your happy deliverance & such happinesse as will be
shewed forth the 8th day

to me know you Sr or have you not heard of ye which is called
Lapis Lyrites the which hath wonderfull & occult vertues 99
& great secrets which will in good time be declared unto you
for power is gon forth & permission given to declare &
shew forth unto you the mercies of the highest unto your peace
And Comfort but I must also Returne & Condition which
therefore you may give thanks unto the highest & wee also
on Tuesday the next weeke — — — — — —

1687 June 21 the 2d after Ternary

There appeared over the ston a body like the sun and in it
is like an Eagle & on that Eagle is a Glorious Imperiall person
And before the ston is two fine spectums ye seem to be at play one
with the other And there came a third spectum before the ston
& now they leave of playing And now they be serious together &
very pleasant the first 2 spectums before the ston is Esemeli
& Elemese & Ath was the 3 spectum that came to them And
in the ston, is Galuah, Mapsama, & Murifri & behind them
is a flame ascending up & of the one side of it is Ane & on ye
other side is Nalvage And beyond it is An Imperiall
Presence in a Red flaminesse & one spectum of each side of it
which we suppose to be Samael & Madimiell
And in the folded glass [illegible] on ye North side of the ston is hog in white
And Susamah behind them & 4 attending on Susamah &
many attending on them 4 &c — in the fold glass [illegible] on ye
South side is the Like them with Samariel — —
And Ath looked on me & smiled And said
The Righteous shall be justified & be victoriously defended not=
=withstanding the desperate & destructive poyson of Infernall
mallice, And shall Triumphantly Rejoyce in happy deliverance
Blessed are ye then in your faith Obedience Patience & Perse=
=verance the superiour vertues supporting the hopes & hopefull
Enjoyments of the Morodi & Elect through divine grace into
mercy, This day Srs is appoyntment of action the which
manifesteth it selfe in Glorious Appearance, the effects
whereof will be accordingly Answerable

Then I will tell you Sr this day in the Action thereof is of
service to you, which I am willed to show forth for it is of
great concernment, understand me then I on thursday ye
23d instant you shall meet at this Mystery in the morning
at 7 a clock & make Earnest prayer & supplication unto your
God for grace & mercy to dignify you with sight & happy
success in all your future proceedings, for the same shall be
a day of humiliation or of humble Addresses unto your God
as before I said eating nothing yt hath lost life untill 6 in
the after noone the offertory of that day shall be only
two Angels Crownes the which toucheth not the offertory
of this day for the 27th day is a day of preparation as
well as continuall oblation as hereby is injoyned proceeding
the next day of action which is dies Ternarius Magnus
And indeed as I may say likely to be the greatest day of
action that hath preceeded it ~~being on the~~ on that day
stay an hower in all from 7 to eight & then withdraw
but be very Circumspect in your doings yt day that you
offend not, nor are tempted to ~~any~~ any offence untill after
six of the clock
now Sr observe with fear & reverence unto superiour Power
on the 8th day you shall meet at this Mystery by 8th in the
morning for as it is the greatest day we trust of mercy unto
you as may succeed the Glorious & happy Effects thereof
& by reason it may be that many future Extreames in
extraordinary offertories may be mitigated & the burden
thereof eased & so very reasonable offertories for the future
enjoyned as bin showed forth already which on yt day I trow
will be settled to your good liking
now then although it hath bin said that ternaries will cease
after the expiration of this present Ternarius Magnus &
which I show not forth at this present that is partly referred
to the Action of that day

I am Comanded to show forth unto you what you are to observe 100
& to do on that great day, the offertory of the action singly
only as dies Ternarius, the which standeth singly & of it selfe
but then considering the magnitude & greatness of the day & time
as it must of necessity be, if with us, then consequently also
with you that single offertory of the ternary must be trebled
& presented at the foot of this holy stone which I trow will be
a period to all extraordinaries & an entrance into a
future & happy estate both as to your deliverance & the
benifit of mercies therein for the more your enimies hateth
you the more & greater will Celestiall love & grace be with
you; be not therefore dismaied Sr you shall have not trebled
I ... otherwise perceive but you shall injoy all your
desires — — — — — — — —

I have now showed forth & delivered what I was comanded
desiring you in Gods name to observe & take heed unto it by
reason it neerly concerneth you whereas the most high God
graciously endow you with happy & heavenly success to the Glory
of his great name & the comfort of a lasting peace unto you

1687 June 23: Humiliation ~~...~~ ~~...~~
there appeared the stone Crowne of Purplish Red Collour
and there seemed to be something before the stone like a small Scepter
and it is in a deep Redish purple Collored vestment Ego sum
Affeliah I am also of the family of Friendship, And am Comanded
by superiour Power to greet your humble Addresses before the
presence of Divine grace in the Admission & we trust your Entry
to the sacred Pallace of Celestiah
on wednesdays action I must also sit before ye stone & we must be
serious & not to entertaine any other discourse then belongeth to
the action, take heed of passion injustice Anger & superfluous
discourse   The sacred spirit of the highest direct & receive
you into grace & mercifully defend you from the snares & illusions
of infernall & wicked temptations Amen Hallaluja

There appeared Ga, za, vaa, and they bid us come agane here on Monday Morning at 8th of the Clocke and then the Action will be showne forth. It is written that god giveth grace to the ~~meeke &~~ Humble and the meeke in spirit through faith & obedience shall obtaine mercy
It was said before & it is this day confirmed that you shall enjoy your desires, be not dismaid but comforted in the highest who careth for you

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July 4: 1687: Monday

There appeared a solar body over the stone and in it the 7 before the throne & before the stone is Ga, za, vaa, And in the stone is Galvas & also in the fore part of it
And in the Center of the stone is 3 persons in a flame & about them are the 7 Intelligences & about them are the 7 subintelligences & about them a great many incompassing them & so a great many more incompassing &c — being many circles of them one about the other
And in the North solid glass Vessel is Nalvage And Mapsama & with them is Hemeli & there is more Appearance but we cannot discerne it And in the South Vessel is Murifri & Ath & with them is Ylemese & more Appearance there also but we cannot discerne it
And za said: Amongst the Hierarchyes of Celestiall superiours And amongst the many Legions of the Elementall & also dignified spirits even to the most inferiour parts as those of Darkness, we are now severally to discerne of
Know ye then that Manifold is the show of appearance in action into the sight of a well seeing eye unto whom severally & respectively by degrees orders & office Charge is given, for Power is given a superiour & so emitted to inferiour accordingly to some such respectively in particular as by name given with the Seal shall be invocated Moved & so called forth to service in humane Charge temporally; I meane Sir to your Assistance in your worldly Concernments, the which although it is not yet given to us to give a limmet of particular unto you, yet this I may shew forth that you must observe it is ternary as a ternary begining as on Wednesday last with you next thirsday is the first part of it then the 15 is the 2d pt and the 23 is the last day of the ternary and the 25th day is a day of Jubile of which you shall heare more; mean while I protect you in your Charge &c.

As Instructions given as accustomarily, I know not the Reason of
their not Appearing or your not seeing them, But sure I am
they must & will serve & obey I pray not to Neglect the time
that Reasonably affords opportunity to move therein, of which
I know you May be further given to understand on your next
day of Action this not being befitting that purpose
we have not more given to say but to will you to goe on in your
progressions And God speed you in them

:1687: July 7th thirsday the first

There Appeared A Solar body over the Ston & an Imperiall Professe
in it in Great Glory
And in the ston is 3 spiritums viz Michael, Galvah & Sachiel
And a great light beyound in the ston
And in the sollid glass Receipt is Azure vailes
And in the hollow Receipt is like duskish Clouds flying
And Michaell hath a bright star on its brest that poynts with a [illegible]
directly to me And the spiritum before the stone is Zadkiel
And Zadkiel said Move not & so disappeared
And there appeared a little spiritum before the ston that looks
very pleasantly it is Phariel
And a flash came from the East to Michaell & Imediatly the star
in Michaell Brest shot out it Ray like a shaft to me &
Imediately I was incompassed with a light round about me
& those by in ye light itself stood, then Michaell & Sachiel
went away but Galvah staid & looked on me & smiled & so
did Phariel, then Phariel commenced with Galvah
And Phariel said to me, It is understood that you have
not seen effect by Appearance answerable to your Invocations
in the prescript Operations delivered you, Notwithstanding
which I am to show forth and declare unto you, that you may
not be deterred nor withdrawn from those Actions or
operations. For Assuredly believe that good Effects shall
succeed hereafter, I must proceed to my calling [illegible]
And shall have sight Meet here on Monday
next [illegible] proceed in your Affaires & care shall be taken that you
shall have the Effects of your Indeavours

verily my good friends I am called away Give thanks to god
& take Care of your Charge &c

July 11th

There appeared A spiritum before in the ston
And he said that All things was ready prepared to be deliv[ered]
to us.
Let you hopes my brethren be confirmed through faith in
the hiest & that your humble supplications are assented
before the presence of [illegible] who entitle mortall
there to fulfill & performe promised mercies, even in the
very narrowest limits of Confinements & greatest streights
of desparations given the freedome & raiseth us up from y^e
greatest depth of forced distruction
Come Come you are not forsaken nor yet lost to mens vile
Mallice for Although you seem eclipsed by black envious
nebulosities & spurned at by infamous & scandalous Machi-
-nations, yet it is not to be at all feared but that
the sun of Celestiall grace will mercifully shine forth in Glory
& disperse the Infernall bostings of black mouthed
envy & shine forth sprendidly upon your Comforts
And you shall behold the sight & sorrow of your
delinquents; let your hopes therefore I say againe & again
be exalted through faith & obedience to the Glorious
Intention of your happiness thus much I have said the
Efforts whereof is even entring upon you & so to continue
& stand with you as shall please the hiest whose eternall
mercies never departeth from the comfort of his servants
with we also I humbly beseech unto you for his his
sinnes sake that is Almighty & mercifull
keepe your duty in prayer unto the hiest the may keepe
a mercifull God unto you
a mercifull God unto you

July 15 : 1687:

Assziah said 'tis g[ood] ^action on Monday last Purge to ... your heart with a colour Credulity of being blessed with peace & mercy from above & receive the good benefits & comforts thereof. It is naturall Sir for all men & mankind to be troubled with various & manifold disabilities & depressions of health in Corporall constitution in very your selfe my good friend you are not totally surrounded by any acute distemper I verily declare besides what hath already showed forth that extreme griefe & trouble & of spirit accumulated through great discontents & hath merely overwhelmed you which is the only & great cause of the malancholick Adustion of your blood and indisposition of health it may be also conjectured that outward person might imprudently represent to intrude & might give a hasty tuch by you but I am very sure it was quickly vanquished & cast forth into confinement but you have received any sensibly fully from thence but from those extremities & disturbances of the spirits hath much weakened the elementall virtues of the bodies strength orderly of naturally & sundry trouble which forceth it selfe in a paralelle in thy thoughts

Rosemary & flowers Bettony & flowers Sage & flowers
Piony flower Margeram and flowers
Rosemary [illegible] tops of Sage & Marjoram
make these into a conserve ... take the quantity of a little walnut first & last & drinke a dram of your spirits after it this will deliver you from any paulsy or ... that it partly inclines to

July 18th : 1687 : monday

There appeared Charriell & it saith to needless repetitions this appointment is for your comfort & preservation it seemeth when you are appointed to bleed againe as on wednesday next where suffer to bee done in the morn by reason I would have you purge and the next day or the next day save one, purge with salt rolls & when the moone doth entre into the signe of Gemini then shall you bleed under the tongue then shall you take flowers of Rosemary Bettony & Sage & ... one ʒ the flowers of Cammomill & Piony of each halfe an ounce Amber ½ a dram a leafe or 2 of best tobacco stripped from the stalke one dram or ½ or two drams of black hellebore ½ a dram the white hellebore all which must be reduced into a very fine impalpable powder & use it as snuff.

Saturday July 23th Tamary ...

hoc est tornarius magnus

peace be unto you Sir and which is the other saith because we firmly trust through grace in the highest that mercy from above newly descendeth and as readily entring your cottage fullfilling your request answering your supplications & putting a period to your feares & jealousies it seemeth Sir that the action of this day was referred till munday but ... you Sir wee now have

pitty for your weakness which we do now up-
on you for the which I counsell you to eat & drink
well on good diet & drinke shortly when it
I would not have you remain here untill
after 3 dayes or untill the 4 day
tire not your heart

July 27: 1687

The Appearer an eye over the stone that is fiery with
5 rayes out of it one raye upward one downward
one to ~~[illegible]~~ on one S: & one between us
~~and out of one room of it proceeds~~
in the midle of the ston stands a fountaine & out
of it it comes like fire & falls on all the spectrums
rounds about it that stands in severall Circles
~~or rings~~ Rings but they are more Glorious that stand
near the fountaine, and they all rejoycing
there are many spectrums in the concaves on the side
like the ston, in the north side the stone the concave
hath great many spectrums in it but not so beau-
tifull as the other
and in the hollow concave next me is severall
spectrums coming & going but on the other is a great
many ugly ones coming & going
Za said of you beloved sir that the most high
God created all things for the use & ~~benefit~~ benefit of
man kind and that by the ministry of all creatures
therein he should be assisted & directed in into the
true knowledge benifit & use thereof as being
ordained to the glory of the highest

and through the eternall grace given as aforesaid 104
all things administring according to their ~~respective~~
offices & spirituall kinds, great comfort both physica-
lly & metaphysically unto the sons & ~~daugh~~ daughters
of the earth, if I say you doe believe this, which must
certainly is true which is shown forth unto you in the
appearance of this Action
The ston represents all the ~~continall~~ Celestiall Hierarchy orders
in there orbis; that concave on the S side represents
all the sublunary dignified spirits and are directed
accordingly to administer
Those one Nth side are the powers of are more
inferior by orders both good and bad of light and dark-
ness; those in south side in the hollow concave are the
Gnomes of the Earth, and those on the North side are
the Infernall orders
I would have you to set up the secret table as enjoyned
by monday next if possible by reason it is an
appoynted day of Action
when this preparation is set up you shall then place
on every corner thereof an Angell Crowned
and on the Center thereof round the concave 3 crown-
ed Angells; and then you shall pray to the highest
to subject those powers and to appeare accordingly
this tenary ends 17 August which must be observed
~~[illegible]~~

it is very well. I mean y you have well observed your injoyned obedience & see you served table for so you must call it (it is prepared e, set in place & trust it will doe very well Fesaliah fram your friend although unknow unto you

as to this present time you have thus to doe your weekly day of action, you must ... as to day, e, when you with draw from this mistory you repaire unto the other were you first shall make your injoyned offertory e then make prayer unto the most high God even the all powerful and all Conquering ... to blesse e dignifie you and

after you have made presentment of your offertory you shall sitt in morale while e stay 3 minits of time

and then afterwards on munday morning

So so. it will doe very well, I know all will succeed to your Comfort e, assistance the ... of ... moved me hither

1687 August of the 2. After ...

well Sr though I have not of late bin conversant or Contemporary present in action with you neither yet have I bin absent in frenshipp from you as hath bin evinced testimonially by the presents of myne Alliances in appearance e Action here but our businesse will not be altogether so frequent here at this Mistory as at the other from whence issueth temporall Assistance which I doubt not but will Accordingly Answere your expected desires I finde you have have made entrance by a first dinnall ... summons according to ... rule e order

wensday e ffriday e monday

my noble Calmeck is very friendly unto you so indeed is all the servants of the ... in place ... e office Cheere up therefore you should be ... spirits for feare god e be contented whose grace e mercy is sufficient for you wherewith we humbly beseech him to inrich e dignifie you to his honour e Glory e your Comfort e felicity

1687 August 12

Ego sum: Bezarian god save you friends what would you understand see Sr y substance ... of spirits of the ... of the ... are composed of more ... formes then then the Celestialls e the reason is that as they inhabitt in the Grosse e ... Elloments making them naturally the same thereunto e though immortall yet equally grosse by nature with y

Inferiour Ellements which is the cause of there being
slow remiss and averse in there suddaine Appearance
& ~~appes~~
but there are also Ellement powers of spirits more here
way were dignified with Celestiall light who are differ
ent in nature & office then those we speake of & that
you moved by Invocation

know then Sr that you are ever heard to call forth
such by name & office who inhabit in the more
grosse & Inferiour part of the Aire & which also
conspicuely symbolize with the other Ellements of
Earth & water and you say you see them not in there
motions will dispaire not
believe me first there are signall Appearances
though Invisible to your sight for Indeed to say
sooth although the diurnall powers or spirits are
by nature good yet considering there affinity to the
Earth & Earthly treasurys and the corrupted things
thereof and they being delighted therewith & in such
matters as appertaine thereunto are made thereby
more obstinent & more disobedient by nature
then was appoynted or given them by office or pre
ordinately decreed in the begining of time
therefore Judg not Amiss of your proceedings, but
therefore it is requisite you were accompanied
with an other eye or person in that perticular of
operation because it requires sharpeness & quickness
of sight which may happen to prove the

better for you in the ~~figuring~~ trying yet of observance

August 15 : 1688

The Appeared a small spectrum & it looked hard on mr [illegible]
& it smiled & then it looked on me & smiled & said
So So Sr I see you have bin in action upon your sublunar
operations which indeed you have well performed
I must give you zeale & exact Attention therein
a worthy Commendation, you must understand that the
property of all sublunar spirits of the Inferiour orders
And that tought neerely to the Earth & the Earthy
Consernments both of it & the members thereof are
by nature altogether [illegible] delighted with the treasures
& terrestriall that in any wise either appertaine unto
it or that is concealed by it And doe therein simbolize
with other spirits both of terrestiall & Infernall natures
which makes them by a naturall Averseness unwilling
to become visible in their motions & Appearances
but by the Constraining power & force of Invocation
but when once brought thereunto & thereby to subjection
or then may be imployed & made for [illegible] serviceable
now Sr it is to be understood y wednesday will be a great
Tornary and as we hope in the highest a blessed day
for you for that Celestiall Grace & mercy may by
divine permission descend & dignify you with sight & power
to Effect and Accomplish your desires in those your
Terrestiall opperations now then [illegible] Nature
that as you may not act ~~all~~ any thing in those opera

opperations on that day. I cannot well informe
you what day you may enter thereon untill the 1,
2 or 3 dayes following of which peradventure you
may have more on your Ternarian Action
my Mother Sirth commanded me to shew forth & tell
you that it is fervently hoped for & wished that you
you get stand firme & stabile in your being a
conformmenti & that of right the oratory of that day
should be kibled but then I informe further
by that besides the usuall ternarian oratory there must
be on crowned Angell paved at the foote of these
Receipts So Sir you are herein under degrees
of extraordinary by a meane of an Act of stable
obedience & in order of a conformation of right
& power upon you in your terrestiall operations
wherewith the most high god blesse you with happy
successe to his glory & your comfort and
gratiously deliver you from the dangerous snares
of malitious murderers & infernall stormes

1687: 17: August Ternary

there appeared Ga, Za, Ma, before the son
and they kneeled to the son Michael & Uriel doe
respect me & coynt to me & Rafael & Gabriel
doe give charge to the two sollid glass Receipts
in sollid glass receipts are in our one sportu
& 3 vial forme and then abundance of superior
& inferior spirits
Aza said thanks be the great Madrilodary among
most high god & lord & host who hath heard the

humble supplications of his servants daly beseeching 107
him by earnest addresses for y^t he hath appeared in among
unto comfort and as we have a full deliverance
from desperation & affliction & to restoration to true
felicity, now let the all powerfull Arme of the
hiest curb the insolent presumtion of hell bred
mallice & uphould the glory of soveraignty in a happy
deliverance from the devouring jaws of distructive
invasions Amen
the 4 great servants of the hiest are showed forth
in mercy unto you who barely shewed with them
Michaell & Uriell are over the sublunar powers
of the dire are Celestially dignified
& Raphaell & Gabriell over the more inferior
now the sollid glass receipts are the two Angles
of West & South the soveraigne spirits is
the Emperor & the 3 are the 3 Kings as Uriel
is the 3^d King
now Sr understands what I shall say unto you
this day is of our charge by superior grace & per
=mission
to morrow in the forenone pray to god for light
& dignity and the assistance of his servant Uriel
and to call on the 14 one
friday to call on Uriell
saturday to call on the 14 one
Sunday morning to call on uriel
Mounday Morning come to that mistery

1687 August 22 Monday

There appeared A body over ye Stone like ye Sun
And in it an Eye & a Ray come from it that poynted
to me: Jedaliah God save our good friends & fellow
servants in the Lord I am willed to informe you Sr
that what I hath bin promised shall be also performed
unto you and that you have done well in your late
And present Proceedings & you are willed there in to
persevere

1687 August 25: first After: [illegible]

In the Stone is Markiell & Uriel & Zadobiell
& before [illegible] the Stone is

Yet Sr be comforted for the Paternall Care of
the Lord & the love of his Celestiall Servants is with
you, & forsakes you not, your Confinements now
are not more here at this mistery as at the other
or terrestiall mistery wherunto you must repaire
& Adresse unto those orders what although they are
thus terrible & a little obstinate in visible appearance
before you and to be attracted Adresse to the Adresses
of men yet they are by nature benevolent & being
earnestly moved by due perseverance notwithstanding
they may seeme hereby unwilling in readily Answering
to the [illegible] of Invocation yet they suddenly make
their Appearance and as [illegible] agreeably
fulfill & Accomplish the Command of the Servant
Relieving the necessities of temporall Conditions
when deserted & dispairing of Comfort with such
of Natures benefits as the most high God himselfe
hath provided for the use of mankind

but one being Constrained which Certainly will be
by a due perseverance through the strength & Power of
your Invocations; all this hardly a remiss Person to us
the wilfull rashness of man are like to the wildness of a tiger
whose fury Nothing Appeaseth but [illegible] which Sense
of terrestiall Malignitie we long not more than to destroy
those Infernall Devills Attending to make entrance
into those passages making dissention & disturbtion
& what to Advise you I cannot tell

August 29: 1687 Monday

there Appeared Lunanaell & he said Well Sr be ye comforted
for your prayers are Assisted by the humble Supplications
& Adresses also with you unto divine grace for you
[illegible] you will be eased of the trouble that so much
disturbeth your spirits of which I have not to say single of
my selfe but may be showed forth on your next day of
Convention the the 4 day from hence, I know a time of
note & of good unto you & [illegible] in Course as due
Tonarius [illegible] me Sr great things moveth
upon this [illegible] in strong [illegible] & Cardinall [illegible]
of the Quaterne Annuall proceedings in all your
operations mean while and as at this present
Call Aue

1687 Sept 2d the 2d after Tornare

there appeared a stream & it said [illegible] strange & many
fowls are the meanes by the most high God makes use
of whereby to shew & send forth Grace & mercy unto
his servants, the greatness of such benefits and
Comforts, Attending with as concomitant thereto
are very hardly apprehensive of us much less of
mankind who are altogether [illegible] ignorant

of theire divine Apprehensions &c
yet Sr you may take a small quantitie thereof at pleasure
and there Afterwards take of you Masslett medicine still
at youre Destraction shall not your operation
in hand, untill ÿ 13 day of this month bee expired
untill which time you must doe your duty
& your deliverance comes

1687 ~~Aug~~ Sept 5

The appeared over the Stone A blew Globe &
a spectrum in it with a sword in his hand
& a Sell in its brest & a bright sparke in it that
cast a Ray towards us
and there is a spectrum in a Cloud before
the Stone and it doth talke with it above the stone
& doth Reppeat tweice !
Ha Sr be ye still undaunted of of good Couradge
& pursue your operations, goe on & stay with
vigor of spirit Cease not, let not your hopes
weaken nor fall but beleive it that your
perseverance will Certainly Receive Constraining
power to bring to an due Obedience whereof
in the most high God blesse & prosper you
with an happy & sure effect of deliverance
that You may live to his prayse & Glory
& your present & future Comforts

1687 Sept 10th Ternary

Za said Sr make wee noe questions now further Repeat
nor inquiries into the Actions of this day for it is of
divine Grace in the highest unto his servants
but meet here Againe on the 2d day at 9 in the
morning, & then you shall be told,
Returne our thanks to god & with deare Stato your
temporall Affaires

1687 Sept 12th: ~~[illegible]~~
patience

Sept 13

Michaell & Uriell doe speake to Cu, Za, Vaa,
& now & then Uriell doth Looke smilingly on mee
Come Come Sirs be comforted in the highest
~~your friend~~ Servant of Celestiall Grace
have humbly besought mercy from Superior
power to blesse your proceedings & Crowne your
expectation, from thence with a glorious & happy
success: well Sr goe to: although your spirits
be depressed, yet be cheerefull, it is not good to over
charge your weakness to proceed hither in 2 places
distant therefore tis advised that you att this day
at your inferior secret mistory at your owne
home for ÿ we say it the place Appoynted for
success wherewith we hope you are blessed for
above & Receive Power on ÿ inferior Actions
and operations heare below yet not withstanding
you should conforme this Removall by a returning

any Intrusions or interruptions that may also mou[nt]
note present Power given to hinder your postulati[on]
in your operations; this Sr for better security
in your operation should also be attended by the pre-
sence of frindship & assistance in a small offering
as on Angell placed on this Mistery & Crowned
on the other mistery and then you are safe & well
and I also affirme in the Information of what
hath bin lately showed forth unto you that oth[er]
and things of Great Consequence are now
approaching unto your deliverance.

Sept 23: 1687:

there appeared a spectrum with with a face one
and it is very plaine & it hath a bone in its
hand; it is altogether needless to [illegible] who I am
by reason you may assuredly beleive me to be
a friend else I had not bin heare in I trouble so
a season; but you cannot [illegible] the place to be
us yt office belongeth unto me my name is ye
Carleah I am sent to prepare the way for ye
future felicity, but you must ~~[illegible]~~ meet one
Wednesday morning

Sept 28: 1687.

There appeared before in the ~~ston~~ Ana [illegible] &
Elomose: there appeared ~~him~~ before the Ston Gaza,
paa, Come let us fall downe & pray unto our God
for he is Gratious and merciful to all those that keep
his Commandements, dutifully fearing him with all
humillity and meekness of ~~the~~ spirit you must
also stand or kneele before the mystery whilest
we pray & Joyne your harts with us therein
now we prayed. and them in the ston is mighty
glorious and Gaza showed forth something
well Sr rest your selves contented and Comforted for
through grate mercy in the hiest your happy deliv-
erance nearly Approacheth and already entered
this is the time of Consolation since first you came
nere before us, & indeed well don of you to amend
and Purifie this place & we also have swept forth
all the infernall Rubish that Lurked in every Corner
the 7th of the next month is your Ternary
I was commanded Sr to insist upon this poynt
by reason it is great & extraordinary following
what was formerly said of late the great Action
will Appear & works of considerable estime thereby
whose effects will accomplish your felicity you
were heard to [illegible] on future Ternarys saying yt
ye were [illegible] they should cease now I am I commanded
to show forth the truth thereof unto you
now then after this ~~[illegible]~~ present Ternary is
~~[illegible]~~ truly endeth on the 6th day of the next
month with you as I find it after which day I do
say your Ternaryes will Cease

as to the offertorie theire of which will be reduced only to the offering of one Crowned Angell

but this dies ternarias you have the ternarian offertory to make good by reason of the entrance of the revolution of time wherein your deliverance approacheth which was then one poynted at you must observe a two foulde offertory or dubling there & then you have noe more but your weekly conventions & your Quaternary Annual observances to humbly you besides that I have now said and fear but you shall find releife god will blesse you and all those that put theire trust in him

1687 October 3d monday

in the name of the Highest whose name be for ever Glorified Amen Hallelujah

Come come Sr yet let not dispaire assayle you & fear not the wrath of your enimies for believe it they dread more then you or then you can conceive notwithstanding the looking at your downfall they looke I say at you, but see not where they are themselves, mallitious whatever may framing & much false reports & idle suggestions every one ignorantly giveing out theire owne wicked wishes & machinations or as they would have it if report could order away reason trust me Sr I say they are more neere there owne downfall then you imagin for they begin to repine at theire losses for they cannot bring both ends together & were it not for one able

support which is humbly merely by the strength & power of preservation they had fallen ere this which every thing being thought of you as being supposedly disabled they only hold up in the hopes of your fall though they disable them selves it now I say be comforted for through grace & mercie in the highest you may find a happy & supposed deliverance

October 5th 1687: Ternary

There appeared ... before the stone in a white cloud

inquire not into the action of this day for it is above only report that I may show forth or give those of A mercy is greater then a miracle for a miracle though admirable yet may be attempted as philosophicall but a mercy is an immediate bene of Divine grace &c

now Sr I will tell you as touching the other mistery & here you say that you see not the appearance of those powers you move for & call forth

helas Sr be not dismaid thereat, for they are naturally perverse, which is noe wonder for they are disobedient & rebellious to the commands of God him selfe & so contrary only by nature I say somewhat obstinate to the immediate ons & motions of man & indeed to say both the absolute reason is, because they are fearfull, for they owne kindred at the touching of your invocations shrowding themselves in darke shaddows or vailes unwilling to be seene visibly in there corporall forme because they are alse unwilling to serve untill constrained thereunto

which is don by the forse & power of invocation being duly & truly expresed & performed therein & you will find they will be sone brought to an obedience & you will be assisted

October: 10th 1687:

the appeared Caluah and And in the ston and Lenanaell before the ston and all lookt stedfast by on mostsmile And Lenaniell said God save our good friends in Celestiall love I have heard you in all you have said this day and belive it there passeth not a word from you at sume times that is not taken great heed too I will now unvaile & show forth unto you some what of that purpose we see you indigent in hast & I pray what thinke you is the Cause of your weaknes nothing else but your drooping in dispaire which hath brought great truble & depression on your spirits which seemeth to be a darkned vaile somewhat ecclipsing the Glory of your just effect for know that you are assuredly dignified with Celestiall Power, that Inferior Ellementall Power such as within the Eath Earth cometh feare you & shrouds them selves from the sight of you as well as hidden from us for they stand in great fear of all Power that appeareth above them for you never call forth or or move them to vissible appearance before you but your gardian Angell standeth by you bearing your Seale of Creation I before which they fear and trimble where they behould it by reason they dread confinement unto which they are also brought by due performance

you must there fore Sr banish all thoughts of dispaire for though you thinke you selfe even just now sinking into a difficult or stormy Course yet you shall have a suddaine wonderfull & even unexpected deliverance on friday

1687 October 14 the first

there appeared a bright cloud before the ston & there is a big brightness in the ston & 2 glorious spirits in it them 2 in the ston are Anael & Nogael & Nogael said more not & went away, And there came a flesh and And came into the ston And And called Susaniah & Samariell & they both appeared in the ston And said see you not the sharp tribulations of our friend how is it that their operations are not answered or fulfilled pray you see to it and Consider submition for I find by you fear & obstinary rebellious stubbornes goe ye then & make all passive that Actions may take place & the Accomplishment of desired Effects may happily succeed, you know by orders & what you have in Charge in the name of the hiest then fulfill your office and And speake to both the sollid glass ~~sound~~

I heard you Sr moving for some Answere I will tell you although you operation worke good Sr I will tell you & your necessities thereby relieved are be fulfilled & your necessities thereby relieved consider the stubbornes of some things supernaturally & the wilfull Ignorant & weaknes of others naturally driven thereto by necessity then I say although your desires be some accomplished yet notwithstanding I doe Advise you by all meanes to make the present state of you Condition as it now standeth in your

Amplyment know it will be the better And lay down
before them both the good & the evill Consequences

Octo.. 17: 1687: monday:

The appeared a spirit afore the stone & said
nomen est meum Baxafflaf of the order of Angels
Interior & simbolized with heavenly Goodness
in the Superior degree & to take Care & Charge of
these things, it hath a bright star on its brest &
a Crowne on its heads & it looks on me & smiles
well Sir I find you have fulfilled what you desired
the last time we met here And have bin as you said
you would applying your selfe, where I stood by & heard
your proceedings & indeed I found you even like as
a tired Pilot, in more dispairing Condition then those
under your under your Command at which you could not
but Relent Indeed I must blame you for dispairing
in the spirit which proceeds the weakness of the flesh
to passion, & synods discontinuance, when as you have
bin Exhorted & Advised to nothing more then to thankfull
=ness of spirit raising up you selfe by the hopes of
faith & Comfort in the highest; it was well your deare
Daughter stood by & put her hand to the helme fearing
you had bin weakned by the turbulence of the Raising
surges that mought have stretched or opposed your well
being and hard Endeavors, but thanked be the mercies
of your God who hath hitherto blessed you through
this Insolent and Raging storme of Infernall Mallice
which now is somewhat Ceased & we hope will yet
grow gradually more & more Calmer untill you find
a pleasant & direct passage I advise you then first
be Advised by your daughter & let her Assist you
in the steering & Conduct of your thought & affaires.

who will Assuredly consult for the best
2ly imbrace & make use of any offered Assistance
and Refuse it not though it may seeme to offer at
some little losse thereby, therefore whereas it
when you are seene Cheerfully to raise up your selfe
& put forwards as if you were saling before the wind
your friends will Rejoyce in the hopes & beleife of your
deliverance & your cursed Enimies be discouraged
discomfited & disgraced & be termed of every one great
lyars and the most scandalous and abusers of all
persons & then say what they will non will believe
or give Credit to their scurrilous Reports & then when
you are seene in all liklyhood to stand then will your
Enimies also be seen in liklyhood to fall and as for
other Concernes or feares of particular Troubles
there may Chancely be some little but noe Action or
perpetuation therein for it is formerly believed you shall
have a full & positive deliverance before trouble
befalleth: therefore steere on your Course and Advance
forwards if you find you shifts come so hard buoy
you up till you can Repaire & amend the breaches of your
weather beaten vessell & then through Grace in the highest
you will perfectly get the weather gage of your Enimies
I have said what is given me at this time to show forth
I know saterday meane to be you most day of weekly action

October 22 : 1687 : the 2d

There Appeared 3 Royall Spectrums in the Ston sitting on a bright Cloude And a Appeared one before the Ston with a Crowned on its heade
and it said to me, come Sr comfort up your drooping spiritt you shall not sinke in Dispaire for thanked be the Most Hie stormes that cometh your feeble blowes over & is well nere spent & ye tyme will shortly Cease and you will have good times to amend the breaches the wreck of your tottered vessell hath suffered
Come Come Sr there is a fair prospect through mercy from above of a happy reparation of your sufferings for that speedy releife & thereby An happy Deliverance is nearly approaching you, well Sr all is well there fear not good Sr certo for although Celestiall Powers of light touch them not by nature yet they are thereby subjected to the sonns of men, and by Office to them service in like terrestiall Affaires &c
now then Sr to Answere the objection you made the last day of being here touching Offertories
know you yt as there is a Coherent Connexion simbolizing union between Superior & Inferior parts & participations soe as inferiours are passing to the superiours so are your Offertories a line & perfect meane or Chaine of unity I say from ye Inferiour to the superiour untill it reacheth the supreame of all for it is a sweet smelling savour of Obedience conducting your earnest supplications to the throne of Celestiall grace it is comon amongst men on Earth to make Offerings & Offertories According to there degree and quallety

to the Priesthood and Ceremonially to the Church 114 Contrarie there of which showeth there obedience there unto as they offer it in the name of God and his Church which though a Ceremony in vertue & practice of its Devotion &c it is then I pray you what is it with us &c
now then Srs I tell you your weekly offertories are well know & must be dueley observed and for your ternarian Dayes the Ceremony there of and as for the offertories I will tell you they will Cease by degrees also and the Dayes as they succede ternarianly shall be observed as ternarian Dayes yet for a whilst
observe ye that the 9th day from this times is the next succeding Ternary on your offertory there of shall be 3 Crowned Angell which shall be accepted notwithstanding the abatement of what was before you must meet here on monday next may the most high Madrilodary blesse in your Actions & operations & Comfort your soules with a light & sence of his grace mercy & peace Amen Hallaluya God bless you Srs untill we meet againe & for ever

October 24 : 1687 : monday
there Appeared a Spectrum, & it saith the Action of this mystery & this present time must be Adjourned untill friday morning all is well enough with you be yee Comforted

Fryday 28 ~~Sept~~ October: 1687;

There appeared the figure of ye Sun over the ston
And Dagall in it in Imperiall Glory
and the ston is Galvah Flamosa & Esemeli
And beyound them is Nogaell & 2 [illegible]
like us going Eastwards in a pleasant place like
parradice &c and Galvah & Esemeli & Flamosa
so all 3 looke on us & smile And Galvah said
The God of Grace ~~peace~~ and mercy blesse & preserve
you both now & for ever
the Appearance in action this day is two fould
first in my ~~selfe~~ a superiore
2 unto your selves, beyond of our Children not yet
present in Appearance
first from my selfe unto you emitted through divin
grace and permission the blustring storme of your
sorrows now wasteth and is much abated & behould
your selves, walking in safety with Celestiall [illegible]
& happy & blessed estate in which all those are whose
weathe entrance into the Glorious Elizium & Pallace
of Celestiall into the light whereof you I say are
now walking & were yet very neere admission to
A most happy & assured rest & lasting peace
which also declareth your spirituall sight to be also
neere at hand were you but sensible of the wonder
appearing wound for ever banish all thoughts
of feare or dispaire, here I doe solemnly say by my
selfe though grace & power in the [illegible] as a luminous
ray or beame there of that ere the month of march
be called with you [illegible] shall you

be the most happy of any [illegible] wight of your
quallety or condition and shall stand in as great Glory
and renowne before the face of your Enimies & shall
so continue untill the time of your mortall period
I am sent therefore a superiore: behoulde I am
Comanded and I also faithfully comand you to heed well
it is observed that the 3 day hath bin reported to be
dies cornatius you & I say & also declare to be dies
Cornarius Magnus and of greater [illegible] & power
then I may shew forth the observance where in your
duty of oblatory was said to be 3 crowned Angells
but I must alter the property & [illegible] there of
by reason it is the last Great Cornary & of your entran
into a blessed happyness make [illegible]
the action of the day is two foulde & I strictly charge
you & Comand you to observe me by reason it is very
considerable unto you, the quantity of the foregoing
Cornaryan oblatories must on that day or on the fore
second day subsequent before this holy ston I say
the oblation of that day must be tribled before the
ston as to the dies cornarius & 2dly as it is a day of
action in [illegible] the single offering of the day must be [illegible]
ented before that yet on thing I will hear withall
[illegible] I very well remember I [illegible]
hath showed forth or said unto you that your disburs
ments offered of of your obligory oblatories
shall be made good & profitablly returned
the say now yet further unto you shall be assuredly
of truth & I [illegible] [illegible] in the [illegible] is [illegible]
unto a due performance then I may at present
shew forth & now I declare that you have a [illegible]

passage to your deliverance and ease

the small spirit appeared before the stone

well Sr you are disturbed in your bodily constitution

the maine cause whereof is trouble of mind & expatio

of spirit which very much disturbs your spleene

forcing windy vapours to ascend & disturb your head

well then a for a drinke for you

let be infused in new ale

the simple vegitable of sage, rosemary, betony

marjoram & rubarb this is an Essay Assured to you

Then if you take the oyle of spirit of Amber distilled

wherewith is incorporated its owne salts which

dropped into betony water or into your Ale is a

marvelous Remedy

and then againe if you take halfe an sheepes suet

Clarified ounce of pich melt them togeather

then take 2 or 3 heads of garlicks peel them

& stamp them to a mass or yolk [illegible] put them into

the suet & pitch & stir them well to incorporate togeather

of cominseed pulverised 02 or 3 ʒ white wine

with the rest take also of Cloves & mace finely

beaten of each ʒ 3/4 incorporate all well togeather

to be a salve and lay it to the hoolow of the foot

& it will quit the head of all vapours that offend

There appeared a sun like thing over the stone & there is an

Imperiall forme in it & it casts a light downe into the stone

& there comes small flashes out of the stone

it is Orphiniel in the sun like thing

a good way in the stone is Gabriel & Galuah

& in the lower part is Levanael & Aiel

And there is a little spirit before the stone and it smiled

And said to make rehearsall of Celestiall Gifts and favours

though divine grace ommitted & promised to your Comfort

and Assistance being alltogether needless is not therefore

given me only in proofe I make this report you have

painfully sought & you shall find you have humbly

Asked and you shall receive, you have knocked and

the entrance of mercy is opened to you, where you shall

Ascend the pallace of Celestria & be made partakers of

promised & Continued benefits and Comforts of a sure

& lasting happiness I Gaharah make affirmation here

of, for I also was present here on friday the last day of

action stay a little, so, god be thanked, the fury of this

storme is now blowne over & spent & now the fear of

any further Danger is mitigated and tending into

a more serene & calmer season, Now then trim up

the sayles of your hopes for they are fast linked unto

yards & masts of your faith & trust in that God who

never faileth in mercy to his servants nor breaketh

promise with the faithfull whom we humbly beseech to

inlighten your sides & strengthen your spirits that you

may see his mercy in his Celestiall & Elementall

Messengers & be blessed with the happy Comforts of the ben

efits & fellowshipp thereof, wedensday come againe

November 2: 1687 wednesday

The appeared Gahazah in a Cloud before the ston & there set out of the fur over the ston a sparke & it fell on Gahazah & it looked toward the ston, and now it is turned to us wards and said, Now Sr, you may behold your selves nearly arrived to the end of your troubles and as neerly entring into the Pallace of a glorious and happy tranquillity of a lasting peace both of Body & minde and also condition settled aforeable there unto, Sr I heard you yesterday very earnestly supplycate for a plainer & more visible sight in your terrestiall Operations, & assistance from Elementall powers properly by office therunto deputed: concerning Glass metle say a little well well Sr I doe assure you make the best sort of what you call glass only say you that we might have an higher or better [illegible] there of well it is said you may have it And it is also further said that you shall have it; but then it must also be considered that the goodness and diafanity there of be not lessned you are advised for the present to make addition of that white you call Ashes when I come againe you will be better satisfied

November 4th: 1687:

There appeared a fine Spectrum before the ston [illegible] Gahazah it looks fully on me & it said ha ha hola what in a [illegible] come, come, be not amused you may chanceably meet with bad Comodities, which Naturally as all compounds must produce like effects I heard you Sr Lament your fear of this matter & being in the Sudds no, no, Sr instead of deserting you the

the Sudds may cleanse you with a little assistance the [illegible] is not of this [illegible] of the next white of sight should be to morrow but must be adjourned till wednesday but thus far I advise the to make use of [illegible] in the Composition of your mettall you shall yet doe very well, persite on for it will come to a good issue; besure me there is good appearance to finde it will come to sight

November 9th 1687:

there is a sun like forme over the ston & in it is like there is in the further pt of the ston Raphall & Galuah in Royall forme & in the fore pt of the ston is Corabiell and before the ston in a silver Cloud is Gahazah and it stands smiling on us God save you Srs and God be thanked we are mett againe according to promise and appoyntment, I finde our last visit was of your occupation when you said you feared you were in the Sudds: now, Sr let that be the least of your Care or fear, your Complaint hath bin made knowne before us my superiours hath given me in Charge to take full [illegible] thereof which I certainly assure you I shall as obediently observe to doe as divine permission giveth me in attendance of that Charge: meane while let me Certify you that your Compound white you call ashes are good but you admitted of too much of that Compound which you call the white indeed causeth that which you call your Metle to be too hard you may therefore lessen the quantitie thereof & indeed you may well admit of it of [illegible] in a pot you need not feare any ill adventures

but of this matter more on the 7th day

Sr I tell you sight thereof nerely approaches you
I may say at every minute it is so nerely Admitting
into the Power & Administration of your Good Angell
there fore I say againe what I can say, and what
you can doe is to persevere for we know not the
houre that mercy enters & passes unto your [illegible]
[illegible] well Sr I have said the full time of App[illegible]
Admission —

November 14: 1687:

there appeared Eahazah And it looked on me
& smiled & said: ha: are not you sick yet expended to
behould promised mercy I doe assure you the Power
there of is your forte & Certainly cannot be far
nor long absent from you, all things are at hand
for a full deliverance. all things promised shall
assuredly be fulfilled the determination of time
with you I account not by Reson it is not given
me to reveale but it will be given to me or some
others to reveale it so that you may now beleive
that you will know the end of your sorrows & a
joyfull begining of your Comforts while the most h[igh]
give & conferre unto you to his ~~[illegible]~~ Glory & your
felicitie with a never failing stability,
the witnesse of Assondum non obstante
well Sr be not too eager you will have your desire
in the fulfilling of the promise be ye comforted
within me Sr that you returned to your other [illegible]
or operation for you cannot [illegible] here and at hand
it therefore you must goe home

November 16: 1687: the 2d

There appeared in the stone a Comett forme poynting downwards
into the stone and at the end of it is a star poynting to a silver
cloude out of the stone, in the stone beyond the star is 2 Emperiall
formes & beyound them is 3 and 2 like humaine formes
and in the sollid glass receipt next me is like the figure
of the sun & in the other the figure of the full mone
and Cashabiel is in the Cloud before the stone
the two Emperiall formes in the stone are Raphaell & Gabriel
and Cashabiel put his hands into his bosome & tooke out
a white paper spreading white & writting with blew
& it moved to the glasse sollid receipts to East & to the
stone & hollow receipts and to us, and all
& it turned to me & looked withfully & pleasantly on me
& held out the paper to be read

1 to make glass lunar white Christall like diaphinous

2 to make the great solar & lunar medicines
ascribed to the knowledg of the Antient Sophiarbs
in the Hermettic or Spagiricall science & as there

3 secreet meditinall & effectuall remedies answerable
[illegible] for curing all distempers or disseases attending humane
and bodies where the radicall vigor is not extinct
so it put it up againe

If you be remembred Sr at that you may be it hath bin
shewed forth unto you that great Action should come
forward and great secreet should be revealed
which accordingly will be truly fulfilled unto you
either by my selfe or some other Messenger of Celestiall
grace of the same Orders or hierarchy whereof I also
am a servant of the first but it cannot as yet be
that either of you is fitted to receive the same

or untill the 14 day of the next month be come to pass
reason for which I could instance but some terrestiall
evills as yet interposing between your Capacities & the
sence of perceiving it but we must hasten lest action
shortly to come

I now are you to fight and also the fight & sonne of an
happy Deliverance

needfully observe then your orders the eight day it doth
terminate as yet in being after which Ternarian days
will gradually cease for I trow there above 2 more
or 3 at the utmost and for that I have truly resolved
you by which time also all terrestiall & infernall
Evils will vanish even as dew before the vigorous
heat of the sun and become as nothing & your
estate settled in the Celestirian Pallace of a stable
rest to your soules where no storme ever more
approacheth & so I say have I revealed the truth of
what shall need be ever here after questioned

and so I say observe of what in your duty you ought
to observe without alterations untill the 14 day of the
next month passeth away and so afterwards beginneth
the entrance of Promise as before was said
which the most hie god of his infinight goodness
& mercy omit to your lasting peace & comforts
I perceive your time calleth you ~~hence~~

Novem: 21: 1687: you have done well here you should be
~~repaire to the other Exercise~~
if those spirits dare not appeare you must command them
to open & extent into humaine formes

November: 24: 1687: Ternary ~~[illegible]~~ 119

there appeared in the ston Gabriel & one and the
same to be pleasant and to respect the solid glass
reverse, ~~[illegible]~~ there appeared a little spectrum
before the ston

well, well, Sr I heard what you said even now before
your entrance here yet notwithstanding I say all
is well with you, well, well, I say let not that be
truble upon your spirits beloved me you are
blessed in it in that you are spiritually attended
with the hopefull comforts of Deliverance and peace
I am to bid you persevere and desist not from
your operations I make no question of your
sight & I not of your constancy I command when
you withdraw from hence seale up the dore & set
not your foot onto the plate untill one hower
after the sun goe doune with you

November: 28: 1687: Monday

stay a while (be silent) & observe the action till I returne
there came flash of light in to the ston & the walls disappea
a brightish ray pointed downe into the ston & cast a shining
light into the ston, to the top of it that was a sight of
appearance in action with without the help & assistance
of which Celestiall and Celestirian light you could not
have seen it, then there came from the further pt
of the ston the appearance of four with a star shining
[illegible] a top of the ston giving light, two of the spectrums
were more Glorious & Celestiall the other two were humaine
& terrestiall, the Celestiall were Ituriel & Samaeli
and the two humaine were our selves represented
by our Gardian Angels

And Fuxaniah made some call to the last word,
and after appeared a mighty Emperiall forme having
some to hould up his Trayne & made obedience to them
to & passed away swiftly and imediatly after came 3
in Kingly Royall formes with 3 divisions following them
which likewise made great veneration to them & wheele
wheeled about and went away and Fuxaniah was
saying somthing & there came a flash and they turned
about & such Mr R and so Samariel did to the West
& then Fuxaniah did to the North & the Samariel did
to the South and they all disappeared in one & the same
forme

well Sr I know you not well what exercise & operation
you are otherwise upon & the expected successe to accrue
from thence whereof I informe you
first appeared in presence one after the other the 4 great
Emperors or imperiall superiour Powers of the Ayre
of the 4 angles thereof representing also the like order
parts as being also by Nature & office referred thereunto
the principall parts of each angle being 3, the Kings
governing each of them distinctly with other other
many servient & subservient subjects & Attendants
both superiour & Inferiour likewise in orderly appe
rance moving by Comand with a greate obedience
and so after the Power of Celestiall Comand with
an humble submission craving liberty yet a very
little by Reason of some other present charge where
unto some small matter of confinement yet remaineth
which is one materially cause of our late making
mention of the present observations the of the 3 pri
[illegible] whereof the one is [illegible] as, also the 14
day of the next month which although it is now come
in day for that falleth to be on the 19 day ...

whereon dependeth a great Mystery having ocinate 120
dependance on the 12 day of the next month and also
the said 19 day in order to the entrance and accomplish
ment of 3 proposalls lately shewed forth & then it truly
you will be comforted in the Confirmation of your hopes
& the succeeding effects thereof,
friday next is your time of action here when also
you shall be informed of what ought to be carefully observ
ed & so through divine grace we shall press on
to happy effects time is elapsed here & we must
withdraw to order & so must you home to your exercise
if you can with convenienty Reach unto it

Friday December 2d: 1677: the first
there appeared 3 before the son, Catza, Zaa,
and in the son to the North East ie Vriel and Nogael
& I between them with a star in my forehead and
another on my Brest and on the S E in the R two
between Lewanael & Corthabiel with a light in his forehe
ad, And Vriel tooke of the star of my Breast & made
a Cross there & put it to the font like thing & it became
light and descended up and became one with the star
at the end of the Cone, and then Vriel tooke of the
star off of my forehead and put it to the font
& it tooke light & he rubbed both my sides with it
& then he put it to the font and it was very bright
and he wiped my sides with it & put it to my forehead
and it flamed there, & Zaa looked earnestly on me
and smiled, and it said, Good God, how great is the
least beame of Celestiall Glory to the beauty of ye Earth
and the least sparke of light to the Glory of the
day or the least graine of mercy to the treasuries
of the world, & the deliverance from its incumbent

-rardes into all the pleasures & delights it can afford
O how great is that Peace that gives fulness of all
Terrestiall Comforts & influenceth the soule of man
with a true Celestial tranquillity both of body &
spirit & furnishing the whole man with all divine
gifts & graces, and investing him in all parts with
a true enjoyment of Elesyian felicity in this life
and a Crowne of Eternall Glory in ye which is to come
which the most high God of his infinite Grace
mercy bless you with all for his owne sake who is
Paternally Gratious and mercifull to his Mosdi
who unfeinedly love and obey him Amen Hallelujah
the effects of this days action is very Considerable
as will appear shortly hereafter in its effects
the mistery at present is not given us to show forth
we are only given in charge to inform and remaind you
strictly to observe the duty of your elections of the
present times for the observance thereof is Consequence
very materiall unto you in the same order and time
as at the first hath bin showed forth & injoyned
and that you may not trouble your spirits with any
thought or fear of such for that Greater Comforts
are at hand conducting you unto an happy and
safe deliverance and withall cease not in your
operation & proceedings whereunto you may believe
for I find the time elapsed here for we must return
remember the 10 instant and ye 12 & the 14 are
dayes of action and the 19 day being dies Venarius
suplice & magnus which remember and so god bless
with the light of his Grace and mercy amen

December 5th: 1687: Monday:

There Appeared. Ga, Za, vaa, & Za said
Se Sir we find you are in your spirits disturbed
I tell you Sr your great & earnestness of speculation
is like one that too hastily runneth & aptly stumbleth
at the least oversight or by over hastiness may be
brought into a mistake I pray you Sr unto whom did
I direct my selfe on the last day of action, then you
may adjudg to whom I spake &c. I pray mistake me
not now what I showed forth was thus
that some informations would come unto you Crizbm
of a threatned trouble formerly mentioned might shortly
befall, but not violent arrest or offences untill the 15
day instant the matter in Complaint Sr proceedeth from
the same Tynworth Crossby and is somewhat earnest
in the pursute thereof I fear
in order Sr unto your request be not dismaid but cheere
up your spirits for if you loose your Courage & faint
in this Charge you will doe your selfe more wrong
then you can easily if at all recover your selfe
therefore be carefull that your spirits fails you not
least the faintness of your faith cast you into a dispaire
which will prove the greatest loss of all
I see you have a security unto your selfe now then I will
advise you goe unto your Attorney and informe him
of the whole matter come come Sr we hope to see
you in happy Condition sooner then we may show
forth unto you on Saturday next is your next day
of action . you will hear further on your next day
of action be of good comfort & you shall stand upright
fear nothing you shall not fall

[Sep]tember 10 · 1687 · ~~Lunary~~ ☽ in ♋ [illegible]

Saturday There appeared Ga, Za, [illegible]

And Za looked on me and smiled and said
that I may be plainly understood I declare unto you
well remember it was once shewed forth upon the
approach of a Gentlewoman to you signified a threatning
trouble now then if we consider the evils of this world
and how the people thereof continually studdieth and
striveth nothing more then to weed out roote & destroy
one the other then it is noe wonder to hear the
Callamities & severities there of the which in this present
conspiration of your selfe hearing your plaint hath bin
of us defended from rigor untill the 15th day of this instant
and may likely be yet defended untill 15 days yet to come
provided that by a Naturall meanes you make unto some
officer that may herein be concerned by a letter bribery to
suspend the rigor of severity for it surely [illegible] as hath
bin said that you will yet be blessed with a sudden
and happy deliverance from the dread of future evils
in order whereunto it hath bin already intimated unto you
of your Conventions on the 12 & 14 instant as well as on this
present day and then againe on the nineteenth day which is
a double great tornary where you are well [illegible] in your
[illegible] of that kind & then on the 20th day at being
the day of your weekly convention and I hope in the
sight of your promised deliverance be very merely
here unto for we are commanded in Charge & care
take of you & some particulars of your Conferments.
and Furzaniah & Zimmariel & Gahorah and others
stay a while

Come on Sr Cast not your spirit downe be of good
Couradg let not your vallor sinke nor yeald to mony
Trubles stand on thy deffence yet for 20 dayes
and the mercies of the highest may discend to your
great Comfort while we all as your frinds in the
highest shall humbly beseche with you gratiously to
you withall for his owne sake that is Almighty
Amen Halelujah I also desire you Sr to persist
in the persuance of your domestick operations as y
conveniency will admit

if thou wouldst refresh thy trubled spirit with less
Care & thought of care wherewith you so exceedingly
overcharge & incomber them thou wilt make thy
good thoughtfullness much more easy unto thee
thou canst not expect remidy for thy body untill thou
hast freed the burden of thy soule & spirits
the naturall Cause that most greivth thee are thy
flatuous Passions proceed from winde contracted of
emptiness it is not of my office but you shall know a
true remidy for it I shall no more

1687 Desember 12 Monday

There appeared a spectrum with a Ring of gold on it
head beset with flowers & on a surplise without belt
with spangles, like a Child of 8 or 9 yeares of age
and it saith you have not further to proceed here
untill the 2d dayes as was showed forth unto you
I will meet you the 2d day & tell you who I am
from a servant of the highest & wish you for yr
Comfort

there appeared in the stone in ye 4 quarters of it in ye East
Michael in the West Uriel in the North Gabriel & in
the South Raphael in there is 4 to the Estward of them
downe on their knees, and it was I & Mr R
& the two Celestiall spirits rose & [illegible] of the
fire flame from the [illegible] sprinkled on my head
& [illegible] by my eies & saw these with & it seemed
to be very bright & my eies doe sparkle and they doe
only sprinkle on Mr R head and so they marched
away to the Eastward
and now before the stone [illegible] a spectrum
and it turned to the [illegible] & did [illegible] that way
and it is turned this way and its face is become so bright
as burnished silver [illegible] look on it
and it [illegible] the [illegible] & it is passionatly
Earnest and it doth say your offerings are accepted
& ye are Blessed it seemeth you have not as yet
received sight nor benifit of your [illegible] & [illegible]
operations & actions of [illegible] offerings & your invocati
ons are heard & obedience given though invissible
yet signall & [illegible] obstructed only
by an obstinate & perverse wilfullness, which are
naturall unto those powers who partake of Grosse
Ellementary composition as Aire & Earth &c
but I know after 6 or 7 dayes they will be constrained
to your Comands & so in effect to the full accomplishment
of your expectance you are under important
action & be carefull to your appointments
the 5 & 6 dayes monday & tuesday

Desember: 19th: 1687: Ternary Duplex [illegible]

There appeared Orphaniel over the Stin with
a flaming Sword in each hand looking downe on
the offertory on the mistery and there appeared
Za, Pae, before the ston. And a fiery sworde
Attended to Orphaniel & Orphaniel gave it a fire
& it imediatly went to Furaniah & gave it the
& spake something to Furaniah in the Northernd
in [illegible] againe & it was Lewanael & it went to
Orphaniel againe & Orphaniel gave it the oth
sword & it came into the other Rooff of the Sank
& gave it to Samariel & spake something to Sama
& went away. Afuraniah & Samariel did seem
to Call & in the hollow [illegible] there came first Kin
very Submissively then Dukes then Lords then
minister of [illegible] Angels ~ Za [illegible]
his sword over his heads 3 times & Ca his dart
& Pae his [illegible]
and Za spake attempt not further operations
this day Remember your Convention to morrow
your God will have mercy on you

There appeared a little spirit & it said
Be ye [illegible] & comfortable & move not from place
both your Action are sanctified unto you all is well
let not your Courage nor majesty of spirit [illegible]
or fall into a Relapse least desperation attempt the
entrance & triumpheth in your visitation
for divine Grace is with you, which will not want
for enimies to pervert or Transplant some
infernall mischife to accompany or overwhelme it
but stand ye stedfast in your hopes & constant in
your faith and you shall soon partake of Grace
& mercy from [illegible] mouth [illegible]
And the appeared the [illegible] thing And a fume
came out of it and after it againe the star over ye
ston And on the brime of it is nine lights
and Michael stands on the East & Uriel W.
& Gabriel N. [illegible] Raphael S. [illegible] stands between
Michael & Raphael, & [illegible] stands between Mathae
& Gabriel & Uriel Looks on me, and my face
doth shine. And Acimay is in Imperial forme
in the ston to the Eastward & doth mind & observe
this Appearance, and Madimiel & Lewanael are
both without in a silverish Cloud and Madamiel
& Lewaniel seem to be glad & Rejoyce
and there is two that stand before the [illegible] Glass [illegible]
that are in a venerable postur And they are not visible
to us And madamiel is gon & left Lewaniell in a
Joyfull postour & there comes [illegible] from ye
font to the 4 Archangles And Uriel takes the key

that comes to him through it to R O his brest
it enters, and to his mouth it goes in c to his fore
c there it enters and there it a sparke on his b
c a sparke on his mouth c a fire flash on his
forehead; And Lonanael said that Power c
permission is given to our deliverance
our Gardian Angells doe constantly looke
to the effecting our deliverance
come come for notwithstanding all those blustring
stormes of thy past infernall mallice c wicked
stratagems vexing and tormenting your peace
honest endeavours Laboring for deliverance in the
troubled seas of your hopes which I trust as I said
before are by past and that you are now driven
to a desired and happy harbor of peace and rest
to the blessed restoration of your Comforts
therefore it was ordered now shewed forth that you
should still be cheerfull c take fresh courage
that you may become triumphant victores
in the midst of the greatest dangers and trials
of feare under the sorest trials and visitations
To morrow as in the forenoone a day of humill
and in the afternoon a day of thanksgiving
and on the stay morning present I penny of c
here before the stone neither more nor less
I will surely meet you at 9 of the clock presisely
whereunto we adjourne the rest

tember: 22: 1687: [illegible]

There appeared Lonanael c one other with a ... of Compass
in its hand, and is very pleasant c smiles on Lonanael
The Paternall goodness of all creations God hath set a
limit c put a restriction on all malitious machinations
; Internall sweatings so if wee trust in the hiest your
Comforts are Confirmed, c your peace embraced by your
patience, c both walking to an happy enjoyment of a
lasting rest proceed on in your Course of operation at
home with a zealous inclination for the effects thereof
doubtless brought well it is only an obstinate unwillin
gness that delayeth there open appearance unto your
sight by reason they are I say unwillingly to an obedience
and assistance unto the service of men, because they
as unwillingly part with what they delight in, being
by nature much affected with the wealth and treasures
of the Earth and all sorts of terrestiall riches c when
brought or Constrained to an obedience and visible
appearance Corporally they are the best c most servicea
ble friends to mankind of all the Ellementary Powers
I see you have done well in your duties yesterday
which hath attracted Celestiall grace unto you, yet set
you forward in your endeavours with undaunted Courage
wherein the Power of the hiest blesse uphold c assist
you to the full enjoyment of your soules desires
Amen Hallalujah make some small acknowledgment
by offertory you are to meet here againe on ye 7th day
for I believe it layeth in the way of mine office to instruct
or serve you I will so doe it

December: 29: 1687: thirsday

there is two spirits downe on their knees before the stone
and there came a small spirit said stay a while the act
is immediate, There came a great flash and a flame
ascended out of the stone up to the cealing and a starr a
the cealing & it extended it selfe to the diameter of
a foot & ~~that~~ closed it selfe againe & so did often
and the Curtaints were all in flames. And a fiery
spirit was before the stone and there is a spirit
with purplish garment on and on his head a wreath
of Lawrell & a scepter in its hand and it points
to us And its ~~faire~~ smiles & is very pleasant &
it doth say. Beholde the immediat presence of celesti
glory appearing in the action of this day as a conf
=mation of your hopes in the injoyment of terre
felicity which through the strength & force of your
humble supplications, & the prevailing power of yo
faith & obedience ascending hath entred the presence
of grace & so appeared this day immediat from ye
superiour power of immediat descending mercy
answering your petitions by a newly approaching
deliverance of terrestiall tribulation & from the
evill effects of such desperations as attend the chaps
ticalls [illegible] the oblations of the two last foreg
ternarys are now ascended & the entrance of this 3
ternary is glorified & more magnificent than any
yet before it as being more high & superior ending
on the 12 day of the next month with you and
is I suppose the last ternary to be observed as I ha
hath bin formarly of late shewed forth I say the
glory of this present ternarius is more high & gre
than the rest must prove so both in its end & effects
& must be therefore as greatly to be observed

~~[illegible]~~ & oblation ~~[illegible]~~ the ~~124~~
of the greatest and also by [illegible] fore goodly the
entrance of a most happy & glorious expected 125
jubile of joy unto you as will appeare both in
sight & sence unto you, therefore I give you to under
stand from superior command that I say as on the 12th
day of the next month with you is the end of this
glorious & great triple ternarius. even so must
the ternarian offertory or oblation of that day
be trebled as it is the last for it is consequently
very considerable I say both in its ends & effects
& behoulde your Guardian Angels included & also
received into the glory of celestiall grace will
become also thereby united as on witnesses in celestiall
grace and dignification & so you may proceed
in your terrestiall operations but observe me now what
I say unto you ~~upon~~ on friday next call on Uriel at sun
rising & stay and hower & on munday next hour
you ought to glorify God & returne him thankes for
the action of this day I assure you Sir it is more than
an ordinary mercy; my name is Zeddkiel I am
called away the Lord Blesse you preserve you &
deliver you to his Glory & your comfort Hallelujah

January: 2d: 1687/8: monday

There appeared a spirit & said the oblations of your obedient
perseverance is in force by returnes of mercy into
inferiour mediums by order & office. differently there
unto appoynted this very day is the first entrance
of great & glorious effects, now humbly beseeching
both of us & you the highest to confer and conferme
unto & upon you the superiour & other celestial
& celestially dignified powers of light hath received

the Grace & mercy of the highest [illegible] unto
[illegible] and Blesse his true faithfull & obedien
servants withall, but those of the inferiour Elem
especially those of the Elementall regions, of Aire &
Earth &c are by reson thereof become where in
ly the more obstinate and Adverse to serve and
assist the servants of Grace from above or indeed
to yeald obedience unto Celestiall superiors or othe
dignified Powers of light and may yet have pow
a little resist & withstand their motions and Comands
though Powerfull & Imediat by reason they are strong
afected & much indeered to the Earth & all earthly thi
and the benifits thereof & ofttimes very unwilling to p
with such benifits as the Earth plentiously affordeth
as by permission & suffrance they have Power by ma
& other given them to possesse & injoy especially unto the
Morodi of whom they stand in dread by reason they ma
be thereby Constrained & forceable brought to that obed
for one time or at once only but allwaies and at all
times &c. which by Nature they unwillingly comply un
because I say Power is given them in y^e Elementall Regio
and treasuries thereof & whatsoever else under dep
=rancie thereunto, But how fouer this is not in the und
=standing or knowledg of Terrestiall Ignorance.
now then to the purpose I say & as I said before the influe
of your offertories are in operation and as also I say
hath obtained Celestiall favour through faith & obedience
the which accordingly is gon forth & emitted to answer as
for and on your behalfe in reference to your humble
supplications and Addresses, therefore is this day & the
4 day instant and the 9th day your Perticular day of
attending here of our motions unto you for y^t they are
of us & superior but keepe you close to your domestick

operations as your Convenience gives you permission 126 127
though they shall seeme to be invisible & fly from
the sight of you yet be not troubled there at
at then also againe on the 14 day which is the greatest
most Considerable of al the rest by reason it comprehend
=other three and also its selfe which againe likewise
hath againe likewise doubles them and as at it is a Ternary
agnas Triplex and a limit of time by measure & compass
your troubles & afflictions which now by reason of ac
notive Action of Celestiall Grace and mercy may Chanc
stir up some Infernall Evills suddenly to besiege & beset
you with sharp trialls but a shield of Celestiall mercy
will defend you from the day of Terestiall desperation
& destruction, remember therefore your Convention here
on the 4th & the 9 & the 12 dayes instant the 4 is your
weekly day of action so also is the 12 as well as a great
Ternarius Triplex and in the intermitting times
proceed you in your domesticke operation at your Convenient
it is not questioned but the Glorious effects of these times
or of the time now in yor present being [illegible] times &c
will bring forth the Comforts of an happy deliverance
from the gulfe & storme of most dangerous Hazards
& bring you on shore the lands of lasting peace
& rest which the most high God grant and give unto
you as to his faithfull & obedient servants to his owne
glory and your comfort Amen Halelujah

January 4: 1687/8:

There Appeared Ga-za-vaa and the two Gardian
Angell trembling and Za spake to them & they did not
tremble so much and Ga-za-vaa smiled on them
and they fell downe on their knees to them & Za held
out his sword & scepter & took them up then there came
a great flash & tooke them away and Za said to me
I heard what you have said & I know what you would

say nothing at this time of our Purpose to move
I know it was shewed forth on the last day of atti
unto you that charge finally would ensue and there
are your troubles not news unto us; but Celestiall fr.
by appointed mediums of grace hath charge & care
you & on your behalfe humbly beseeching the hig
for there is a great Conflict menacing much but
faith, Patience, & obedience, wee shall triumphantl
vanquish all and Remaine victores in Loue
and in assured hopes of greater mercy descend.
from above then ever those terrible Afflictions attend
hath bin Contracting towards but we must all with
=draw unto our Charge in office Commanded of superi
& you unto your domestick operations untill the gr
instant at what time we conveene here againe
for the mystery is shutt as you see neither Peace n
touch for the Contest must interfeere and must also
have Judgment a superiore so that your hopes are
strengthened & mercy Conformed with the most high
God Grant & give unto you to the issue of a lasti
Comfort Peace

January 9th: 1687/8:

There appeared a fiery Appearance before the
and there came a small Spectrum & said observe what
is shewed forth dilligently. and I will meet you
at the other Mistery & instruct you there, for you
must not depart without licence there appeared an
Imperiall forme in Armor with 4 swords by its side
and it hath a launce or spear in its hand and it
looks fiercely about it
beholde whilst I attend the Ordinances of sup

superiour Power & the Commands of my great Master
going forth for the fulfilling of his said Grace
& mercy, Rebellion impudently assailing to Enter
my Possessions attempting to Ravage the Lands
and Pillage my servants of their peace & well
being and not only fomenteth & Raiseth my
... damnable desires and most diabollicall &
desperate Resolutions to make havock of & distroy
all before them, but also withouts & keeps back
the Power of terrestiall servients from yealding
obedience to superiour Commands. notwithstanding
strongly moved thereunto which otherwise might
accordingly serve & obay. wherein by orders & office
they Assume & keepe a permitted power & Immunity
as Referred to the Earth Respecting the Naturall Earth
treasuries & all other benifits therein contained
& therewith the Inferiour spirits of the more Gross dark
& inferiour part of the Aire doe contract themselves
to the delights thereof and partake of the same natur
or the same affected Properties as those of the
Earth whereby oftimes the servants of divine
grace are prevented & frustrated of their motion
& operations in the present hopes of obtaining &
injoying the benifits & treasuries thereof, although
the servants of grace hath a more superiour Power
to Command & Constraine them to Obedience and to bring
forth & render up the same to the only use & Comfort
of God his servants where moved & Commanded there
=unto for the which it was truly made & ordained
therefore I will now goe downe & visit the Earth
for the East unto the W & from the North unto the South

and all the sublunar Ellementall Regions and al
Spirituall Powers residing in the Inferior Mo
from the superior to the Inferior whether local
in orders or wandering & roving out of orders
reduce them to their obedience, and then there ra
three more to it and it took of 3 swords gave them an
sent them away W. N. S. & sud
the Power given to me I also have given forth
to every & each of mine Allies and behould I ta
up my strength and defend the right of my serv
from the mouth of Perdition and there my serv
of raging rebels & venomous rebellious Enimies
of my honour & disturbers of my servants peace
that I might yet be glorified from all Earth or
Earth and my dominions Established in peace an
my dwelling place an Assured testimony of an
Exessive Comfort going forth & flowing like sylv
rivolets flowing from an Eternall fountaine
and wellspring of glorious refreshments & ...
up the drooping soules & tired spirits of those m
laborious and painfull servants who hath long
besought me & still beseeches me through the ...
passages & trials of great Afflictions and I doe
comand not mortal foot to enter this place till w
meet againe on this day for though we have the
Conquest yet we must persist in the pursute
least the Enimie also rally & gathereth up & se
to make fresh entrance therefore I have placed
mine Allies also as my selfe in these offices & Cha
as true mediums in order I hope unto happy det
rance that the Glory of heaven may shine victori

victoriously upon the true felicity of the Mozodi
Coast & withdraw

at the Inferiour Mistory
It is a servant of the hiest Timnizarah of the orde
of Potestates I trust the action of this day tendeth you
~~great detriment~~ as may suddainly be manifested
whereof you may understand more on the next day of action
but let us to our purpose I see you have not any
invocation or addresse made unto the Imperiall Power of
the West which angullarye of the dive you are obliged
in, whose name is Amenadiel the which of right you
should have; come on then Sr you shall firstly make your
Invocation or adresse unto the Imperiall Spirit Amenadiel
for its Appearance And Assistance & its servients
& those Regall & Presidentiall spirits together with
those servient & subservient spirits under every & each
of them serving in orders & Mansion before it

O you Imperiall spirit of great Power who by name
art called Amenadiel & said to be Emperour of the
west Angle of the dive & the severall different ... Angles
mansions or divisions therein and Also an Imperiall
Power over all both Regall Presidentiall & other servient
& subservient spirits, ruling & serving in the different
& severall orders & Mansions respectively appointed
as proper places of residence for them in ye said Angle
now then behould O you Imperiall spirit of Great Power
Amenadiel that we the servants of the hiest reverently
here present in his holy fear doe in by and through this
his Almighty & most Sacred name Jehovah = Tetragam
=maton & by the mighty force, efficacy, vertue & Power
thereof move & call you forth to vissible appearance

here before us in this glass receptacle or other
out of the same accordingly visible here before
personally in fair decent & humaine Corporiture
and in noe wise hurtfull, terrible or affrightfull u
or fiercely rushing in with violence upon us n
by to feare or affect our senses with amasment
feare or other wise to astonish or ... us to silenc
but come ye and appeare visibly here before us in
peace, mildness, friendship & serenity shewing wit
forth also unto us some true signe or signes for y
your coming & appearance. Now then behould we
say O ye Imperiall spirit of great power Amenad
that we doe hereby expresse conjure comand comp
call forth & powerfully move you accordingly as af
visibly here before us in fair decent & humaine
Corporiture move move move therefore come awa
and appeare ye fairly friendly peaceably affably
and curteously present here personally before us
and not departing with out licence nor untill you ha
truly & faithfully answered our demands wherein by
office & power you may or can, neither flying our p
or resisting us in these our actions and operations
but cordially & willingly to serve and assist us obedi
fulfilling and accomplishing for & unto us whats
we shall by office injoyne & comand you without frau
hindrance tarrying or further delay or any other
subtill crafts or ellusions whatsoever.
And we doe also hereby yet further & againe expr
conjure comand, constrain & move you by the Imp
& soveraing power ~~given~~ & permitted & given unto
you of the highest likewise to comand constraine send f

to cause to ~~come~~ come and appear visibly & personally
here present before us and accordingly in faire 129
decent & humaine corporiture as before was said all & 130
every of those Regall spirits with those Dukes & other
presidentiall spirits of great power both diurnall
nocturnall together with their severall & respective
servient & subservient spirits serving also under the
order gradually from the superiour to the inferiour
~~...~~ serving in the different & severall orders
mansions & divisions appropriated & appoynted unto y m
in their severall & respective offices before you in
y west angle of the circle.
And more especially and in particular the Royall
spirit who by name is called Usiel together with
all and every of those great Dukes & other servient
& subservient ^spirits gradually ~~spirits~~ under them and in
particular amongst the rest these diurnall Dukes or
spirits of great power who by name are called Horme
Sadfar Ganaru & Usiniell & their servients & subservien
attending them serving under Usiel before you,
that we say do you Imperiall spirit Amenadiel
that Regall spirit Usiel with all those spirits & spirituall
orders serving under him before you in the mansion
of the Northwest angle or division of the west angle of
the circle, may be of you & by your Imperiall power
might force & power thereof commanded constrained
and thereby caused visibly to appear corporally present
before us in faire decent & humaine ~~forme~~ forme and
also accordingly correspondent in all particulars as
we have ~~...~~ before now forthwith at this time
present and also at all other times and places
whensoever & wheresoever we shall invocate call forth

and comand them unto our service and Assistance
without delay, confusion or disturbance whereby to fright
or Affect our senses with fear or Amazement or in any wise to
of hinder ye effects of these our present operations by any subtill (ca
&c: by this meen you may Gradually bring all the Angels
to your jurisdiction

— — — — — — — — — — — — — — — —

January 12th: 1687/8: Ternary [illegible]

There appeared A fiery Cloud before the stone the
is 5 in it there be 3 of them Armed with swords
in their hands and the two in white stands betwe
them, the two are crowned & have wands in their
and they are all of them very pleasant and the first
in white next me doth much looke on me and so doth
the Armed spectrum next me and the white spectrum
doth hould out his wand to me & out of the end of it
come a sparke of light & it doth fly to me but returns
again & enters the poynt of the wand out of which it
came and came a little spectrum in a silverish Cloud
& stood upon the heather part of the table, and now they
are all lose up, and the midle most of them directs his
aspect to the spectrum on ye forepart of the table
and it said to me & smiled on me
The action of this great Ternarius is above huma
reath neither endeth it but continueth 3 dayes and
4th day you must convene here againe
I adventure S^r you may then receive the mortyfi-
comfit of spirituall sight for it nearly appoacheth
attended with such gifts in true friendship & passion
as hath not ben amongst men or knowne of the wo
for many by passed yeares you must withdrawe

7/8 January 16[illegible]
And Michael & Uriel were before the and they did
Confer about me and they went away. And there appeared
an other spectrum before the [illegible] and it is very pleasant
and it said divine grace is mouch and is with you whereby
a condolence of Celestiall friendship attendeth you as directed
by the finger and light of mercy from above
your Action in the other operation whereunto you must repair
friday is your day of action
use it 3 days together & the blessing of the lord will appeare
I question not your success, would I had liberty to touch the
matter more neerly & I humbly beseech the hiest to blesse
your operations unto you

1687/8: January: 14:

A Gabriah said looking striously on me, I find Sr that the arrogant ambition of your Enimies hath bin fore showed unto you to have its finall Period & there with the downfall of them & their great words they so much have bosted & still boast of as in the next month with you or very sone after for I hope in the hart you have an Assurance of a blessed Appearing Epoche for thus myne Allies informeth me saying, they have sorely burned their fingers & wish they could pull them forth of the fire they have kindled to distroy the & thy labors for they are aweary, of losing their mony to fetch their Adventures nay further, notwithstanding this Complaint malitiously ever that they have the better of you while they seeme to be satisfied with only the Conceite of but they ly greatly for you are arrived even almost to the very sight of harbour & a reasonable indifferent breeze of assistance would quietly speed thee safely thereunto, wherein I know not what to Advise the I feele it not given to me at this present, come sir be comforted you shall stand and I trust bid defiance both to the envy of thy enimies & the troublesom Cares of your incumbrances good god how neere is thy deliverance of thy servants from the bondage of Terrestiall & Infernall slavery O let thy mercy be showed that thy servants also may triumph in the strength of thy salvation by their happy deliverance Amen

you have the light of divine grace you shall need to fear the effects thereof I would not have you Cease but as your strength & ability will bare to proceed I assure you sir the ship is within 6 weeks sale of England however forsake it you not keepe in your fire by all meanes monday you shall know more

Monday feb 20: 1687/8

There appeared Michael & uriel & a son like lying over them and they are conferring some mercy or grace on some that are before them and they went away Lenasael appeared and called and two more came to it well goe so to & secure the poynt for it is of entrance for it seemeth to foresee that threatning foule weather tossing the surges & the billows beating our heads even to a Port, so weake is our faith & so strong are the triall thereof, well goe to I say secure this poynt for it is the ultimate poynt and passage of danger that a serene entrance may possesse the Port of an happy Arrivall that the shore may be the blessed Entertainment of continued rest & Lasting peace, I now Sr the last words showed forth unto you the foregoing day of Action were that you should stand the white Sheets to be remembred in Letters of gold it seemeth by the Charge now given in Command are hieroglifically discovered the ill & dangerous Consequence of desperation & great fears were nerely seasing & distroying your hopes of promised happiness, well good Sr I beseech you let not your harts faile you nor your soules sink in dispaire lest all become a Port

to the fury of merciless tirany & irreparable
distruction, but I tell you God is angry with such
usurpations & oppressions in shuning his servants with
too severe a bondage & although he giveth permission
to such evill things by reason of that justice should
be amongst men relating to their dealings & doings
one with an other in terrestiall affaires and because
he cannot ~~pro~~ prove unjust he therefore suffereth the
evill natures of mankinde to be troublesome to one another
yet still mercy taketh place, and though unexpected
& wonderfull to humane imagination delivereth
and bringeth forth his servants from the very midst
of the most ~~dang~~ dangerous & distructive difficulties
which being also now foreseen do premediately tell you
againe that you shall stand & bid defiance to all
terrestiall & infernall mallice come on then Sir

that I may yet come nearer & close in with you as
my Office at this day giveth me I will sum up your
sayings as even now I heard you relate and first
how that you were depressed by your offertories
it is true you may think so but if you understood
or did know the great benifits that will accrue thereby
without which could ~~not~~ be you would then be silent
& not make further repitition thereof, indeed we have
sorrowed for the loss of your last ternarius by reason
it was the last and because it succeeded the greatest
that went before it and a mean of uniting them to
promised successes of which before I proceed to the next
resolve I will speake to the Comand given me in Char

one ternarius truly of right ought to be observed
not more which happeneth to be on the first day of the
next month with you & then have you not more ternarius
offertories with you neither have you more ~~the~~ now other
offertories to observe then your 4 quaternian Sig
Ingresses as here tofore hath bin shewed forth
and one Angell Crowned one day of your weekly
action if you have two dayes of action in the week there
is but one offertory I mention then unto you thus
if you make this day as being monday which is at your
pleasure either at this or the other mystery you make
not offertory excepting at this mystery and that also to
be a very small matter at your free will whether any
thing or nothing so that now is not else to be observed
otherwise then upon the 4 quaternian Engresses & the
weekly dayes of action come one to the next
we heard you say when will such things be relating
to the other terrestiall operations
first then as to this 2d poynt a blessed Epoche nearly
approacheth, before which on the first of march is the last
ternarian day and also then succedeth & also then
succedeth the rest of the same month with you at which
time, will your Epoche be appoynted & then trust me
also the utmost limett of your ~~tr~~ trubles will be determined
& future feares thereof extinguished and all your sorrowes
put to a finall period. feare not to obtaine that blessing
is sure unto you therefore feare ~~not~~ not weddensday is ye action
I will meet you here on the 1st day god willing

1687/8 feb 22 1—

blesst me how am I streightned, and my fredom limited
in present writing with your desires because myne office
is nerely towards not those your afaires in question
at whose retorne you may be answered
the 1 day of March & 9 day of March are successively
appointed dayes of action the first day being dies
Lunaris ultimus the 10th day is the vernall quaternion
which must be observed for great resons thereon depending
on the 12 day of march Lunaneel with other servants
of the hiest answereth your desires
I like your motion well in moving to take a friend
to your assistance in your affaires
I find he may may doe you kindness by reason he underst
andeth somewhat the mind of contrary parties which
may conduce to your benifit & advantage upon discoursing
thereof pursue what you can with discretion for to
beholde me a change is nere at hand and deliverance
approacheth nere the shore of a settled comfort unto you
well, well, now is the time and venture of your hopes
and doubtless God will be mercifull if you can be cheerfull
persist on therefore as your inclination dictates with
discretion & as you reason directs whereas in the mercies
of the hiest conduct, I blesst you
heaven forsakes you not

feb 25: 1678 1—

There appeared a glorious spectrum & it looked to
the East and then looked on us wishfully & pleasantly
& then it went into the stone & into the candles & the candle
was all in a flame & now it is become a light at the
further end of the stone and there appeared Lunaneel
in the stone and it smiled on me, it hath a bright star
on the brest of it & it said,
well be it with you sir come on my Brother & friend
I see how it is with you & trust me thanked be the
highest there is noe danger of your helth nor of your
fall into relaps either I say of helth or in estate of
condition, for first, your weakness or distemper of consti
=tution proceedeth from the splene & Hypocondries with
an obstruction of black collour comonly said with you
to be mellencolly passions and causeth of mere wind
from whence also proceedeth scurvey but above all an
evill demon hath strook at thee but missed thee
you only received the blast of his shaft driving at
thee but could not touch thee, there is naturally
a coldness of those parts in most parts of stomach
& digestive faculties but the good angell & servant
of gods chariot of the order of virtues and a sone
of tribe through divine grace unto you mercifully
in the hiest hath comand in charge over you & by
office appointed for the part of deliverance which is
more then naturall & for the rest I shall come both
advise & fulfill my promise unto you I pray you
neglect not the continuance of what you now a
administer unto your selfe

one simple thing I will advise you Eat of your Candi
ginger you call it green Ginger with you eat it
in a morning or when you find your selfe ~~opp~~
oprest with winds; in verity Sr there is noe question
that I find against your welfaire I finde you must
meet if god permit on thursday morning
if I mistake not Sr it was showed forth unto you
that comand was given in charge unto appoynted
mediums in order to cleare the passage of Entrance
&c wherby you may understand the hopes of your
deliverance meet here on thursday
keep a faire Correspondency with the baliffes
noe writt yet taken out

March 5: 1687/8

there appeared a fiery vission over the ston & in it a fiery
spectrum with a flaming sword in its hand & in the ston
is Mithael & Uriel & they looke toward the Recepts of
East side of the ston & before the ston is Ohe
And in the Recepts of east side the ston is a spectrum
in white & two writing on it & aboundance of papers
and books & things by them
And Ohe doth looke on the hollow Recepts ~~[illegible]~~
earnestly & moves to them Earnestly calling some thing
in the hollow Recept on the North side there is a Majestick
spectrum with a great brest full Armd A lions face
& about his head is like ye skine of a hedghog & woolly
bushy hare & long of a brickish coulor that in the South
Recept is fairer and hath like a womans face & about
it is a blewish vestment ~~[illegible]~~ plated round & sits Close
hath long black hare like a ~~[illegible]~~ horses tayle
& Majestick to but more Compleant

Mithael & Uriel looke on the Recepts of East side the ston
& then on me & they in the Recepts doe great veneration
towards Mithael & Uriel & Uriel doth often looke on me
& they are very pleasant
The Appearance in action this day is very Considerable, Ohe saith
consernets you in all your Agitations & operations which
Imediatly cannot be showed forth nor discovered to you
untill the 4th day from this at what time you must to
come done here & then it shall be unveiled unto you
Sr you have not more at present here but returne
thanks to the highest & Cast sealers up the dores Carefully
suffering noe entrance untill the sin god ~~[illegible]~~ with
you

March 5: 1687/8 monday

There appeared Galuah & Lenanael & they went away
And there came Ohe in there place
Through Grace in the light I am moved in order to
my promised presence in Appearance here on ye last day
of Fernary to show forth the Appearance of action of that
day & the mistery there of being very great and Considerable
altogether accruing as hopes in the highest to your
benefit & Comfort the 3 stars, signifie ~~[illegible]~~
Celestiall presence, that over the ston was paster
Mithael & Uriel signifie the sign & finger of the highest
& were on ye Examinations with urim & thumim about
Thug Artanum as are to be showed forth
in the hollow Recepts was Amenadiel & Usiel
& they were obstinate but will be brought to Obedience
& indeed very Sr if it were if you offered but one Crowned
angell on your weekly Sunday day of action
for lost cannot be if at all & that you failed on the last

ternaryus which is the last in Corse I pray you Sr mistake me not here for I shew forth nothing but what is in Charg Comanded me by office from superior Powre

it is not Sr in our naturs to be Angry oftimes troubled and sorrow for you by reason as your offertories are obliged distinctly appoynted unto you as more solert mossdi then in thousands that have attempted the entrance into the pallace of true freedome or the Rule of Celestia which thus chiefly obligeth the appearance of presence in Action or Admittance of malitious or false Intentions which may prove injurious unto you but herewith let this Comfort you that neither divine grace nor Celestiall friendship in a true Correspondent love and Assistance will ever desert or forsake you and I may advise you as comanded to respect the next offertory the which I trow I heard you not long since consult know ye that this Ingresse preceeds your great Epocha which offertory must not be as of the last Ingress of the last quarter but as ye first or as they were before by reason it is Considerable & beareth weight there it cannot be to great I dare not shew forth more then I am Admitted of superiours

verely tis brought my retorne I said before we touched not the Earth as to your Abillities at this present nor untill the 26 instant be expired which also will be a day of great action and of good unto you as it symbolizeth with a ternary respecting the last ternary it is said this solar offertory should Containe (Circum valley 6 Crowned Angells but not less then 5 although it hath not bin soe before it is not for me as being not given me to shew forth unto you the reason there of at Rete present some other Conveniences will prove that

on munday is the day of action & ingress

Marth 9: 1687/8 137

There appeared Phariel

well Sr although noe present Action moueth or defending yet thanked be the highest we are well Mett and through his Grace I also greet you

well, well, Sr I have your sayings here for which I sorrow but yet take Courage & move Cheerfully in your Conformen I am Comanded to Advise you that on Sunday next either between 6 or 7 in the morning or between one & two after none will one Ariel and one Munday come to the now is the vernall ingress of this Annuall quaternial offertory which I am Also comanded in Charg to shew forth what you must observe therein which I tell you must be 6 angell Crowned as before hath bin advised for a perticular reason that I could shew forth if it were needfull so to doe but I said noe Action defended yet you may know if Curious After dedication of the same

well, well, Sr more will yet shew it selfe peradventure more perfectly to your Comfort wherewith the most high Gratiously bless you to his Glory Amen Hallalujah

monday March 12: 1687/8 ~~[illegible]~~ oo

There appeared ~~[illegible]~~ over the ston in a fiery forme and in a bright silverish Glory is [illegible]

And in the ston is Uriel in an Ecclesiasticall Imperiall forme, And Uriel turned to the ~~[illegible] of the [illegible]~~ & a spectrum in white pulled out of it before a booke & turned over the booke & in it was tables of letters & figures & he put his finger of a letter & a sparke flew from it ~~[illegible]~~ And so it did to a great many letters & figures throughout the booke & so many sparks flew from them & Uriel marked it downe on his hand And then a vale drew over the white spectrum & Uriel turned to the other [illegible] glass ~~[illegible]~~ and there a spectrum in white tooke downe a viall & there was in it a cleare water and set it by & then it tooke downe 3 more vialls and there was liquid matter in them one of a ~~whitish~~ whitish Coulor & one of a greenish & one of a yellowish coulor & put them all together into one of the fashion of an egg & there they seemed to be greenish & it seemed to be luted halfe way up the body of the bolt head & the matter seemed to be a little above it

Uriel said that it is to be remembred that I once tould you that you should make the great medison or as call it the ston of the Hermeticke Sophiarbes

I know Sr you cannot be insensible that the first or thereof or [illegible] as they call it is not other wise but sweet dissolvent naturally reduceing ☉, ☽, ♀, & mettells into permanent water & gradually one hath bin showed forth heretofore which of some persons on earth who make noe othe[r] thereof but reduceing of Goulds into liquor

which they call potable & sell the same for potable Gould to be medicinally administred to sick & Indigent ~~[illegible]~~ people in health, the which I confess to be a most excellent medison & very usefull & Alterations in [illegible] most diseases, distempers and other things like agreevances which render incident to, and afflicting the bodily strength & vigor of man kinde though it be the ignorance of many pretendedly learned in that science that they know not better use nor benifit thereof, but I charge you not to slite it

But now I will reveale & show forth unto you that which the world knoweth not & for the easiness & meane thought of it, as I may call it a miracle by reason it is Collected & Carefully gathered up together discovered & showed forth by the keepers of all secrets etc yet it may be also truly said be Childrens play & woomens labour as your Sophisters of ould termed it, from whome we may determine that the waies of truth are plaine and Esy

You shall take then of good aqua fortis so called & put thereinto of simels of Copper by little & little untill it be clearly dissolved & when all is only dissolved that will dissolve therein. then put the same into a retort affixing thereunto a receiver & in sand or ashes according to the Art or Custome thereof write a soft or [illegible] heat distill over the phlegm which [illegible] about 3 houres [illegible] may be done. then Change the receiver [illegible] the same with the vessell distill over the remainder [illegible] fire by degrees to the hight & that all be come over [illegible] remaine as I have not seene it

this is a true dissolvent ☿ or menstruum as you will
& observe that noe glass vessell will keepe the same
above 12 or betweene 12 & 18 howers it is so penetrating
therefore it should be shifted out of one into an other
loe there you have the greatest arthanum on
Earth & could not be revealed by nothing but my selfe
& though the world should seeme to forsake you
yet the mercies of the highest will assuredly hereby
never forsake you but keepe you beyond us in Celestiall
Glory & preserve you in safety maugre notwithstanding the greatest
of Infernall & Terrestiall mallice that can attempt
to oppose you but I find I must withdraw I suppose
satterday next to be the day of action but monday
may serve the turne one thing I must give you in
charge that you may not comeen here at this
mistery without some offertory though but as one sing
Crowne to the Glory & dignity of your actions wch
should of rite be one angell crowned

87/8 March: 19: Monday: I sent [redacted]
there is in the son Uriel, Gabriell, & in the North
sollid Glass (except) is Raphiel & in ye of the Courte is Li
and before the son is Anie, And then stands plea
& saide Beloved in the highest greeting unto you
Celestiall peace & friendshipe, which endeth in the
all Epoche and Blessedly beginneth in the Ne
as hoped in the highest willbe thrice happy
I have not much given me to show fourth for
not in charge untill dies Epocheii which
ordered to be on the 2d day of the next m

but then altered to the 4th day of the same but after further
examination found it best befitting to be yet also deferred
and now determined to be on the ninth day of the next
month by: Reason first that the 7th day from this day
is Ternazing although not of force but as included in
the preceeding Epoche & the 2 day of next month as successe
in Action the 4th of next month of preparation as fore
going the great Epoche & this day as hoped in the highest
of blessed effects unto you & as for your offertories
herein is consulted favorable unto you considering
our pretence & profession of Celestiall love & friend
shipp unto you first on this day 2ly on ye 26 day instant
3ly on the 2d of next month on these 3 dayes is on eache day
only on Crowned Angell on the 4th day of the next
nothing or any small voluntary matter what you will
& on the ninth day or dies Epocheii 3 Angels Crowned
& so we shall pass on in such good order as shall not
burden you with any extreeme but in order I say rather
unto your deliverance And further futoure judgment
of you hopes & trust in the highest therefore I would
on thursday to move to the usuall orders and on sunday
move to Uriel & so the next day you comeen here
againe

wc Sr there is no danger of losing life it hath got a greate
could & hath chilled the spirits I have not more untill
I come againe untill the 7th day

Monday March 26: 1688: Present

There appeared before the Hon Aud e Lounamael
And Lounamael tooke his Leave is gon e And said
Sr. God & them bee not have thus far Continued and
now hopefully driving in this Ultimate Ternary
into the habour of a blessed deliverance where shortly
you will land safely on shore e see your Enimies shipwracked
or foundered in the ocian of dispaire sinking
without hope or helpe of safety by them or labour
by them as meting with helpe or by labouring
buoying them selves up to keepe there sinking vessel
on float above water I doe Certainly Assure you
they are come into as bad if not worse Condition than
your selfe for you have neerly passed over those di…
that thay are but entring into wherinto thay will fa…
and be thereby separated e consequently quite exter…
ted, but thou shalt yet stand though at present or
as yet under some truble e vexation afflicting
thy spirits but the outstretched Arme of divine Grace
will support thee e blesse thy Labours even beyond
thought to his glory e your own Comfort
blessed be this day and thanked be the Highest
that we have heerunto arived being the last terna…
and entrance to a blessed Æpoche e dedicated to the
Glory e service of the highest so that present action
must Cease I tell you not why for it is reserved
only this Sr I am willed to advise you to act twice this
weeke in your Terrestiall operations and againe
on Sunday to Ursel and so come on againe here on
the 7th day e so one the 9th day from this present

which you must observe as a day of humilliation or
devotion not confining you to fast only from that while
hath lost life from six in the morning till three in the
afternoone then you may Refresh your selves by such
in divine grace e mercy beleiving the highest
will blesse you wherein we also humbly beseech him
for his owne sake of is gratious e mercifull
Cease

Aprill: 2d: 1688:

There was a Spectrum appeared before the Glass e went away
3 times and came againe and it looked on me and smiled
e was very pleasant e said I trust you may be nearly
arived at the port of good hopes of your long sought for
happiness for I see Morangeall hath set all the other soules
opposing your happiness e so carefully indeavouring your over=
=throw at Great variance and Strife quarelling one with
the other in words blows and throttling lates in law
strainge things and to be Admired, but I stopp & say noe more
thereof as yet, but there is great force e likely to turne
to an ill effect, so, so, Sr what not sight yet in your Endeavours
of terrestiall operation I trow I heard you say soe, it seemeth
you acted therein twice only last weeke
well come on then you must Endeavour action herein also this week
thrice and on Sunday to Mithael e Ursel for the seaventh day
is your Epoche, but herewith remember that the 2d day
from this shalbe a holy humilliation and of pious devotion
unto you before the hiest from 6 in the morning till 3 after
noone convening at this place distinctly at 9 in the morning
or there abouts sitting untill 10 to attend motion of action
e then to withdraw e after at 3 a clock Rejoyce e make
merry with thanksgiving the dutie I meane in your prayers

to god as usually & what voluntary offertory you please
I confess I must tell you it would be exceeding well if it be
as it was on the 7 d[redacted] first or as this day but you are left
at libertie unconfined therefore I shall not show forth the necessity
or valluable reasons for what I say there of

April 4th: 1688: Weddensday ~~pst~~ [redacted]

blessed be the most high God whose mercies descendeth
by messengers of his grace to the weale & comfort of his
servants humbly prostrate before him & beseeching
him in the spirituall comfor & faith of the soule wherein
we also his servants greet you well in celestiall love
fear you mortallity because you se our action sably over
shadowed it signifies nothing of that but the office of Day
I should in stance a charge given unto me touching this gr
entrance of your Annuall Apoche I am commanded to info
you Sr that beside you offertory allready injoyned there
should be a little fine Gold interthreed & conjunct therto
or about 2 penny weight wch we sorrow to charge you as y
but it is a band of mistical union or consubstantiate
knitting togeather the solem efforts of superiour action
& conformation on inferiour ordinations making like pts
& participations it should have bin 4 d weight but we ha
humbly mitigation I say 4 d weight because you are two
I must confess it were better in two parts then one but
then you must be charged therewith which we sorrow for
but may not avoyd to informe you, but what we say beseech mitigation
by superior permission else it is left wholly unto you at
your discrestion wherein the God of all comfort & mercy
strengthen you both in corporall and Animall vigour
& joy of life Amen Halalujah

I will leave it for you to medicen to restore youthfullness
a cure my youngest daughter

Aprill 9: 1688: Apoche [redacted]

Phaliah sum: e ex filiis filiorum, and am sent in stead
of my Mother & other my Allies who even now were
present here but are withdrawne by superiour command
to the Glory of the highest & the comfort of his servants
respecting this present time and appointment of
succeeding actions,
indeed it is very well done of you
what was last promised is redy for you & somewhat
more of considerable attempt
it is to be remembered yt it was once showed forth unto
you the name of a certaine ston & of it vertues but noe
more whereupon you were heard to say that such
a thing was showed forth but noe resolution further
touching the use & practice there of
you have the name of it in your records it hath bin
litely spoken of of some hermettick cabollicall sophisters
who untill this day knoweth not the full & true vertues
& operation thereof which are great & incomparable
& the which shall be revealed & showed forth unto you
you have it in these words amongst you a stone is founde
of price that is not dear from whence the sophists draw
a flying fire it is a ston & yet said not a ston
where of there great & famous words & to say soothe
even of it selfe alone &c I say the name you have
but I must also withdraw for this day of action is of
Epocha unto you & of superiour order which we also
attend as to be given in charge & so accordingly to be
administred as it shall please the hiest and I will advise
you to esteeme and also make the remaining pt of this

day as a Jubile & Joy in sersine hopes of your happiness and happy deliverance from your sorrows & afflictions here below but you must be removed here on thursday morning then is the time of rending this action being your of action with your so ordinary oratory as your weekly observation for this day is of superiour Power & mediately and not of you to be otherwise Enjoined, but the 3 day after you must withdraw & injoy your selfe for the heavens smiles and the Earth must submit: pils of Storax is good for a Cough 10 gr or 12

Aprill: 12: 1688: present

in the ston is Michael & Uriel & great brightness beyond them, above the ston is Castor Zadkiel & Zadd before the ston is One Galwah & Maluadg and in the Hollow woods there is two in one in a brewish Mist, and the Galwah & Malwadg went away & a Italian stood in place & said Come Come Sr Cheare up and be comforted my mother saith & also willed me to show forth & declare unto you as you are truly beloved in Colestial friendship & comunity, that all your temporall & terrestiall trialls attended with those many sharp & sorrowfull menacing much fear and danger of trouble both in spirits & condition are now of us supposed beloneds and Conceived to be at a period & now is the boat or Eminent puting forth to receive you & bring you on shore the land of Good hope and a resting Boate to the true Enjoyment of plenary Comfort and felicity
the ston lately spoaken of & standing on you towards is called Lapis Lyrites it may be heard of at a Certaine place where vitriol is made by art some 4 or 5 miles distant from you Eastward by the River side

the use & benifit whereof it is not yet fully given to me but you shall have it very shortly likewise the promised medicon for restoring health & vigor to weake & decaying Nature is not yet fully Compleated 143
Take of Angellica roots 2 lb one Hafe weight of Rosmary flowers 4 lb or more sage flowers bettony flowers and Boradge flowers of each halfe a pound of liverwort ½ a lb of the fresh leaves or flowers of Colombine and Baume of each ¼ of lb or better all these must be shread & stampt then put into a glass body or earthen vessel well Glased and mix or put therewith 7 or 8 lb weight of Good sugar of 4d a lb full & fat white then shall be stoped up very secure from aire & then set in fimo as you call it or such like kind of heat for 90 dayes & it will be mostly converted into liquor then open the vessell & straine the liquor out & that liquor must be circulated in the former fim or such like degre of heat 60 dayes then may the liquor & devide the same into 40 equall parts or portions serving for the 40 dayes taking every morning fasting one part or dose useing some brisk gentell Exercise after it, forbearing salt or the grosse heavy meate during the time of the taking lamb, veale, mutton, pullet it may be renewed once in 7 yeares or 8 or 9 & keepe the body to an extreame old age herewith all it is also to be understood that if at the same time you take 2 lb of broome flowers & imbibe them in 6 lb of Good oulde well cleansed oyle of olive & keep the same in fimo or such like heat for the space of 90 dayes in a Glass vessell closed up tight then straine or presse it forth and ad to this oyle ½ lb of spurge & so keepe the same for use ✱

but here is a silence for 7 dayes & on the eight day which
is the 20th instant then you must convene here againe
on Sunday moue Michael & Uriel for sight in the
morning S^r doe you persevere & persist on your course
and as it was said you may expect it every minut

1688: Aprill: 20th

There appeared a [illegible] cum and it looked smilingly on
me with a Crowne on its head, & it showed forth somthing
welcome welcome be the convention of this day and thanks
be the highest we are thus met well together as being
the opening of this annuall Except after a 7 days silence
and observance of the blessed redemption of mankind
from the severity of the Law & divine Justice for the
breach thereof & other rebellious Crimes greatly offending
a Lenative & Longsuffering God as manifested & showed
in the Gospell of the great & ever blessed Messiah especia-
lly unto ye selves & Church of the Moradi as true & faith-
full beleivers elect by divine appointment and grace
unto mercy
blessed be this Apertio Portarum the entrance whereof
also willbe the 5th or 6th day I can not well tell you
which but you must Convene here on the 5th day ye is
wednesday next if action descendeth not by appearance
that day, then you must convene againe on the next
for the knowlidg thereof is not given untill the 5th day
well come on then

* now then after the aforesd medicine is taken 40 dayes 144
that the next day or two afterwards the body shallbe annoynt-
=ed with this oyle for the space of 9 dayes all over 144
and the 10th day to sweat with spirits or wash the body
all over with spirits as spirits of wine and thus may the
body of man be kept renovated & restored by the use thereof
of once in 7, 8, or 9 yeares in a full vigor youthfullness
& helth to an extreem Age

I hope in the highest with you that his paternall mercies
will succeedingly extend bountifully unto your Comfort & releife
by such meanes as thereunto are appointed which in his great
and abundant mercy give & grant unto you for his owne
sake that is almighty if you can dispence with it one weeke
it will doe well, I meet you in favour on the 5th day to your Comfort

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1688: Aprill: 25:

There Appeared Chariah
this is an Example of the Lapis Pyrites whose nature
is to be dissolved & to dissolve, & it looked towards me
& said after the action we may take it away moving the
ston, we are now seeking to promote your Assistance
as nere as we can come the Earth, and those Inferior
Ellementary Mediums appointed for terrestiall operations
at 7 a clock & at 2 a clock to move the Terrestiall
orders and forgit not Sundays action
& convene here to action on Munday Morning
so you have done well, we trust God will give you sight
for Certaine I am, you have had & will have appearence
God will enable you, and we humbly pray therewithall
to bless and prosper you with Comfort, Amen Cease

Aprill: 30th 1688:

There appeared Ezuanael before the son
and there is Michael Uriell and Gabriel in the ston
and it is Orphanael over the ston
what is it that so much unsatisfieth you stay a little
& let me also examine with you,
the word is Catapulia
halas fear not that you are entred in to the hopes of your
desires and even first setting your foot on shore for I doe
aver through Grace & mercy in the most wherein lyeth
the hopes and trust of the whole Creation that you shall
obtaine (though so much feminishness dismayeth you,
it may well be for those to resist you that setteth heaven
itselfe at defiance) but Conquest is obtained and triump
=heth by patience
well then come on I will you to proceed what you can
in your operations untill the 3 days & then you shall
operate here
I tell you Sr what you may doe first you take the Angellica
rootes and the Rosemary buds and tops and beat them
together into a Conserve with sugar and take the quant
-ity of a walnut first in the morning & last at night a
a little less then a walnut you shall have the amendment
of your words & other promised contentments as superiour
Power shall please to give place & permission
Question not that or ought else that shall be a meane
to make you happy I well know what hath bin prom
ised and I also as well know it will be as surely
accomplished although we touch not the doings nor deal
ings of the Earth for the count whereof there many
different & troublesome evills & most grevious vexations

are frequent amongs mankind, & because the evill powers
of darkness & those others, of the more inferiour & grosser
pts of the Ellementall Regions partaking of the terrestial
nature & office with the powers thereof have permission
to vex people with severall Temptations generally or
indeed rather Continuingly persuading them to Credulity
of wrong though upon their own frailties which is the
Cause of feminishness & slowness naturally of their feedings
or willingness to be or doe good for mankind in
their respective offices though appointed of the highest
as mediums in their places to doe that good office when
moved and called thereunto as the necessity of Cause require
stand ye therefore stedfast and be constant in your hopes
and faith in the highest who without doubt will give you
the victory, mercifully defend you & graciously serve you
in your Conduct to the desired ends of those enjoyments
that shall make you truly happy which the most high God
grant & bless you with all for his owne sake that is
bountifull in all his mercies Amen Halalujah
if you come here at 8 a clock your opinion is well of that matter
on thursday

May: 3d: 1688:

your sayings are heard & I say as you say that what you say
is true & what then I pray you, & were it given to me to
Controvert with you I could soe convince you that our sayings
are also of truth & shall prove undeniable
Sr the point of feminishness and forwardness in that nature hath bin
already discharged, I still justify the promise of your good success
in your Terrestiall operations therefore Cease not desist by reason
of any discouragement I stay not to give you the reasons thereof

for whereas the effects are swift though Causes slow in their
progresse & proceeding but commeth in a moment and as soone
fulfilleth its office when you have done here proceed at home
and trust to mercy for your successe
he is a false busy fellow but shall doe thee noe hurt
the Cause of mans sorrow doth alter the world so much that we cannot
behould it without trembling
let your trust be in your God who never forsaketh them that
trust in him

May: 10th: 1688: Prest only

yeare be to you verily Sr your sayings and speeches are
heard even at the time of your speaking signifying that your
wracked hopes wanteth a Pilot to guide & set you on shore
what noe medium to lend a lift on shore great oppresse
well supply must & shall be found for your arrivall
since Divine providence hath delivered you thus far
in a perilous viage to an hopefull Port doubtlesse he
will mercifully admit of an happy Expectation, be not
yet dismaid I will now speake parabollically unto you
A certaine man zealous in Religious piety & Charity gave
liberally to the priesthood the Church & the poor expecting
the Reward of a 3 fould increase by divine providence
in lieu thereof as by the doctrine of the Preisthood was
preached and evinced as the showed forth by God his
owne word dayly in their Sinogoges, he being a bountifull
Benefactor liberally gave all he had away saveing only
two shickles of silver which he kept for a supply
in time of necessity or such needfull occasions & finding
not returne answerable to expectation answerable to
the ministry as the Preisthood Taught fell into despair

blaming them exceedingly railing much at the word of God
saying whosoever shall take God his word or providence or 140
promise for mercy thereing a pledg for his estate might 146
surely perish or come to naught for any helpe that he could
find or hope thereof at length being enraged through great
great fear of poverty passionately resolves to goe up to the
holy Citty and make his his complaint to the high Preist
that by the ministry of the Preisthood preaching the promise
of God revealed that who so ever gave liberally
to such good & pious uses as thereby should be commanded or
set forth, should have returne from God in his abundant
mercy of a 3 fould reward he had observed & fully performed
according to the prescript rules of their Ministry untill
he had given all away that the had saveing only two
shickles of silver which now served him to goe this journey
fearing he should want therein which he thought he might
doe if he had not wherewith all to supply the Charge of
his journey, notwithstanding the word or promise of God
well taking up his two shekles of silver resolveth his
Pilgrimage and at some little distance ere he arrived at the
holy Citty met on the way two men at much difference in
great Contention earnestly quarrelling one with the other
the our Traveller seriously beholding, demands the occasion
of their quarrell who replied to him saying they had
found a Jewell or Precious ston which as they knew not
the vallew or the worth thereof so they knew not how to
devide the same neither could they breake it, whereby
they might partake or give each the other an equall share
thereof then saith our traveller what is the Jewell or
this precious ston worth,

- ~~[struck]~~ which they produced and he seing the same thought
he could not lose much thereby if he bought it said unto them
see you here Sirs here are two shillds of silver one for
each of you which I trow may be good purchis unto
you for this ston and a meane of dividing the same equall
=y between you & so put a period to your difference at which
they were contented & so parted going each others on there
way Now behould when our traviller cometh into the
Citty goeth to a jeweler's shop asking the master thereof
if he knew that ston and the vallew thereof who answered
ye but saied he could not purchase it for it was worth
more then he had to by it & and withall tould him that
if he went up unto the high Preist he might certainly purchas
or by the same of him at his full vallew for that he had
heard that such a ston was lost out of his ephod, who then
accordingly his former resolution being hereby exceedingly
strengthened and as it were redoubled, goes with undaunt
=ed Courage to the high Preist and appearing in his presence
maketh first his Complaint against the ministry of the Preist
=hood exclaiming against their docking the word & Promise
of God which they preached & how his Great beleife therein
and his bountifull liberallity had bin his downfall whereby
he was reduced to great Poverty & therefore beleived
that the word and Promise of God was not true and that he
could noe longer put faith or trust therein wishing he had not
bin so liberall in lending to the Lord or his word or intrustin
to his promises for that he did see no fruits come thereof nor
any thing like to turne to his benifit thereby and more to the
like purpose of great dispaire whereat the high Preist being
marvelous astonished to heare his desperate blasfemy & standing

mute thereat, in which meane ~~wit~~ while our traviller
shewed him this precious ston asking him to buy the same 147
whereby he might supply & releive his wants as a meane
to his future livelyhood, the high Preist seing the same and
well knowing it to be the same ston that was missing in the
ephod, said he would buy the same and the high Preist also
well knowing the fellow knew not the vallew thereof very
wisely & worthily answered the vallew thereof according to
the word of God in Greater measure by far then could be
expected, the which he did one this wise first our high Preist
demands what he had liberally lent to the lord on his word and
promise who tould him 3£ the which sume our high Preist
tribled according to the word as our traviller aledged and
asked him if that would satisfie him, who ~~[struck]~~ answered
ye ~~[struck]~~ very well but knowing it amounted not to the vallew of
the ston gave him againe the like sume which the high Preist
finding not to reach the full vallew of the ston gave him a like third
sume as before at which our traviller being transported fell
on his knes pretending great thanks to God and the high Preist
for so great and miraculous a mercy, where at the high Preist
behoulding the same gave him a good box on the ear even almost
fellen him to the Earth and also delivered him to his servants
to be stripped & whipped saying afterwards unto him behould
thou blasfemour thou hast receved the full ~~[struck]~~ vallew of thy
ston and thrice more ye 3 times thrice more then the single
vallue of thy estate tribled which punishment now inflicted
on the is justly due unto the for erring or daring to dispaire
of gods mercy goe to the temple & make your attonement with God
& beware you dispaire noe more
& pray god to strengthen your faith & uphould your hopes in him
which only keepeth you from sinking into desperation &c.

May:15:1688: ~~[illegible]~~

there appeared

To Mr Rha. Sr such an other Attempt may possibly set thee on shore
I perceive the streame runnes hard downe the Currant of
the harbour, Well though it be painfull swimming against
the streame yet through mercy, and Good assistance,
a gaul will make its way up, feare it not, neither
faint in your Attempts, but what shall I say, since I
perceive not Error, nor neglect, in place persevere
& persist on I speake to you both with undaunted and
unbiased Resolution
I the Name of the highest Raise up your spirits for god is with
you & his mercies preserve you

on monday morning got to the inferior mistery

There appeared one with a Turbit on & it looked full on me
& smiled it hath short locks & curled it hath a scale on its
turbet before & it hath a brest plate that is square
and hath in it stones & meddals & figures, and now it looks
wishfully about it; it begins to looke angerly & frowned
and it showed out something
I am not severe with you Sr
Nomen est meus affaliah and your friend I am one of the
dignified spirits of the dire under Raagiod under the
banner of Gaiol, though what still adverse and obstinate
move not from place till I warne you
question not your sight Sir ~~and~~ I am caring for you
Sr I would advise you to stay and withdraw for I am ingaged
with a Rebellious Crew that must be Reduced in which conflict
may Chancely happen some turbulence or malitious blight
which humane weakness already withstandeth not

~~May~~ May 21th 1688: ~~[illegible]~~

There appeared in the ston Levanaell & Saffaliah & there appeared before them a Great many in straing shapes and they are in great awe before them, and now they are all gon Levanaell said move not and they were in a great light in the ston

And there appeared something before the ston and it smiled very much; and looked on Mr R: and said feare not here meaning his last action, And it looked on me and smiled very much. So, So. Sr I see your thoughts, disturb not your spirits least you long your Constitution too much I see thou hast two Daughters, the Eldest whereof is perverse & obstinate of temper accompanied with a disdainfull pride but the young is much ~~better~~ more lenitive & serene of temper but flexible & easy of persuation, is of dangerous consequence to our purpose to me: if the pleasure of the highest with another that benifit of sight be comforted he hath not lost ye: neither will you be lost in distress: you have 3 dayes now insuing wherein make what good use of action you can with conveniente and on ye 4th day at 9 in the morning or sone after you shall convern here againe, on friday I hope you will have some Comfortable success

the blessing & peace of the highest fill your hopes with glorious success

May 25: 1688: ~~[illegible]~~

There appeared 3 before the ston Ga, za, vaa,

in the sollid ~~crept~~ next me is Uriel and hath a splendid star on its ~~[illegible]~~ crest and a shadow like lying by it

And in the other sollid-glass crept is Levanaell

and and an other shadow like lying

And A great way in the ston is a golden vaile and on it a fiery Cherrub with a great light behind it

And before it is, 9 Royall formes or hirarchies

And the ston is in mighty Glory

And Uriel looked pleasantly on me and then looked on the ston

And there is severall flyes semes to pass & repass from ye hollow crepts

And za semes to show forth somewhat and za hath in its hands an equilaterall triangle in it is a + in the midle with a dash cross it & in the upper Corner a 3 & in the other two Crorners a 4 & a 5:

It is said in the invocation referred unto this day that our Great Lord and Master even ye most high & only God made all Animall Creatures moving upon the Earth and also man as on this day so then it followeth that all things were Created for ye use & preservation of man kind and man for the service honour & Glory of his God, which principle let us stand fast by, I find it hath bin said the last time of your terrestiall invocation & operation here and also at the other terrestiall mistery that in the appearance of that time there of Saffaliah, that you were then advised on a suddaine to seace action or any further proceeding in that operation then present, the reason whereof was that as it hath bin heretofore showed forth signifing that Aeriall & Terrestiall spirits & spirituall Powers

who are conjuntly by Nature bothe good & euill
mostly willing to serve & obey & yet often at other times
are againe very Averse & obstinate to the welfare & good
of man kind the which indeed is but Naturall to the medi-
of those Elements well then Sr Come on

I find it hath bin showed forth unto you that you are laborin
hard Attempting safe Arivall into your expected harbor
of peace rest & restoration to Glorify your God in your happy
deliverance from those many foule & dangerous difficul-
ties with great hassard you have hether to passed through
and I find by what medium had Charge of your Conduct
have also strove against the streame which infested the
same earnestly to move saying what is there yet no
meane to land us holy with a lift on shore, from which
earnest ejaculation penetrating divine Clemency hath
now moved mercy unto your Assistance as appeareth at
this day understand ye then

what by office I am Comanded to shew forth it doth desipher
its figure the one is of the Godhead and is Independent in itselfe
not more of that, now to the 3 this is the number of the
trinity and is conformed in all things by vertue whereof
the devine power of the sacred spirit is every where
present, to the 4: it hath an epitaune on the 3 this Compass
and the Creation where in all thing live & move & have
there being both phisically and Metaphisically in the Elemen-
ry sence of all things the figure of 5 is the number of mala
of which they are all composed or made even from the pur
elementated hylick and so unto Mortification, from
whence proceedeth the end of tribulation and entrance into
blessed happiness both temporall & eternall

3, 4, 5. math 12 and 12 dayes heareth the 8th day of the

next month with you in which time just so many 150 147
Crowned Angells should of right be offered at the mister
as the Consummate end or finall period of all your loward
triall troubles and the first day of the next month with
you shall be a day of humiliation from 6 of the Clock in the
morning untill 3 after none and to refresh your selves with
thanksgiving on the 10th day shall be a day wholly
of thanksgiving for the 11th day is the Tropicall solstice
and a Glorious entrance into a blessed a happy deliverance
keepe your Constant motives to Michael & Uriel as at custom
and Action when at lasure

wedensday the 30th instant at usuall time

The blessing of the most high God in the unity of the
most sacred trinity Comfort your soules in his peace
& give you temporall rest in your spirits and All terrestial
happiness in the helth of your Corporall Constitution and
give you the mercyfull Enjoyment of all Comforts
Amen Hallalujah

May 30: 1688

There appeared A fiery Appearance over the ston there
is the testimony in the top of the ston there is a bright
star in the Center of this ston & from that star Ascende
a Ray of Light up into the Solar body or testimony
& of each side of the star is Uriel & Raphiel & beyound
them is A Riall vaile with a fiery Chaurus on it
which seemeth to be a great way off

this is a portrait before the ston it is Lenanell & it smileth
verily Sr I comend you & indeed I comend your elaborate paines
& zealous industry in your sublimar operations & desire in
your proceedings, they will, they must comply, do not conceive
nor Apprehend the vigor of your spirits to lessen or impare

through faintnesse or seeming weakness of the body but
take Courage unto you & implore the grace & mercy of the
highest for successe I speake Sr as I may say unto you both
and accordingly your indeavours & observances answerable
to received instructions There is a time of silence at this
mystery which beginneth the 2d day at 3 a clock in the
afternoone & endeth on tuesday sun setting and then
you may comeon here againe on wedeensday
I would have you goe to the other mystery & make on
Call to date for I trow Saffaliah to be present & your
intentions but let it be 4 a Clock ~~fist~~ first
at the inferiour mystery
There appeared Saffaliah & it smiles Good Sr some present
attempts of Proceedings here is a present Conflict
fear not what Power can be against you

June 6th: 1688: ~~[illegible]~~ Sm

Harmadiah of the order of Archangells sapient of the midle
Order, It seemeth Sr you have relapsed in not fulfilling
what of Right you should have observed causing Consterna
& Perplexity in present Actions the 2d day from hence is died
Aperio ze or opening of Action & then mercifull [illegible]
there of 4th day is a Day of thanks-given 5th day
is the tropicall solstice whence Cardinall Actions
Commenceth if you relaps of Injoyned dutie depriveth you
not of promised mercy, I come not hither at this time
as to action of the time as the last of a solemne but
only as sent by superiour Power to informe you
as to what the necessity of these present times
for the advancement & benifit of future Actions
requireth and then I trow not more extreames

will trouble you untill you have full deliverance
of all troubles I have stayed to Long I have delivered
what I was commanded for honour & glory of your
God, be cheerfull in spirit & be not dismaid although
the evils of the earth thus nearly hath surrounded
you for his providence can Lead you through a sea
of trouble & deliver you from the bonds of sorrows
& cares which we humbly beg & beseech of him for
his owne sake who is gratious & mercifull
the day from this time it is 4 Crowned Angells
I heare your necessity
Lett me advise you Sr I 2 of the former mentioned
offertory might be first presented
well Sr Be of good Cheare as I said before god will not
forsake ye nor suffer thee to sink in dispaire
therefore say be there full for you will have deliverance
through the ineffable grace & mercy of your God
if occasion requireth or opportunity serveth you may
comeon here on the 2d day

June .11. 1688: ~~[illegible]~~

There is a spectre before in the stone it is Lovanaell
thanked be god who in his great mercy hath preserved
you to the begining of this day; and we pray to defend
you in the same from all evils that you fall into noe
sinn or happen into any danger but support you in
Righteousnesse before him evermore Amen Hallelujah
this is a Cardinall Quaderannall Day. so action is to morrow
therefore withdraw & glorifie god & Cheerfull &
glorifie your God who is will be mercifull to all his

servants that trust in him

June 12: 1688

There appeared Madimiell before the ston & madimiell Berther & Calles and Samuill & Saffaliah came to it
and And ~~&c~~ 3 more in the Noth Temple & Faleak & 4 more in the South Temple that is 3 4 & 5. & madimi said some thing to Samuell & Saffaliah & they went away
& Michael & Uriel did obedience every way & went into the Viall vale & there came a great flash from the Cherub that is over the Viall vaile & it filled the ston with brightness, and two flashes come out of the ston & filled the 2 Temple of each side the ston of a lunar brightness
& Madimiell is a speaking to the spirituns in the hollow Temple, and they did Curtesy to Madimiell & they were covered over with brightness, & Madimiell said
All honour & Glory be unto the highest & his Grace & mercy unto his servants on Earth
Good brethren in Celestiall Love I now say unto you as in the Appearance of action this day doth ~~sound~~ evidently Ever for behould first the finger directing & Conducting & Celestiall Light Illuminating and ~~oping~~ opening the Eyes of tenebrosity to the visibly testimony of promised mercy, unto whom the first ~~act~~ of this offertory is omitted & by office disposed unto your Comforts & benifits of promised mercy thing not seen or Commune with your selves that your God hath forsaken you, no Sr as the stable Rock of your faith hath bin fixed on him & the servants of your hopes wholy in him he will yet Assuredly lift you

you up from amidst your Captivities & break your bonds a sunder & Cast them from you, & free you from the violence of blustering stormes of infesting Aroyance & plant you safely in the blessed Port & state of Celestiall, beloved me Sr that we or some of us, as mediums of Celestiall friendship and as by office given are many & oftentimes more nere unto you then you Conceive or can know & therefore it is given nextly unto the first order of this action first. 3. as in order to terrestiall operations by Assistance nextly 4 as unto the ~~...~~ in proceeding 3ly 5 as to the end obtaining the fruition & benifits thereof the mistery whereof I heare declare by reson you so much Admired these numbers were shewed forth in the action of the late commanded ~~....~~ in the meditation whereof you may affirme untill the 20 or 21 days to this month by reason we heare of your Complaint but God will Provide for you & I show forth so much the Father unto you by reson the 24 day beginning your entrance into the light of mercy wherein you will make good progress untill the 15 day of the next month is 21 dayes though but 12 is mentioned unto you the other 9 on triple time are superior & commanding & the 12 passive & obaying I have shewed forth the mistery of this Action, this day seaven night or next Tusday

1688: June: 19th

There appeared in the ston Michaell & Uriel &
before them is Taluah & before the ston is Madimiel
there in the hollow people hoo like humaine spertus
and there is two in Angelicall formes with them &
great number of spertuums semingly to attend them
And the Angelicall spertuum next me is Sanniell
A that of the other side is Saffaliah but what that other
are as yet we know not

if the most high god looketh downe upon ye earth & visiteth
his servants with many sharpe trialls let them not therefore
Consider or fear much less conclude yt god hath forsaken
them or deserted them in the midest of Adversity —
least such blassfemy should greatly offend & obstruct mercy
when Elisha dispaired & complained unto Elias, when
he beheld the Enimies of Gods Chosen people were much more
numerous then they whereby in humaine Imagination
the lesser number must be overcome & distroyed by the
greater whereat holy Elias lifted up his spirit unto heaven
and prayed that God would be pleased to open the eies of
Elisha see as he might see & behould the salvation
of his god & when he had blessed him the Elisha looked
up & behild themselves & their people Encompassed
with legions of Angels, who then with great zeale
glorified god & behild the distruction of his enimies
what then is Impossible to the great god, who is it then
that offereth to dispaire of his and be giltless of manifest
offence therefore beware for deliverance cometh in a
moment unto all his servants the Morodi, who may
be under the trials of tribulation & opressed in spirit

by triumphing malkate—hales a mere bubill a sone falling
as rising you two shall convene here at 8 a Clock the
2d day in the morning come hether to this mistery & say
the first part of your prayers here, and then goe to the
other & pray to God that he would dignify us with sight
to see those sublunar Ellementall Power & have the
benifit of [illegible] in those operations

keepe your duties to your god you love to his servants
and obay the Comands injoyned you, and ye also shall
behould the salvation of your God which we humbly
beseech him for his owne Glory who only is to be
worshipped in the unity of the blessed trenity Amen
Halalujah

---

thursday June 21th 1688:

Passion A me how Greatly doe I sorrow to hear your
moanes and see the breach of Comand likely to be
especially in this so very Considerable interim of time
as from the 18th day of this instant month untill the 25
of the same, now I yet further informe you
I see you have performed an Orison on purpose for your
~~~~ operation, you shall repaire to the old Mistery
in your vestments it is now such atime for the part of
of those operations which commenced as I said the 18 instant
and houldeth in ffree effect & so untill the 20th of the
next month with you, you must carry your vestment home
with you I say and also afferme unto you that such a
hopefull time of deliverance answerable to your freeseeing
operations is not of any mortall man to be contained
and there was the numeration of time & order collected
~~~~

and the offertory thereof Commanded was afterwards Remissine unto the 2/3 pts thereof and now from your Allegation it is very likely quite to fall which I tell you Sirs may not be as the necessity thereof at this time required: my Mother saith from superiour powers that there may be Remission ptly of that also but that there must be last Number of the 3 & one of the 2 which is 5 & and one made the Number 6 and many Crowned Angels must of necessity be offered and of right as on this present day but you are favoured untill the 25 day by reason it was said that your god had not forsaken you for he sendeth mediums accordingly correspondent unto your assistance and therefore doe you enter this day at the other mistery in order to a formall proceedings in that your operation whose effects we humbly beseech our God & you God to blesse you with that happy success as may give you ease of your labours settle you in Peace and Rejoyce in your happyness Amen
fear not for Heaven is your friend & the Earth is your ~~fr~~ servant

at the Exterior Mistory

Smariel saith So, Srs now you looke like brethren of the Elementall orders, I god, but not to orders, only pass away untill you have moved this your operation not very Sr I see you to be elaborate paines & those orders fear & tremble before you when they behold the Zeales of your Creations by reason there is a Ray or beame shining forth on the presence of the Mediate power dignifying your soules & spirits being inherent therein as you are

said to be the temple of your God
you have don very well Sr though you did behold not the sight of a willing unwillingness yet there is manifest Assurance testimonially of an opening & extending thereof unto visible personall & Corporall formes
I am Commanded Sr to Advise & tell you let your process herein be on the 22 day instant as it was on the 20th and on the 23 day as on the 22 and at night from 11 to 2 and on the 24th day in the morning from 4 to 7
and I beseech you both that offertory Commanded at the supream mistery as its now stated unto 6 Crowned angells only may be observed within the time fixed for I well observe the great Mistery thereof which is not neither can be knowne of you or any one verily Sr you will have great Labour but Comfort you selfe with hopes of mercy whereunto I humbly beseech the hiest to blesse you

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June: 25: 1688: off ~~[illegible]~~ 1: 0: 0
the 4th day in the morning

June 29: 1688: friday ~~[illegible]~~
there appeared two in the ston Mathaell & Uriel & two in each sollid glass Temple & two before ~~in the~~ the ston & there ascended up a Curious flame out of the Center into the testimony, and Saffaliah & Samaliel were before the ~~[illegible]~~ and Galiah was in the sollid glass Temple next me & one more & ~~[illegible]~~ was in the other
the success the London the prudent Mary all in Company but with a vexatious viage & a troublesome & Cross passage they have not im lately offered since the expired time of the former motion made herein of but further a account will be had in 17 or 18 dayes or I may show

forth more in 8 dayes

I am comanded to keepe my action on sunday morn
Repaire to the other mistery & make invocation out
there is yet left a litle assumed power to withstand you
which verily is but litle and finding Confident to Comply
Causeth obstinacy & be so much the more let not that
in any wise dismay you, no, no, persevere & persist
for through Grace and mercy in the hiest, upon those
your operations unto you. your happy sucess I trow is
not to be feared. Tuesday next is day of action
well, well, I trust Good sight is at hand wherewith I
beseech the hiest to favor you

July 3d: 1688: ~~[struck out]~~

there appeared there in the ston Michaell Uriel &
Faluah they are very pleasant and smiles on upon each
other, and Madimiel is before the ston and looked on
me & smiled even to a laughter and then turned to the
ston and there is white sailes to the Roeyst of each
side the ston & madimiel hath respect to them

concerning the Ship
there was some difference with the mariners & she went
to persia
about the 18 or 20 of this month you may here somwhat
they are put to some streights
but I am willed to advise you to persevere in your other
operations, our offices at this mistery being at present
without yet through grace & mercy in the hiest
extendeth to your assistance otherwise then is here
to be declared Repaire to the other place fitted for that

purpose and proceed as before on the last day of action
and then you have other two dayes alsso wherein to succeed
to the whole earnestly desire and the 3d day I meet you
here againe for you must be restored unto youre
by an happy deliverance for the ~~malitious~~ bondage
of your Malitious Enimies

at the interiour mistery

I verely say Sr unto thee unto you that not mortall weight
living on Earth can or doth invocate or move in spirituall
operations so vigerusly & so powerfully both in spirit &
utterance so naturally simbolising with this subject like as
unto your selfe which not only speaketh but also approves
it you to be naturally indowed & learned herein
& yet it seemeth as you declare you apprehention
reacheth not the sight & understanding of spirituall
appearances by the outward signes only & swiftness in
passing away It is true it is variously to be constructed
of those who can not Judge of it as through great ~~doubt~~
doubts seated in the minde and opinion of Ignorance
and unaquainted here with

July: 6: 1688:

the appeared Salwah in the ston & Madimiel out of it & before
the ston and madimi called Samariel & he came into the
follow Glass Roeyst in the North side of the ston & then called
Samniel & it came into the South side of the ston
Be ye blessed in the hiest & confirmed in his Grace & mercy
Amen Halelujah
my mother visits you and hath brought her name
with her the quantum whereof is also at hand but Sr
To Mr R: it was showed forth unto you the Methods of

dealing with externall appearances or signes only of true & personall appearance of which I trow as mine Allies informeth me you have many & various of sundry formes & not sone appearing but as switly passing away with great Celerity I informed you to gather up togethen the sense of your invocations from the Imperiall Power of the west unto the King of the North West mantion thereof unto unto the rest successively and to Charge comand & Constraigne them to open & extend and also to turne & Convert those Mistical signes in reale, true, personall & Corporall bodies in such forme & shape as you shall thereby mettly appoynt

it is admirable that sight is yet wanting with you considering many of the like signes manie times showeth before you but then if we Consult the swiftness of their motion & the want of a Constant sight & swiftly also passing away may be some oversight, my mother is friendly unto you herein

To J R

Thou hast a good Gift in the Judiciall pt of this proceed-ing, and in Sooth, Orator sufficient enough

It is very well Srs though divine Grace with you in the action of this day it is now time to goe to the other operation after the same Methood as before

Monday here on tuesday morning

July: 10th: 1688: xxxiii

There appeared Madimi, & it seemed to call on some body & there came 2 more so there is 3 on the ston

it seemeth Sr you press ernestly on in your operations wherein you are commendable those orders seemed putteth you unto the extremity

well well Sr be of good couradge & persist on you have two happfull days now ensuing in those your intende=d operations there is some since gon before you ready to Comand according to success Assined Conveyance according to prescription, yea I say according to success by reason their stubbornesse unwillingly partake what they so dearly affect as hath bin said and so likewise are as unwillingly brought to Compliance notwithstanding your soe forceable Constraints but proceed, & supply your selfe with good refreshment to support your spirits for you live to sparingly which is the only reason that so depresseth in hotte when wested on any extreame goe the on thy Course & fear not the rest in thee & effect I could say more unto you but cannot dispense with time for I am recalled be of good Cheere I will meet you againe on the 3 day I will see if I can help for you, I have heard you Complaine some time since but now care shall Consulted for you, your troubles are surveyed & redress therein Considered be of good comfort wherewith the mercies of the hiest blesse & conforme you amen

July 13:1688:

there appeared Saffaliah and it smiled on us both and it spoake to Mr R you have moved Constrained and much disturbed those Airey Power in the Action of Invocation of the Ellemental Apparations, Sr I have heard you Resolved & in the name of hiest pursue them, there is neither of you forsaken I trow you will have success according to your hopes — appeare here on monday morning

July:16:1688

I seem not otherwise then what I am for I am moved with sorrow & also with pitty for your weakness and dispaire yet not withstanding, I must greet you in fraternall spirit & Celestiall love I touch not the Action of this day not being Comitted to my office & my sister Madimiel is of other power in Charge Comitted and Commanded by Superiour Order but mine other Allies mought hither to supply assistance touching your Operations & affaires now in a full Charge of Progression & Profitution move not: and two [illegible] stay a while and they went away & left a star in the place

& there appeared Saffaliah and Samariel your present Comand in Charge also with us is to proceed & persevere in the Actions of ye Ellementall operation in verity our brother Emanuel was much to heare your distress & were it the nature of Celestial Powers to be froward might have Retained much Anger thereby with you but thanked be the hiest

Celestiall Natures differeth: that terrestiall Passion dwelleth not with us therefore submit not your thoughts to misapplying what you may be only mistaken in 157 for want of better judgment or of a right understanding I declare unto you Sr, that those elemental Powers doe follow you much dorant, the Power of your Invocations are Dredal and much moveth them but their adverse obstinaty to the service of mankind as yet a little withouldeth there obedience to sight of appearance but yet let not that dismaie you

to me Come on Sr I am willed to goe & continue with you and you are to proceed on in your operations as you can you have 3 dayes which in verity wee also hope with you will effect your labors & set you safe on shore, while the mercies of the highest blesse & conferme unto you & on the 4th day repare hither againe that is on friday Sr you are promised help for your Rupture

July 20:1688:

There appeared a [illegible] it is Saffaliah

I stood by you Sr on Weddensday I told you Sr your Invocations as you rehearse them are forceably & powerfully Constraining, which vigorusly moveth them & causeth them be so Rigorus and Rushing in in there appearance with turbulence & boystrus fury but they tender not harme, but only being disturbed as they are Constrained to appearance by reason they are naturally unwilling to be forceably moved thereunto but I comand & charge you to persevere & proceed

I will tell you Sir that you are dignified in the sacred
Spirit of the highest as being inherent in you
I prove it thus, the word of god every where Affirmeth, that his servant Moses and all the Prophets mentioned in the old Testament & the Apostles in the New,
besides the Patriarchs in the ould time before them
as peculiar vessels of God his honor and Glory
were immediatly inspired by divine Inspiration
from the sacred spirit of the highest in the unity of
the blessed Trinity which you must grant and allow of,
well then they preached the truth of God his word as they
were inspired & comanded of which I shall give you
on instance, Paull a servant of God and Administrator
of the Gospell of the great Messiah Christ Jesus
saith unto all the Mosodi, true & faithfull beleivers
elect through divine grace unto mercy of which
you also truly are expressly in this text, ye are the
Temple of God now then from hence is drawne
this instrument of undoubted veritie & undeniable truth
that the spirit of God is not only inherent but alwaies
present in his temple where his Glory dwelleth
in the sanctu sanctorum of the imortall soules & spirits
of his Elect & true Mosodi thereby Confirming them
in the dignification of that Power which through faith
Patience & Perseverance overcometh Conquereth & Comand-
=eth all things I say unto you againe that you shall yet
stand though I heard you talke of many and these m-
any great Impossibillities which indeed is confessed to be
greatly feared but my Charge is to informe you that
you are to proceed in your operations

for there is noe Action desendeth untill tuesday

July 24:1688: — [symbol]

There appeared Madimiel and it smiled on me
and then came Saffaliah to it, and they discoursed together
I know Sir you have orders to proceed in your Terrestiall
operations, which although we come not here yet considering
my Charge there with Attend you I will better Advise
you then you have taken in your owne Apprehention
you have now two ensuing dayes of notable observance
and Great Action there
the first where of is from 9 to eleaven to looke
in the Afternoon from one to act to 4
and so on thursday if I can
I must needs tell you Sir being willed so to doe that you are
a little to remiss & short by 1/3 part of your weekly orisons
& make invocation as Accustomarily
if you hear any Noyse take noe notice of it
for that is a signe of good unto you
and now I tell you truly Sir I'le trust that the one of
them will Answere to your expected Comfort
this one of the 3 dayes wednesday thursday or Saterday
make Action at home

July 27: 1688: — [symbol] —

there appeared a fine spectrum & it said, stay a while
and Saffaliah came & said So Sir ye were hastily driving
on to your journeys end, but it seemeth you were way
laid by some evill theives & robbers who Attempted
to strip the of health for some time but I Chanced espying
them being in reddiness thereof interposed by stepping in
betweene the rigor of their furious surprisall

but God be thanked that you are now here
make entrance on your operation at 3 afternoone
I will meet you there
be Cheerefull Sr I assure you nothing wanting unto your assistance
so more as by Nature order & office we can moue to
tonye at terrestiall operations & if you can with conveni-
ency make present hast to operation at your owne
place that if possible that you may haue ended by 3d
a Clock or to be then in it, you haue two hopefull
days to morrow & monday

July 31 : 1688 : xxx

There appeared Madimiel & Saffaliah, they looke both
towards us and smild very much upon us Madimi, said they a
while and Saffaliah said God saue you Sr & be you
greeted well in the Highest, by his servants I haue not much
giuen me to reueale sinse by office I haue charge other
wise of you, where by you are defended from all evills
the which although non can be truly fenced that non can
attaque or intreath upon you in your other operations
to harme or hinder you yet you may be turbulently
assaulted by suddaine violent rushings in upon you
to surprise the animall spirits or senses with amasement
but fear not you proceed well and accordingly persist
on keepe to your orders as you know
to me yearly Sr I am intrusted to declare your spirituall
sight now at home, that are many apparitions to you
in place but so singular & unknowne in those forme
they as that you cannot be sensible thereof but they
must transforme by ... as soone as the signe

of it appeares here that is ; as soone as they stand
answere to him, they open to me,

August 7 : 1688 : xxx

and Madimiel said my Brother Saffaliah informeth me
that he trusteth such an other ingagement in attiring
sublunar operation with like appearance by constraint
moued there unto more proue a mean of admission
not a Mitigation only of other Charges in Comand
by Reason it is not giuen by any Superiour power
Celestiall but from there owne as residing in their
Ellementall orders the which haue Power which they
only assume by there affinity the Earth & delights
in Terrestiall things but they must conveye notwithstan
ding their seeming resistance & stubborne withstan
nding which is naturall for them so to doe, but I pray
you desist not nor be troubled thereat for that worke
will be effected in a moment therefore let not your
proceedings be slited nor slackened for they must
yeald unto you
I will tell you Sr an easy remedy to restore you to your
helth & to preserue you therein notwithstanding what
was deliuered before
you shall take the rootes of Comfry & cleanse them
& boyle them in spring water and preserue the
liquor the which you may dulcefy with surrup of
the same herb or with fine sugar
then take the rootes & beat them up with fine
sugar into an electuary like methridate or treacle
drinke a wine glass full of the liquor first & last
euery day and take the quantity of a small walnut
of the electuary euery day first & last euery day

and you may take the drinke ~~the~~ one in a day besides
then Sr let me tell you bring the Vioil of your
medicine for the head and I will Magnify it to make it
usefull for you I have more in store that are exceeding
effectuall on friday

I assure you Sr your supplications have prevailed
and as it shall please the highest through his divine
gifts and grace by appointment to his servants as
mediums of mercy in charg Comanded will not suffer
you to sinke so neere the shore as in great likelihood
of a happy deliverance and restoration

appear on friday for the rest

August 10th : 1688 :

There appeared Galuah in the stone in Great Glory
and there appeared a spectacle so stay a while move not
The appeared Saffaliah before the ston, so so Sr
I perceive you know me not in my Earthly & Celestiall Attire
but I know you both very well therein, tho I likewise appear
in my Ellementall raiments as being many times
Conversant by appointed office therein though Celestially
dignified & ranked amongst the number of the blessed
therefore is our appearance many times not according
to what we are but according to the office of those actions
& opperations whereof we are Administrators
I have Sr made my ~~offi~~ earnist Acoste unto consulted my
dearest mother a Celestiall Matron & Regent of divine
grace through like permission into the Mosodi, of Celestiall

And Certaine heires of mercy into like Celestiall Grace ~~157~~ 160
though visited with many trialls & troubles in their
Passage & Arivall to the blessed and effect of an happy
deliverance and hoped Restoration
I doe verily assure you Sr I perceive the end of your operation
As far as I can reach those mediums of action
And have therefore humbly besought my dearest Mother
who only by office is competent Judg of all supernaturall
& spirituall Events & of Adjusting the final period of all
Actions & operations Controverted Parties & sought for
in expectation of those benifits as thereby are to be
obtained, And I doe assure you that my mother is your
friend & hath as Motherly Advized me & lent me her Assist
~~ance~~ who looketh into and knoweth the end of those
beginnings, & guideth you to conclusions and ~~Al~~ Also willeth
you to persevere & perfist on with a full and undaunted
Resolution neither fearing nor Doubting the mercies
of the highest extending unto an happy issue of your hopes
wherewith we beseeche his almighty Grace to blesse you

on Tuesday morning

August 14 : 1688 :

The Appeared Macimiel with a Greene branch in its hand
and waved it over its head, like Triumph, and it looked
at us and was very pleasant and it stuck downe the Green
branch & saith stay a while & went away
Macimi, saith to them, ~~what~~ sow say you is it withered
Answere, not verily it hath bin taken up Above 3 dayes
it withereth not, Possibly it may revive & florish my Mother
chargeth me to plant the same here I trust in 3 dayes
more it may take roote & improve well

the one sayeth it is a lovely branch, the other asketh what
it is, it is of the tree of Faith & good hope
it groweth plentifully in Celestiall, & seemeth strange
you aske me what it is as if you knew it not

Ye now doe know it looking thereon againe, but slited
it, as being hard; it is a branch of my Mothers office
& placed here as a Mistery thereof who also will preserve
its greate and Improvement to the Glory of the place
where it standeth & the Comfort of those who shall eat
the fruite of it by reason they are also members and
Inhabitants admitted into this holy place stay a while
move not; the madiniel appeared before the son
say not Sr that you strive against the streame My Mother
will then be angry for she also loveth the servants of
her great Masters may happily take you up or give
you entertainement and so perhaps receive you very
kindly at the Cape of Good hope I am well Informed
of you Sr you are also Charged still to persevere & proceed
on in that your elaborat operation the benifits whereof
will Certainly recompence your great labores therein
as it shall please the highest to support & strenghen
you nay Sr fear not for nothing shall overcome
nor assalt you for I find you are dismaied but
indeed the greatness of your spirit being fixed on a
stable resolution though little supported in the strength
of you hopes will bare & carry you through all
those operations to the end and injoyment of those
benifits of for ever will be a Comfort unto you
wherein the Most high God in his paternall grace

and mercy blesse & prosper you with happy successe

August: 17 : 1688:

It is true the Earth appeareth variously in her Customary
& severall seasons but the Glory of Celestiall where the
Divine power & Grace of the highest alwaies continueth in
Glory as the verdure of the pleasant spring and florisheth
as the beauty of the summer & Cherisheth as the
plentifull sweetnesse of the harvest of frutefull vintages
for Nourrishment even so doth the great mercies of
the highest extent to the Comfort of his darling Merodi
who yet in the severe depth of sorrowfull winter
yet florrisheth as well in the Antartick as the Artick
sun mounting his Declinations to the replenishing
of terrestriall Greate, Beholde then the Glorious Image
of that sunshine issuing from the light of Celestiall Grace
giving yet more splendor to despairing hopes beaten
by the stormy pressures of Contrary formes even as
boysterous weather beateth the Goodly Graine & grass with
the Earth, but then as the Comfortable rayes of sour
Influence shall breake forth & give a Comfortable heate
thereunto the Passive blades ariseth & standeth upright
fit for the sithe & sickle of the Painfull husbandman to the
Joy & happiness of the farmer whose Care is then freed
by the Happy deliverance of his dispairing hopes from
the fear of a future dearth and scarcity and by that
means reduced to great want & penury by the totall losse
of his former Labors, it is evident then that if the mercy
of the highest shall appear even in the most desperate
& unexpected season when yet in humaine Imagination
when noe hopes of succer can be in thought discerned
then, then, even then, doth the Glory of Celestiall Grace
appear as a Rising sun in the sedmenss of the pleasant

spring and thereby raise up the spirits and languishing Condition of his true & faithfull servants even to Admiration & by such mediums as by Celestiall Grace Exempto Assisting as by the preordinate decrees of the highest hath from the begin ing of time bin Constituted & appoynted & accordingly by office & place given thereunto & given unto man the knowledg use & benifit thereof observe you then Srs to persevere & persist on in those your inferiour operations which is all given me to say or show forth my most endeared Ally Madimiel meteth you even the 4th day & so god blesse your labours & happy successe my message is of truth & willbe found to be so for I am of him that liveth for ever

August 21th: 1688: ~~[illegible]~~ [illegible]

there appeared A Curious tree with Blossomes on it some some white like sylver some yallow like Gould and some Red as a Rubey, The spirit in the stone is Galsrah & it turned to the East & it said so let thy mercies of God florish as ye most beautifull Celestirian Verdures of the pleasant and Glorious spring that the blessed frutes of true faith may also bring forth increase & blessed issue to the effect & fulfilled hopes, and Comfortable Plenitudes of all terrestiall felicitie wherein let thy servants rejoyce & therewith be ever blessed to thyne owne Glory and the benifit of thy servants who hath long time wintered a sorrowfull pilgrimage &c Amen stay awhile move not then there came Madimiel well Srs I am verily as good as my word I have brought you one thing, but verily the proof of it was not in the same place or I had brought the same and Also I

I was commanded in Charge of two Allies in the hierarchy of Potestates, commanded to the Assistance of my Brethren who also hath taken names in present office only 162
I had collected the knowledg of this glasse unto you but I will tell you, take about ½ a spoonefull or as much as will doe the buisnesse and annoynt the Crowne of the head and Rub it in & the temples & chafe it in and the mould of the head & dip your finger into it & put a little up the Nostrills or put a drop or two into your hand and Rub the other upon it & hould it to the Nostrill & snuff up the sent of it move not from place & it calleth two there came two in worlike habbit, there names are Potestia, the other is fortitia those names are according to the Charge and Madimiel called againe And there appeared Saffaliah & Samariel and they Embrace and Kiss one an other and they are in discourse with one ant other so dearly Beloved and blessed in the highest repaire to Charge by office Comand you and unto place as the occasion requireth let not terrestiall obstinacy thus withstand the Power above them &c and they went away & Madimiel said we trust in the highest Srs that an Happy Catastrophe, attends this present revolution commencing on the 25 day instant, so that the 25, 26 & 27th are all 3 dayes of Joy unto you, and we have 3 dayes therefore it is possible there may be some Conflict or turbulent Appearances in Action of your terrestiall actions the two next insuing dayes but on the 3d day my mother appeareth here with the rest and Qualifieth all thing fit for the Deliverance & restoration

in verity Srs the offertory of this day & the 3 day insuing should of right be one immortall angell each day

for my mother cometh in Glory & unto your hopefull

Comforts, I pray you S^r. let your thoughts and Mind
as well as your spirits be exalted & Carried over
terrestiall dispaire & fear to the pleasure of Celesirah
where my dear blessed Mother now resideth for the
estimative time of tenn dayes that your hopes & Comforts
may likewise with your Animall spirits & Corporall
senses may be also exalted & blessed with all temporall
happiness which the most high God of abundant mercies
transmits & give unto you for his owne sake that is gratio
=us and mercifull Amen Halalujah

~~August~~ August: 24: 1688: ~~[illegible]~~

The Appeared Galvah and Midimi, with many more
come on S^r. be cheerfull and let your Animall spirits be
raysed up and elevated above thought of dispaire, your
God hath not forsaken you neither will he suffer his ser
vants to fall into desperate Extremes and Especially the
members of Celesiriah as you have of dayes of Jubile now
entring, perfume the roome of Frankincense & Rosemary
before you forgit not to implore the high in the morning
to to blesse you the first thing and Call on Uriell one Sunday
morne & perfume the roome.

You are not left alone now shall be for the Celestiall love &
friendship dwelleth with you and you are blessed in your
hopes through faith with the pleasant & delightfull fruites of
Celesirian Plenty & future felicity wherein I also am present
as the end I hope in the highest and at his pleasure of your
happyness Cease with our no ~~[illegible]~~

~~August 28: 1688:~~ ~~[illegible]~~ 163 ~~[illegible]~~

There appeared A lovely Bower made of a tree
full of leaves and fruits and An Imperiall Majesty
setting therein in a Great light, and many small spectrum
at play ~~under~~ it

And Madimi appeared in a silver Cloud before the stone
you have done very well S^r in observing & fulfilling the
commands in Charge injoyned you the 3 last by passed dayes
the which indeed is not ~~as~~ only Considerable unto you but
also commendable as to the performance of that duty
which though Commanded you by us as the servants of the
same God with you though different only in Immortallity
& Celestiall mediums of ~~divine light~~ of whose will & plea=
sure we are only Administrators for my mother saith
well unto you when she declared her selfe the end of our
of our happinesse, the office of my Mother is the finisher
the will of the most high Donator & distributing the gifts
that goe forth unto us her indeared Children as we are
administrators & so accordingly to be administered, it is not
therefore that any may dare to say that the superior
Powers of Celestiall Angells or any others, that we should
be supposed to pry into the secret will & unsearchable wisdom
of the Great & most high donor of grace & mercy in the
dispensation of his Paternall bounty & extended benefits
unto his servants therefore the office of my Mother is not
to put a period but to fulfill the Charge thereof not obst
rutting but freely communicating the benefits by grace issuing
forth descending & emitted unto her therefore say not she is the
end of any happinesse to the servants of God, for as she is
a beame of that wisdom which is the end of mans excellency
so she is a Ray or light also of the Grace which giveth the
Comforts of mans felicity in verity S^r you disturbed me
with dispaire the which notwithstanding we know the secret

will of the highest in his unsearchable dispensations, yet
we may give the hopes of that Comfort unto his servants
as by the light of his grace shineth forth & emitteth into
our ~~we~~ understanding so that it is truly said, man is like to
Angells in understanding and Angells like to God in Immortall-
ity. Sr you have your Commands which observe in the
perseverance and perseverance in yr operations, and Murmur
not but persist therein with like vigor & Corrage as will
obtaine the victory & support thy animall spirits as you may
that your Corporall senses also may thereby be rendred
able to withstand any suddaine superficiall rushing hastely
or fiercely upon you which though nothing can harme you
by reason of that Power that supports you, yet suddaine
or turbulent Assaults may Chancely daunte or dismay you

August: 31: 1688

there appeared Galvah in the ston in Great Glory & very
pleasant and looked wishfully on me and there appeared
two before the ston like young men or youthes about 9 or 10
yeares of age, and are in Converse with Galvah
their names are Potestia & ffortisia move not from
hence stay a while and there appeared Madimiell in a pleasant
forme, this is not of me to have bin here at this time
but my Mother being detained by superior power,
willed me to supply what action was given to this day
(and it smiled) and verily I as yet know it not but I will
goe a little aside into the ~~West~~ North East and beholde the
prospect of the west stay a while move not
& Madimi came againe & said verily Sr impudent obstinate
Rebellious mediat Powers though Superior it being the Nature

of terrestiall Evills to withstand Celestiall goodness but what
then it availeth not a whit for heaven smileth at such folly
this indeed raiseth disturbance and Causeth great Conflict
producing much trouble in those inferiour operations of
terrestiall Consernments thereby shewing forth much difficulty
& despaire in your proceedings and perseverance to the
depression of your hope by unsettled Imagination converting
the Animall thoughts into many various & dispairing Conjec-
tures the humaine state of man being over borne thereby
whose fraylety betweene hope & feare may stagger but not
stumble if he looketh upwards, but verely I commend thee Sr
and may Call the Champion of Magicall Resolution in this
thy, persistance without intermission, or selfe persuation,
by thought of Ceasing or desisting here from by reason of your
incessant & ellaborate progression, but desist not, & persevere

Sept 4th: 1688:

Madimi why truly Sr if heaven loveth not you bothe
it were not for mee or any other Celestiall medium of
mercy to be seen of you thus frequently familiar or conver-
sant as here with you and though we touch not the Earth
nor the more Gross & Inferiour Powers thereof as to the
Ellementary and subterranean Parts inhabited by Relaps
Powers but you are assisted in dealing with those Spiri-
tuall Consernments very Sr I say unto you that here at this day
in the dominion & place I you inhabit hath the like
Mastery with you, in the sence & Power, of Invocation
nor Endowed with a more commendable Resolution of Patien-
ce & Perseverance ~~being~~ having triumphant and Powerfull cons-
training vertues wherein persist ad usque finem
in truth it Rejoyceth me that I know well of you
and to finde you so true & lively in your faith & so firmely
strong in your hopes and so warlike against dispaire

that I verily Assure you that it will purchase great
mercy unto you & contract the Inestimable benifits
of Peace and happiness after so many trialls of malicious
warfares by Infernall trubles & vexations so often
assailing & surprising you with desperate fears & Jealosies
but yet be comforted & keepe Close unto your God
in Prayer and all Dutifull obedience and he will
surely blesse you and Crowne your actions with eternal
Joy both here and hereafter in light and Presence of
his owne Glory which we also humbly beseek
though the only merrets & Intercession of your Redeem
=er it I would have you S^rs to keep this place perfum'd
with good odors & more especially with male Incense
Myrh & Rosmary and keep by you some benzoin and
other two more excellent perfumes

Sept 7th 1688 [illegible]

There appeared many things but all ended in a red Cross

Sept:11:1688:

There appeared Galwak & 2 more & Galwak seemed
passionately earnest with them two,
and then 2 went away & Galwak looked on us
and smiled & said more not. and Galwak is gon
out of sight and there is a Green vaile enterwov
en with Goulds and there appeared a spectrum in the
vaile dawning, it is Madimiel & it looked pleasantly
on us & it looked seriously on me & then seriously on
him, and it said, how doe you S^rs I speake thus unto you
only as it an Accustomary Greeting amongst you, which
I need not offer since I well know how you doe &
alse how it is with you but the storehouse of divine

grace & Celestial Love, where mercy is intended still 165
Remaineth undeminished, doe you thinke S^r that you have
withstood a great Assault by violent Rushing in upon you
which verily might have surprised your Animall Spirit
And bodily senses with a suddaine Astonishment by its fury
had not superior power over Ruled but thanked be
the highest for his unspeakable mercies to all his serva
=nts; holah fear not nothing can Assale or harme you
the poore vassells fear and tremble before you
which is the Reason of that obstinacy and unwillingness
to a speedy Complianc, but Cease not, persevere &
persist on, and be not dismaied, at any Assault or
furious offer thereunto as may Chanceby seeme before
you &c

these were the true Ingredience of what you had before
imbibed in spirit of wine; then which nothing scarcely
exceedeth in the vegitable Kingdom both internall
& externall or on or both waies Administred at pleasure
or Discretion for the Increase support & preservation
of head, braine, memory and many other benifits
for the health & strength of all the sensitive faculties
you must convene here on fridays to pray & doe your
duties to the highest that you may obtaine his mercies
Cease I must withdraw I could not more

Take the Tops & flowers of Rosmary & also of sage
Tops of Marjorome, flowers of Lavender Lily of the
valley the herb Lunary or moonwort, Peony roots
seed or flower bittony nutmegs cloves, Amber
or its salt Camomile or its flowers

October 12: 1688: present only hoo.

There appeared Da, Za, Vaa,
and Za said it is high time for us to move hether
you might have bin foyled under a Mistake in the
appearance & action of this Day yet I well know that your
Discreshion & Great Judment here in would have done
very well both in the sense, & Judition notwithstanding
thereof having knowlidg enough in this science and I assure
you though Contrary Appearance of the more Inferior
Powers or Tenebrass parts of Aire appeared here
seeking to deceive you by their Insinuating Entrance
occasioned by Reason of your Inconstant & vigorus motions
in your other actions and operations & yet although
they entred to attempt a crafty Adventure to try your
skill as not expecting such a sight here they are not of
so evill an Nature as to have as to attend any evill
towards you — — — — you are safe from evills
you understand here is a troublesome world whereon you
sojurne nothing florishing mongst men but the tidings &
Rumors of wars & under & also occasioned Choifely by the
deceit & Crafty delutions & many subtill inventions of
contrary Powers to the Practise of Government establisshed
by your Nationall Lawes to Create things that are not
whereby to bring good people into Antichristian bondage
but God be thanked your temptations Layes not there
yours are only Domestick in your Actions & operations
which are conquered without Armies or bloodshed
we engage Closer and with sharper weapons yet more
severe and Powerfull in Conquest so now I see we
may Returne there is noe Evills about us

October: 16: 1688: ~~present~~ only those

There appeared in the ston a Cristilling Piller
Over the ston is a fiery Cherrub, incompassed about
with a Seale of Severall leaues, of a Glorious Greene
and in the ston is 4 spectrus and before the ston is one
spectrum And there is a perfect ☉ worthy Christaline
piller & that ☉ is worshiped also and there is a Glorious
spectrum in it that seemes to haue a coronet about
the head of it and the 4 Archangles stand about
the Piller & between every one of those 4 stands
a beautifull tree having severall sorts of leaues
and ~~fruit~~ severall sorts of fruits on them as Cheries
of some of all sorts of Collers, and there are 3 before
the ston Ea, za, waa, all the spectrus in the ston
doe smile on us & the Glorious presence in the Collome
doth smile on me

And in the sollid glasse Temples is railes like silver inter-
wouen with many Coullers & there is a light in them
in that west me is Madimi and Lotostia, & in the
other is Louanael & Ffortesiah
and they doe moue them in the hollow Temples
as we suppose Amenadiel in the North Temple
and Uriel in the South hollow Temple with many more
& madimi & Louanael said to the other two see to your
Charge & Secure all & they went away and now Madi-
-mi, and Louanaell looks toward the ston

And za said Behould Sr here is sticed forth in the
appearance of this day, the Monument of a Glorious
Conquest over all your Troubles & vexatious Cares

thus Pinching you with sharpe Afflictions, but the
obsequious Monument of that Glory showing forth
ye state of a Triumphant Enimy it is true seemes Great
and Memorable but it must perrish & fall & so become
as dust as of no regard when troden under foot
but the fame of Celestiall Power united to Angellicall
Glory Continueth & florisheth untill the end of time
and shall know of noe decay, I doe verily assure
you (to me) that heauen loueth you and therefore
not to be feared but that diuine Grace & mercy
will descend by answerable mediums into your
absolute & happy deliverance from the bondage of
terrestiall Trubles

verily Sr you are greatly to be commended for your unwea-
-ried labours in the Prosecution of your Actions &
operations ~~and~~ pursue them yet a while that you
also may receiue power by Diuine Assistance
obtaine the happinesse of a triumphant Conquest
& so inioy the happinesse of a lasting peace &
tranquillity amidst the terrestiall stormes of the greatest
difficulties for thou hast but one evill ~~that~~ threatned
thee against which earnest beseek the highest to
defend & deliuer thee and so shalt thou be for ever
in peace

I am commanded to tell you Srs that in the perfomance
of this days action notwithstanding the greatnesse of
your disabillities that either on the 3d day or one the
7 day there must be two Crowned angells offered
at this mistery that Power may descend into your
assistance & glory in your Actions attended with

The effects of grace & mercy from above

October 19: 1688: present onlye two

there appeared a Cherrub in closed in a Wreath round about it of Lawrell and other things mixt with it

There is a dillicate fine spirit appeared before the ston with a Garland about its head I am a servant of the highest in the order of Principallities at the instant Charge & on the behalfe of myne endeared Allies make you visitt and am exceeding well pleased to find you ~~heare~~ here; but verrily I have nothing given me to reveale or show forth then to comfort you hereby in the mercies mercies of the great God who is paternally gratious to his servants amongst whom I am Assured you are not omitted & therefore consequently blessed

I am willed to tell you must not omit you Action to trial the first day of the weeke

October 23:1688: present ~~onlye~~ ...

There appeared over the ston A fiery Cherrub with an Imperia=ll Crowne on its head, and just under its feet is a Glorious star. in the ston is a Glorious Pillar with a body like the sune out it & there be 4 & they are the 4 Archangells & they have a Glorious tree Growing between each of them and they have brestplates on and a star in the Center of it and there is a star over each of the sollid Corners of each side the ston in the North Corner is a Tomb with with figure one covered over with snakes & vipers crawling upon it in the other Corners like 4 or 5 that looke spitefully like a trubled Malitious Countenance the next band

to them there Cloaks of Cloaks of a browne collour there is snakes and vipers Crawling under them and there came on spirits to the North Corner and kicked the tomb all to peeces & threw it away and to the Corner of the South side came another and laid hould of the spirits & tore them a peeces and threw them away & looked joyfull=y as if they had got some great victory

And there appeared Madanel before the ston in great Glory and Madini looke full on me & smiles & saith I have heard you Sr pray unto the highest for the restoration of your healthe as for your deliverance from the sharpe severities of terrestiall trubles & vexations in order whereunto I have yesterday sent a paper by your friend and myne Allies the servant of God Lenanael who hath only as yet made a numerall Collection thereof which may not peradventure be so readily ingrafted into your understandings or untill it be further & more planely illustrated with a full & true discovery of its use & vertues which are extraordinary in the the 2d degree of Comparison the which shall be faith=fully delivered & comunicated unto you it Certainly & effectually wrights generally the most distempers difficult of mans body, for it is a mighty Antidote expelling the greatest poysons & poysonus distempers, clearing the whole mas of blood restoring the vigor to Admiration preserving the helth even to the greater yeares of time by this medicon which is not only riall but it is Imperially riall for there is but one exceedeth it by this famous remedy you may not only preserve & keepe your owne selfes in helth but your friends also and likewise make benifit & great Profit thereof and when once made will keepe radicall good many yeares keeping the same

in a temperate state this will make you as vigorous
in helth as youthfull you shall have had it the
next Convention here

The Action of this day Sr blesseth you with the undoubted hopes
first in the recovery of your helth & nextly the restorati
on of your temporall felicity from the Chaines of Infernall
bondage & affliction & a delivery from the Complaints
of your great wants to the injoyment of true peace
& rest

October 26: 1688: present ~ only two

There appeared a fine spectrum before the ston it hath
a fine Crowne on its head & looks on me and smiles
& it saith verily Sr what is promised shall be truly performed
unto you & you shall injoy your helth as well as ever with
the assistance of happiness therein therefore be not dismai
for you have good frinds who will not admit of your
longer sufferings of weakness in Constitution & hope of
discontents also, and trouble of mind therefore
I find you have taken what you were advised, the fore
pills I pray you Sr keepe to your Sundays action
the next day of action will be great & Glorious

Octo 30 the third day present only two

November 2d 1688: present 5

There appeared A royall vaile in the ston
a little spectru appeared before the ston & said smiling on me
here is a paper Sr left for your Instructions informing
you wh to help your selfe & others for restoring of
lost helth & renewing the Elementall vigor of

nature to its former strength & heat, I doe assure 188
you Sr it hath bin a hard taske for my deare Alloy 189
to number & Compose together though it may seeme
very Esy unto you, you may take the same & make
vewe thereof and to transcribe the same and keepe
it for your use but you must be sure to bring back
& returne the same at this place by reason it must
be revised fearing least my over sight or mistake
fouls probably pass the number of some letter

November: 6: 1688: present [illegible] dies memorabilis

There appeared Arimay with a helmet on his head
and a sword in his hand
in the ston is Samael in his right hand is a flaming
sword it is all in Armor in his Left hand is a buckler
& Raphael is on one side of it and Gabriel on the other
side of it Gabriel hath a rod in it right hand and a Coat
of male on with scollops of gould & silver it hath
A Crowne on & so hath raphiel most incomparable for
for beauty and a septer in its hand with a bird on it
in the North receipt is Galwah & In the South receipt
is Uriel & Madimiel is before the ston
in the hollow receipts is Potestiass fortesiah
Galwah and Uriel doth looke on me now & then
And Samael saith God to show forth & make report here of
as in the will pleasure of Superiour Dispensation
And Madimi turned this way & said move not
and Madimi is very earnest with them in the two hollow
receipts,
And Madimi doth smile on me said behould thus saith
Superiour Power must the Celest Morodi in Celestiall
Choyse & Charge be still kept in bondage

under the heavy presshures of usurping infernall envy ill willing them obstinately contemning and setting them lightly by that Power that comandeth the whole Creation & maketh all the hosts of spirituall Powers both ellementall and infernall from ye superiour to the inferiour to fear tremble and fall downe before him cast them forth & drive them into the lake of eternall forgitfullness Judge & bind them, in the Chaine of Perpetuall subjection never more to rise up before his face nor to usurpe rebellious Contempt against the glory of his name wherewith his servants glorifieth him & whereby they receive Celestiall Power to Comand what soever he hath preordinatly appoynted unto the service of his will & pleasure and by divine dispensation dignifying & impowring his elect melodi by his inherent spirit of grace invested in them with sufficient Power & Comand in his name to bring all sublunar spirituall Powers unto a due service homidg and obedience whereunto by nature & office they are placed & appoynted by reason the most high God in his just & righteous disposing Power suffereth the Evills of this world to perfect his very Elect and to be thereby assalted & afflicted with many sharpe trialls & desperate relapses with see great severity that many times, the most Constant and faithfull of his servants nerely falleth into dispare so that when his servants are even rendred unsapable either of helping them selves or of assisting on an other then are of those sublunar spirituall Powers by nature & office

accordingly placed and appoynted unto the service & assistance of God his servants with such of nature benifits as was created for their use & Comforts & with such advice as may Conduct his better knowledg in the true judgment of all whereby you may now understand that you are now in a good & faire method of dealing with such therefore allthough you may suffer a little hardship in your Corporal Constitution to the detriment of your health yet feare not here but proceed as you may with a resonable reservation to the safety of your helth for we are not only informed by our allies Charged unto your assistance herein, but we see the rebellious obstinacy and resistance standing in Contempt against the Glory & Power of the great God and his holy name &c but beleive me Sr it neither doth nor shall stand them in steed & make your proceeding with Couradg & Prowess which surely against you the Conquest & Considerable victory for the which you pray for

when shall we find this promised Comfort
verily Sr I have said unto you that I treat not the Earth so merely as these inferiour subjects there are other offices thereunto appoynted as before was said
I understand you direct your proceedings in these terrestiall operations unto the west Angle of the sublunar element of the Aire with affinity & reference as also hath to the like part or Angle of the Earth where resideth the Imperial spirit Amenadiel, & in the north west division there of whereallso resideth Asiel a spirituall King with other spiritual Presidents with many other servient and subservient spirits, I am comanded to tell you then that there should be offered at that mistery in the name

of Potestia, unto Amenadiel one Crowned Angell & unto
unto which one more & 1/3 pt of a Crowned Angell
unto the diurnall superiors & 1/3 pt more unto the
Nocturnall superiours whereby the Power of Constraint
may take place & prevaill for behould that a greater
power shall stand in place to the assistance of your
assistance

November 9th 1688 present [illegible]—

There appeared Samariel and it smiled & looked wishfully
on me, and said to bobe the hand in these & such
preparation as is in the mistery of the Apotecarys
things are diversly & differently prepared some times
they are dried in the heat of the sun, dried enough
enough to pulverize the best way is to drown them
in ~~[illegible]~~ strong vinigar let the be in it a day & night
if the vinigar be foule cast it away & put on more
till it will stand the like time & not be foule then
put it into an earthen pot with a Couer to it & let it
in with a batch of bread all the time & it they be not
enough calcined so as to be beat to powder then let the stand in the oven an
other time the bones ought to be taken out of the vipers
but if they be not it is not hurtfull
~~[illegible]~~ one word of the Apotecarys art will tell you
use houendupois weight both ℥ & ℔

November 13: 1688 present [illegible]

There appeared a white vision over ye ston like as if it
was stuck with stars it hath like as a dart in his hand
there is like as two spectrums in the ston & they appeare
plainer & plainer they be Tusaniah & Samariel

and there be two in the glass sollid Receptis of each side the
ston one & Tusaniah hath Conference with that spectrum
on the North & Samariell with that spectrum on the South side
& Tusaniah said Neither Madimiel nor Samael or others of
the orders of Potestates serving before Uromas mouth
in Appearance or Action this day or else weare by Reason
they are otherwise disposed and dispensed in Charge at
superiour Comands, for behould divine Justice is gon forth
to visit ye Earth whose Abominations have sorely vexed
the spirit of Eternall Providence, who desireth nothing
more then its preservation whereby for the honour & glory
of himselfe where he is only delighted, if the whole Cronol-
=igy of holy writt be duly examined and Considered ~~[illegible]~~
nothing appeares therein more lothsome and hatefull
in the sight and presence of the highest then the Rebellio-
=us backslidings of his owne people from the Comands of
his Law as for a meet Comparison whereof unto the
present Age of this sublunar world is a fit & evident
parrellel when Superiours Rebell Inferiours goe astray
but this matter now standeth in plea whether gilty or
not before the high Judg of all truth and ~~[illegible]~~ Righteousn-
-ess, but my mouth is stopped I say noe more you may assume
to Judg the Rest even by what hath formarly bin showed
forth & shortly you will heare newes but looke you the
peace of your god
now Sr to your owne affaires what have you to say but I thin-
-ke I had best to note that unto you my selfe by Reason I
heard your discourse him whom you call by the Name of
Millet is a pevish Ignorant person in any thing besides
his owne profession & truly not very wise in that neither

the white truly being wouen with some terrestiall disturbances much prouoketh to Passion but let him rest slumbering in his owne opinion untill the 7th day he will be reduced to a better and more Considerate Result, kepe the mony you receiue, it is neare the further of

Nouember 16::1688: present Only two

There appeared Amariah in the stone and said verily Sr Appearance in the action of this day is the Right of Celestiah, sauing only it is otherwise disposed in Charge for you by Superiour Comand, who as yet standeth in great Conflict with some obstinat & stubborn Powers of Inferiour Parts of the Element of Aire, & also both by nature & office Terrestiall of which you Cannot be sensible nor indeed be made Apprehensiue by reason its spirituall & the Celestiall seruant of Grace Celestiah wrestleth hard in Contending with most refractory spirits much aduerse to the Comfort of God his seruants on Earth which indeed Powerfully opposeth it by reason it standeth single, when of Right it should haue Acquired the Assistance of its Ally fortisiah, you may not enter the other Rome till after 6 a Clock at night

but I tell you Srs thus I am giuen to understand & also to shew forth, that if the like offertory as before was administred there shall be dedicated in the name of fortesiah then I trow will a considerable Conquest be obtained as may Answere your desires the 3 or 4th day in the name of the highest be ye comforted

will not suffer his seruants to fall before his Enimies nor giue his Glory to Infernall blasfemers

yo Sr I heard you what you said & in sooth although it may be requisite & well for you to goe & speake with him yet it will be ill for him to see & trouble your spirits indeed he is a good & friendly person, and may after a few words be pacified and declaring your earnest Indeauors to fulfill his desires and demands whereof you may giue better Attempt after some little time then at this present

the next time we unseen here we may know the time you shall be informed next time about all

it is gon with a prayre for us and smiled

Nouember 20th 1688

There appeared Galuch & it said I trow you know me Sr I am finis & show my selfe present to the purposed end of desire and the begining of blessed hopes and for 40 howers expire with you a Glorious entrance of those hopes will be assured, and become Answerable comforts I must goe but moue not you from place; there appeared Madimiel come on Srs we must be briefe for I haue other Charge under Comand, to me smiling it looked & so and Called somewhat & Celestiah came to it and it said Grace be to you my mother informeth me that some Cause is wanting to these our friends as the Words in Celestiall friendshipp & there is but on Answere to be giuen to what soeuer may interrogated, that is a supply of things temporall & terrestiall assistance as superiour Power hath appoynted by Nature for the use & benifite of his seruants man kind Liuing on Earth &c

which you know it is not of my Charge any otherwise then to Assist you with Power if withstood by wilfull Resistance or Rebellious obstenacy as are in the Nature of those e Sheth inferiour Powers as are delited in ye treasures e pleasures of the Earth: this being of your Charge I marvell at delayes it is true I touch not these things though I well know the many foules Conflicts e other difficulties in those inferiour e tenebras operations in sooth It is also as well knowne unto you e all superiour Power the assumed usurpation of a permitted libertie given to Inferiour spirits of the more tenebrous and lower parts of the Aire e so nerly related to the Earth which they more frequent and visit both externally e Internally Superficiall so as that they are not called Divills or Shutz as dwell in the darkest e deepest parts of the Earth e seldome or never appearing in the light or brightness of the serrene Aire in sooth my dearest Ally I tell you I have had a great Conflict alate with those inferiour Powers by reason of those many motions made by these our friends made unto them or some of them, strongly moving them to appearance in order to there supply et this I have also accordingly urged Constraint by a late Dedication made in order thereunto either by force or Compliance but you see I stand single e have great opposing Power unwilling to yeald Compliance for which reason the Company e assistance of my Bother ~~[illegible]~~ fortesiah is herewith also fitly to be required and in sooth I desire you to move it hereunto . and fortesiah came at Madimiels Beckning for it .

Madimiel said to fortesiah I have moved you hither to take part with your Brother in the Charge by office committed unto you —— I am in Charge of myne other elsewere —— yea I well know that we will other wise dispence therewith well enough you must continue in place from the 12 hower of this present day untill the 3d day be expired at night, and I comand you Sir be deligent in your motions and action

Come on then, goe to, now it Sorts them e the blessings of the highest enter into you and his Power be present with you in Action so they both went away

my mother said unto you that 40 hower Attempted with you should be esteemed as pretious the mistory is in it selfe I give you Charge Sir to be present in action at your other operations this present Night at usuall time and also not to faile therein one in the day the two next insuing dayes and tomorrow here againe as accustomary the 3d day weel have you to say either the 3d day or 7th day

---

November 23, 1688. present Ally two

There appeared a spectrum with a Crowne on e a staffe in its hand or cushion e a [illegible] upon it e a dillicate vestment of many Collours interwoven it is very pleasant e smiling my name is Ahasazi e of the order of Principall =ities and sent to give you visit at your Earnest intreaty in the appoynted action of this day, I know Sir the servant of god Galvah whose words I heard you say you under= stood not, when it shewed forth the saying of 40 howers I will tell you Sir the mystery you made 2d offertory at the Inferiour Mistory of Sublunar operations

which united An Assisting Power to the first by reason
those inferiour spirits having bin so powerfully moved by
Constraining Invocations & also by reason of their obstina-
-cy unto good offices as ought to be of them observ'd
& effected are become vexed and furiously violent
filling the Aire with turbulent stormes because they
are limmited & restrained in Power from entring
& furiously rushing in upon you under which conflict
which continued 40 howres they have stirred up a
troublesome Aire seeking thereby to revenge their willfull
obstinacy for this Conquest which they could not withstand
by reason the restraint was superiour wee reckon that
those 40 howers expired at 4 a clock on thursday morning
but there shalbe noe Amends for it

November 27th: 1688: present only hee

there appeareth Madimiel & it sayes it is in a vestment
as if it was guilt & hath a fiery sword in its hand
and a Crownett on his head it laughs on us & turns
to the East, there is an Appearance of one in the sollid
people of that side the [illegible], in the hollow people are like
wormes with great heads but they stand upright they are
darkish like moonshine
and there came a light & darted downe upon them &
they are plainer & Madimiel is a speaking to them, those
things in the hollow people tremble
And Madimiel tooke hould of the top of its sword & cast
a light in to both the people & it became a sword and
[illegible] tooke one & [illegible] tooke the other and went
away and all the show disappeared

I finde Sir you zealously pursue your Charge & also
here by give you Charge to observe the Instructions therewith
as you know & well understand let not adverse obstinacy
perswade you in to a fear of resistance neither let noe
sutter dispaire to possess your thoughts your operations
will succeed to your Comforts the time or times whereof
I know not because I could not the reasons I shew forth
amon but I will tell you Sr some times & hope thereof
which I likewise will you dilligently to observe
December 17 January 8 & 15 & February 15 March 15
and 29 Aprill 10 & day of & another & day of great
happiness as I will show forth hereafter & 17 so that
now it appeares that from this present time of Action
& the 17 of Aprill so called with you will your desired
deliverance happily succeed I know Sirs you heare
by this time of great troubles & Callamities like to
insue there on and much effusion of Blood thereby
which are the prodigious Callamities attending the succession
of Antichristian Monarchies & Soveraine powers
those times Sirs hath bin shewed forth unto you heretofore
and yet amidst all the most prodigious menaces
the highest [illegible] of [illegible] Elect more [illegible] & will
Preserve the under the Covert of his owne Protection
you have bin told Sirs of late that divine Justice was
sent forth to visit the Earth & to execute the will of
the highest & who also now are present affrighting &
forcing herewith such spirits & spirituall Powers as are
guilty of Apostacy & fallen into the lowermost parts
hindring the Seekers from the ~~[illegible]~~ wrath of the highest

who therefore will neither be seen of us for deeds of
Judgment & in sackcloth at this present search your
operations, therefore now Sr I wishe you Charge ye
with Care so I have given you the reason of that
Adverse obstinacy that disobeyeth you in operation
and also that hindereth me of given you any other
assurance more in perticuler then I have showed
from this day unto the 17th day of April

Nouember: 30: 1688: present only hoo

There appeared a Collamne before the ston and there
Appeared a shaddow in it its is a fine figure it hath
like Barrons Coronett on its head

I se you very sorrowfull Sr which in deed causeth me
also to sorrow for you, good God now let thy saving helthe
be seene on Earth helpe therefore o God & deliver thy
servants from the perrill & danger of ill disposed people
and the evill demons that kindleth & stirreth up Malicio
=s inventions & intentions against them driving furiou
=ly to destruction, but we trust our God will prevent
these evills, well my good friend I heard your discourse
& see the truble of your spirit therefore you are both
attended with on & the same evil & threttned truble
I find Sr your evill is not so great as threttned
the evill already acted is purposely intended to drive
you into an necessity of making all meanes imaginable
to fulfill usurping Cruelty, & I hope so will your
sorrows move away with as much swiftness
I assure you Sr a Colestiall care attendeth you more espec
I trust in the highest will as surely preserve & defend

you from threttned evils untill the approach & appearan
of your deliverance be yet of good Comfort
keepe to your first days action

December 14: 1688;

There appeared in the ston Gabriell & it said move not & smile
and a little sperrit came into the, ston, & was pleasant & said
so god be thanked we have met againe, trust me Sr some
good frends have bin to give you wissett & finding you not
in place might conclude you were moved out of the worlde
but our blessed mother hearing you & carefully behould
all places & not readyly seeing you before sent to looke
after you & finding you to be here commanded me forth
to survay & take a view of what may be disposed for
the best conveniency, and accordingly, your actions a
to be converted like as in place before and also to
further profitable purposes in order whereunto be yet
ready at meeting here on the 1st day in the morning
at accustomary time of about 9 or 10 in the morning
not omitting your moving in your other & inferiour
actions & operations on the day before & of sunday my
action here is somewhat doth not well please but I
may not Judg till I have told my mother of it
let not those lights be extinguished untill you have order
and after the sun be set with you about halfe an houre
come your selfe unaccompanied heather and give
Attendance halfe an houer speake not nor move not
for it is a mystery commanding only your Attendance
singly and bare well in mind what you shall be given
to se or understand it is good unto you both as
it may please god who appeareth in mercy in the midst
of the severist trialls be yet there of good Comfort

I will request my Mother to see if any can be found
ready for use that you may have an Immediat supply
to give you ease & help for I know it hath bin in use
among some Choyce Mercurii in former times who by
the use of such medicines preserved there helth & vigor
& lived therein for many yeares. it will be both a
president & a good remedy for you god blesse you &c.
now & ever

December: 18th 1688:

There appeared 2 glorious spirituns in the ston one is
Galuah & the other is Samael & there is a little spiritum
in a whitish Cloud before the ston & it said move not from
place and then came Madimiel & it said thanked be the
highest that we are well met in safety Although this
place seemeth not fit for superiour dignified actions
for neither my Mother nor other superiour Powers
delighteth at all here in, but it is very good & well befitt.
place for other inferiour operations yet not withstand
ing wee shall not desert nor forsake you neither leave
you frindlesse in what shall please ye highest to permit
but howsoever wee shall seeke a better Conformety
by reason of the present necessity that Compells the occas
=on therefore observe with Carefull deligence the Charge
given me to show forth unto you to w.ch the place
from whence you came being accordingly dignified
was most expedient this is as yet not so, I pray you
Sr give me leave to Interrogat you, have you not
found the sight & sence of visions manifestly before
you, very well, then Sr I give you to understand
though I well know the necessity of your removall hath

that very occasion hath commited great alteration
in the property of place & remisnesse in superiour
action, now then Sr bring this together as well as we
can if you select this for place of action then you must
have in perticular as well as generall and with as
efficient accesse hether at all times as usually hath
bin accustomary unto you before your moving hether
for you have bin looked for accordingly here as before
and have bin missing which is not well but I confesse
I commend this place above all for your Inferiour
operations both by Day and by Night
I tell you Sr in answere to what you say wee concur
with you as much in the darknesse of the night season
as in the want of your Corporall Sight which god be
thanked is made good unto you in Celestiall speculations
It is not as yet good for you
the reason Sr why this place of me is commended
to be very good for those Inferiour Operations
here is good store of treasures lay here abouts but well
garded

14. F.

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XVI E

Janua Magica reserata — fo. 1.

Clavicula Solomonis, The Little Key of Solomon which contains all the Names Orders and Offices of all Spirits that ever he had any converse with, with the Seales or Characters belonging to each Spirit and the manner of Calling them forth to appear, in 5 parts called Books — fo. 195.

Father: Son Holy Ghost

Father Son Holy Ghost

rini Augmenti ocoutatus Idealibus formis

[illegible]

The most Incomprehensible & Abundant God, hath framed two Images Like Unto himselfe, & they are the world & man, that in one of these he might be Delighted, to behould all these his Greatly Various, Manifold, Admirable & wonderfull workes of the Creation & operations; & in the other be glorifyed, who seeing he is one, he hath created the World One, seeing his Infinite, hath Created the world Round, seeing he is Eternall, hath Created the world Immoveable, seeing he is Immense, hath Created the world the Greatest of all things, seeing he is the Cheifest Life, he hath Adorned the world with Vitall Seeds, begetting all things out of himselfe, & seeing he is Omnipotent, By his will alone (not by any Necessity of Nature) hath Created the world (not out of any foregoing Matter, but out of Nothing, & seeing he is the Cheife Goodness, Embracing his word, which is the Idea of all things (ab Origine) with his choicest & Essentiall love, he hath fabricated this Eternall world, After the example of the Internall, or Ideall World, sending forth nothing of the Essence of the Idea, but Created of Nothing that which he had from the eternity of the Idea.

[illegible] Also after his owne Image, for as the world is the Image of God, So man is the Image of the world.

It [illegible] this of the way, that man is not Created simply the Image of God, But after the Image of the Image, therefore he is Called Microcosmos or the lesser world.

[illegible] true Image of God is his word, the Wisdome, light, life & truth Existing by himselfe, of which Image Mans soul is the Image; Therefore we are said to be made after the Image of God, not after ye Image of the ~~Image~~ world, or of the Creatures, For as God Cannot be touched nor perceived by the ears, nor seen wth the Eyes, so the soul of man can be neither seen heard nor touched, And as God him selfe is Infinite & Cannot be Compelled by any, [illegible]

So also the mind of man is free, & Cannot be Enforced or bounded; As God Comprehendeth all this whole world, & whatsoever is in it, in his mind alone; so the mind of man Comprehendeth it even in thought,

And as God moveth & Governeth all this world by his Beck alone, So mans Mind Ruleth & Governeth his Body; Therefore man is Called the Other world, & the Other Image of God, because he hath in him selfe all that is Contained in the greater World; So yt there Remaineth nothing which is not found Even truly & Really in man, himselfe performing ye same Offices in him as in the greater World.

[illegible] the four Elements, with the most true properties of their Natures, And also an Etheriall Body, likewise the Chariot of the soul in proportion Corresponding to the Heaven. [illegible] the Vegetative life of plants, the senses of Animals, Angelical Reason, Divine understanding, & the true Conjunction & Divine possession of all these things, flowing together into one, Wherefore we may truly say, That man is Called every Creature,

Creature, not onely as being made another World, ~~that~~ he Comprehends all ye parts thereof in himselfe; but also doth Receive & Containe even God him selfe, As Saint paul Clearly Expresseth, Saying ye are the temple of God.

[illegible] it is no absurd unjust, or Atheisticall tenet, nor any ways unbeseeming a Christian to Confirme this tenet, and say, that man is the most Expresse Image of God, seeing he Containeth in himselfe, all things which are in God.

But Yet, that God by a Certaine Eminency Containeth all things by his power (simply as the beginning of all things) And he hath given this power to man, That he should in Like manner Containe All things, but it is by a Certaine Act & Composition, as the Bond, tye and Knot of all things; Therefore man onely Rejoyceth in this honour, that he hath a similitude with all, operation with all, & Conversation wth all,

[illegible] with the matter in a proper subject, with the Elements in a fourfold body, with plants in a four fold vertue, with Animalls in a sensitive faculty, with the Heavens in an Ethereall spirit, [illegible] of the superiour parts in the [illegible], with the Angels in wisdome & understanding, with God in Containing all things.

[illegible] with God and the Intelligences by faith & wisdome, with the Heavens & Heavenly things, by Reason & [illegible], with all Inferiour things, by sense & dominion, [illegible] even on God himselfe, by knowing & loving him.

[illegible] so man also Can know all things Intelligible, seeing he hath for an Adequate object [illegible] in Generall, [illegible] Truth it selfe; neither Is there any Disposition nor thing found in man in which something of Divinity may not shine forth; Neither is there any thing in ~~which~~ God which may not also be Represented in man.

[illegible] therefore shall know him selfe, shall know all things in him selfe, And more Especially he shall know God, according to whose Image he was made, he shall know the world the Resemblance of which he Beareth, And he shall know all Creatures wth which he Symbolizeth, & obtaine all the secret & true Understanding that Can be had from Angels, spirits, Heavens, Elements, Animals, plants, stones, & whatsoever Els, & how all things may be fitted for all & Every purpose or purposes, in and According to their time, place, order, Measure, proportion & Hormony.

[illegible] the more Every one shall know him selfe, so much he obtaineth the greater power of attracting the Like Qualityes & Vertues, & Likewise Operateth greater & more Wonderfull things, & so by Consequence & Course Gradually attends to so Great perfection, that he is made the son of God, & is transformed into that Image which is God, & is United wth him, A Guift that is not Granted to Angels, ye world, or any Creature, but to man Onely

Th[illegible] to be made the son of God, & to be [illegible] to God, all things which are in man are united also, & Especially his mind, then his spirit, then his Animall powers, & then his [illegible]getative faculty &c:

[illegible] of the Divine Image, is the proper & peculier Guift to man, & Common to no other Creature.

The[illegible] three things placed in man, thus distinguished according to their respective Division parts & Qualityes.

The { Supream, Lowest, Middle,

The Supream, is that Divine thing which is Called the mind, or superiour portion, or illuminated Intellect, Moses Calleth it the breath of Life (that is) Breath from God, or his spirit inspired into us.

[illegible] is the sensitive Soul, which is also Called an Image, Saint paul nameth it the Animall Man:

The Middle is the Rationall spirit, knitting & tying togather, both Extreams; (that is) the Animall Soul with the mind, savoring of the Nature of Both Extreams, yet it Differeth from the Illuminated Intellect, the mind light & Supream portion, it Differeth also from the Animall Soul, from the which the apostle teacheth us, that we ought to seperate it by the power of the word of God, saying the word of God is Lively & powerfull, more penetrating than a two Edged sword, piercing even to the Dividing of the Soul & spirit

As the supreame portion, never sinneth, nor Consenteth to Evill, but always resisteth Errour, & Exorteth to the best things; so the inferiour portion & Animall soul is always drowned in Evill, in sin & Concupiscence & draweth to the worst things, of which Saint Paul saith, I see another Law in my Members, leading me Captive to the Law of Sin

The [illegible] Illuminated Intellect is never Damned, but [illegible] (its [illegible] are to be punished) goeth away unhurt into its originall; But the spirit, the [illegible] soul [illegible] by nature free, & can according to its [illegible], adhere to either of ym

of them, if it Cleave together to the Superiour portion, it is at Length, United & Beautifyed with it, till it be transmuted into God; And if it Cleave unto the Inferiour or Animall man, it is Depraved & becomes Vitious, Untill it be made a wicked spirit

The Soul of Man, Being a Certaine Divine Light, Created after the Image of the word, the Cause of Causes, & first Example & Substance of God, Let us now treat somewhat thereof in particular, & through what meanes it is joyned to the body &c:

It is a Certaine Divine Substance, Individuall & wholly present in every part of the body, So produced by an incorporall Author, that it Depends by the power of the Agent onely -

The Soul is a Substantiall number, Uniforme, Rationall & Comprehensive in it selfe, far Exceeding all bodyes and Materiall things, the partition whereof is not according to the matter, nor proceeding from lesser or greater things, but from the Efficient Cause: Which is not a Quantitative Number, but removed from all Corporeall Lawes, whence it is not Divided nor Multiplyed by parts;

Therefore the Soul of man is a Certaine Divine Substance, flowing from a Divine fountaine, carrying along with it selfe Number, not that by which the Creator hath Disposed all things, but a Rationall number, by which having a proportion to all things, it Can understand all things,

Now Mans Soul immediately proceeding from God the Efficient Cause, is joyned by Competent Meanes to the grosser body, Whence first of all In its Descent, it is Involved in a Celestiall and Ayeriall body, Called the Celestiall Vehicle or Chariot of the Soul

Through this Middle thing, by the Command of God, who is the Centre of the World, it is first Infused into the Middle point of the Heart, Which is the Centre of Mans body, & from thence it Diffuseth through all the parts and Members thereof, when it joyneth his Chariot to the Naturall heat, being a Spirit Generated to the heart by heat, by this it plungeth it selfe into the Humors, whereby it inhereth in all the members, & to all these is made Equally the Neighest, although it be Diffused through one to another, And thus it is manifest how the immortall Soul by an Immortall Body (that is to Say) an Ethereall Vehicle, is included in a gross and Mortall Body

But When these Middle things doe Disolve or fail, by any Disease or Some Accidentall Mischiefe, then doth the Soul, by these Middle things, Recollect it selfe, and floweth back into the heart, which was the first Receptacle of the Soul

But the Spirit of the heart failing and heat being Extinct, it leaveth him, & man Dyeth, and the Soul flyeth away with this Celestiall Vehicle &c

Every Noble Soul is said to have a fourfold operation, And that is thus

The first Divine, By the Image of the Divine propriety

The Second Intellectuall, by formality of participation [illegible]

The Third Rationall, by the perfection of [illegible] proper [illegible]

The fourth Animall or Naturall, by Communion with the body & those Inferiour things. ——————

That there is no Work in the whole world, so admirable, So Excellent, so wonderfull, which the Soul of man (being Associated to his Image of Divinity) standing & not falling, cannot Accomplish by its owne power, without any externall help.

Now we have in breif treated of the Celestiall propertyes of ye Soul of man, and the Dignityes thereof, & its Conjunction to ye body; we will now show forth the Dignityes of the body, & how through each degree of Dependency, his Mind ascends into the intelligible World, & becomes more Sublime, like unto the Intelligences &c:

The Omnipotent God, in the admirable Creation & Composure of the World, with ye Diversity & Distinction of all the Creatures therein, and the severall formes, shapes, [illegible] thereof; Allthough the part of [illegible] with Wonder and Astonishment [illegible] yet [illegible] & [illegible] they were [illegible]; for he spake but the word, & they were made, according to [illegible] order & Degree ——————

But when [illegible] was to be [illegible] there was a [illegible] of the Trinity [illegible] about the production of so Excellent a Creature, [illegible] make man according to our Image, & indued him with Soul & body, (a capacity & Reason

Reason, giving him Dominion over the Fowles of the Ayr, the fishes of the Sea, & all the Creatures of the Earth/ saith the text word &c:

Therefore man that Deliberately made, thus highly honoured, Induced with a forme so Angellicall, prerogatives So Royall, a Stature of body so Ascendant, & lifted up towards heaven, a minde so Delate and Ample, able to Comprehend the hight & Depthes of Mysteryes, measuring the world in a moment (yet not Contained in the world) ——————

The Contemplation Whereof, made the Kingly prophet and psalmist David (being stirred up with the wonder and love of such a Workman) to Break forth into this passion, psal: 138: I will Magnifie thy name Lord, how wonderfully am I made, all the works of thy hands are wonderfull,

Still my Soul hath tasted, and knoweth right well, my Mouth was not hid from thee, being made in Darkenesse, How wonderfully was I fashioned in the wombe of my Mother, Thine eyes [illegible] a Rude & indigested Heape, [illegible] not [illegible] (A)

Besides [illegible] for the Soul [illegible] made [illegible] of God, that it [illegible] Divinity, so the body [illegible] of the Soul, According to the [illegible] faculty [illegible] stedfastly Resolved with hope, [illegible] ornaments of Love & Chastity, it passeth into the nature of God, whereby he becomes God. He

He knows the Rise of Demons, & himselfe to have his Originall with them, Dispising the part of humane Nature, in himselfe, having a sure Confidence of the Divinity of the Soul, by which he Obtaines whatsoever he Asketh at the hands of God, by the help of Angelicall Ministery, & Conversing with those ~~blessed~~ Creatures, &c.

[illegible] therefore being Drawn from the Archetype himselfe, according to the Harmony of the Microcosm, being the Image of the Divine Idea, powerfully attracts the Correspondency & attendance of the Gods Angels to our Assistance, Compells all Evill spirits to our Comands & subjection, submits all the powers of the world unto our service, yea all Creatures both Necessarily Obey us, & all the Quire of heaven doth follow us, whose office it is to Execute his Comands, who then according to Gods Decree & their Duty, Doth Manage our affairs and petitions according to our Desires.

[illegible] place, Before we enter to treat on the proper subject which we intend, Let us take [illegible] of some Necessary [illegible] as Certain paths to lead us the next way unto the truth, [illegible] which there [illegible] three Guides namely [illegible]

[illegible] of the soul [illegible] faculties the most Excellent, Descending from the Intelligencies above, to the most Inferiour things & [illegible] & [illegible] our minds into the Divine Beauty [illegible] us in all our Workes [illegible] according to our Wishes and Administreth [illegible] power to our [illegible] hanging [illegible] things it Desireth, whence is [illegible] & bringeth it to perfection.

[illegible] Vertue of all, not grounded on humane fictions, but Divine Revelations, wholly pierceth all things through the whole world, for seeing it Descends from above, from the first Light, & remaines nearest to it, is far more Noble and Excellent, then all the art Sciences, & beliefs arising from Inferiour things; By faith is man Made somewhat the same wth ye Superiour powers, and Enjoyeth the same power wth them, Faith is the Root of all miracles, by which alone we approach to God, from whome we Obtaine Divine power & perfection; where ~~[illegible]~~ fore all things are to be beleeved, because all things are easie to God; and Nothing is impossible to him, therefore nothing is incredible, & he who shall fail In his faith, shall Do nothing worthy Admiration, but Rather Incur punishment & sustaine Loss therefore.

[illegible] being Divine & ~~pure~~ pure, inflamed wth a Religious Love, Adorned wth hope, Directed by faith, placed in the Highth & top of the humane Soul, Doth suddainely Attract & comprehend the Very truth, & beholdeth all the Stations, Grounds, Causes & [illegible] of things, both naturall & immortall, in the Divine truth [illegible] the [illegible] (as [illegible]) in a Certaine Glass of Eternity.

[illegible] That we, (though naturall) Know those things that are above [illegible] & understand things that are below; And it is not in Sciences and Arts only that the Understanding [illegible] to it selfe [illegible] but also [illegible] this miraculous power [illegible] things [illegible] to be ~~[illegible]~~ changed

[illegible] are framed [illegible] body [illegible] predominate [illegible] & [illegible] wonderfull, [illegible] Difficult Operations, [illegible] that Angels & spirits Obey us, the stars are Disordered, the Heavenly

Heavenly powers Compelled, the Elements made Obedient &c: ——

[illegible] therefore, if it would work any admirable thing, Experiment, operation or Effect in these inferiours, must have a Respect to its Begining, that it may be strengthened & illustrated thereby, & receive power of acting through each Degree, from the first Author ——

For it is a Certaine Maxime, and an Observable Rule, that whosoever doth ye more Exactly imitate the Cœlestiall Bodyes, Either in Nature, Study, Action, Motion, Gesture, Countenance, passions of the mind, and Opertunity of Season, is so much the more Like unto them, and shall receive the Larger Guifts & Benefits from y^m; the Reason is apparent, for the body doth not resist a most powerfull Soul, and perfect mind doth not Change its Councell ——

(B)

—— Further Observations Worthy of Note

The [illegible] Sufficient [illegible] having Created all things, ruling & disposing y^m, holy & gratious Will, then doth he distribute the putting thereof in and setled his heavenly Decrees, according to his Divine [illegible], ye Care of [illegible] & [illegible] ministers, [illegible] Calls a [illegible] and [illegible] Angels. →

And [illegible] god doth by Angels (as by Ministers) the same he doth by ye Stars (as it were by Instruments) who accordingly [illegible] to this Service World, that after this [illegible] all things might make together to [illegible]. So y^t it is [illegible] should apply the [illegible] of the [illegible] to their Respective parts, according as they are Referred to y^m, both in Respect of their Offices and Significations &c.

[illegible] may aptly be reduced, from these inferiours to ye Stars, from ye Stars to their Intelligences, from thence to ye first Cause it selfe, from ye Series and Order whereof all hidden philosophy flowes, for every day, Some Naturall thing is drawn by art, & some Divine thing is drawn by Nature, in the attracting like by like, and of Suitable things by Suitable, and by such Kinds of Attractions, there is a mutuall Correspondency of things amongst y^m selves, of Superiours wth inferiours; for every Inferiour thing in its Kind, should Answer its Superiour, and through this the Supream it selfe, whereby it receives from heaven that Cœlestiall power, which is Called the Quintessence, and from ye Intellectuall World a Spirituall & Enlivening Vertue, transcending all Qualityes w^tsoever; & Lastly from ye Exemplary or Originall world, through the mediation of the Other, According to their Degree, receive the Originall power of the whole perfection. Know [illegible], that every Superiour moves its next inferiour, in its Degree and Order, not onely in Bodyes but also in Spirits. ——

[illegible] Universall Soul moves the particular Soul, and the Rationall Acts upon y^e [illegible] and the [illegible] upon the Vegetable: for every part of this Superiour World, Suffers from ye Heavens, according to their Nature & Aptitude, Even as one part of the [illegible] Body, Suffers from another, and the Superiour [illegible] moves all things [illegible] (after a manner) Containes all the same Beings from ye first to ye last, [illegible] in the inferiour World.

[illegible] moves the Bodyes of the Elementary World, Compounded, [illegible] and [illegible] from y^e [illegible] perpetuall and Spirituall [illegible], depending on the primary [illegible] (or Divine power) and the Second from God (the first Author) from whom all

all things are produced, & upon Whome all things Depend, and through whose Comand,
Every One acts in its office, accordingly from the will of the Creature, according to ye will
of the Creator; in & by which we attaine, not onely to ye Knowledge of things Naturally,
But Come to the perfection of more Rare & Sublime things Celestially &c:—
as may be instanced in many presidents, both Ancient & modern — But
[illegible] is the image of God, the Acting intellect is the image of ye word,
the Soul is the image of this intellect, & our word ye image of the Soul, by which
It acts upon Naturall things Naturally; Nature being the work thereof, And Every
one of these perfects his Subsequent, & none of the Latter Exists wthout ye
former; for they Depend amongst themselves, by a kind of Ordinate Dependency,
So yt when the Latter is Corrupted, it is returned into yt wch was next before it, untill
it Come to the Heavens, then to ye Universall Soul, & Lastly unto ye acting intellect
by which all Creatures Exist, & then by Degrees in ye principall Author, ye first &
Last, by whose heavenly will all things at Length are Returned,

This is the [illegible] and Continuity of Nature, that all Superiour [illegible]
flow through Every inferiour, wth a Long and Continued Series (or Succession)
Dispersing its Rays, Even to ye very Last things. And inferiours through those
Superiours, come to ye Supream of all.

[illegible] of God is the world; of the world, [illegible] Man [illegible]
of Beasts, plants, of plants, Metals, of Metals, Stones

[illegible]
Herbs, Herbs wth Animals, Animals wth the Heavens, the Heavens wth ye
Intelligences, the Intelligences wth Divine properties, [illegible]
Consequently wth God him selfe, according to whose Image & similitude man
and all things in [illegible] were Created

[illegible] spiritual, the plant agrees wth a bruit in Vegetation; a bruit with
A man in Sense; Man wth an Angell in understanding, an Angell wth God in immortality.
[illegible] to the mind, the mind to ye intellect, the intellect to ye intention,
the intention to ye imagination, the imagination, to ye Senses, & the Senses at Last
to things. &c:—

[illegible] conclude, thus: inferiours are so Successively joyned to their
Superiours, that there proceeds An Influence from their Head (the first Cause)
like as a Certaine String Stretched out to ye Lowermost things of all, of ye which String,
if one End be touched, the whole doth presently shake & soundeth to ye other End;
Even so, at the motion of the Inferiour the Superiour is also moved, to which
the Other doth answer, like as Strings of a well tuned instrument; so yt wt soever is
must of necessity imitate the motions & influences of the Superiours;
moved, Caused or produced in these inferiours, to which as to its Roots, Causes &
Signes, it is Reduced (D)

It is very Difficult, if not impossible, to Convince or perswade a Knowing & Intell-
igent man, by Reason, into a Credulity of Such things, that Reacheth a Little
beyond his present Capacity, out of Reasoning that impressions force, by Sense
for the [illegible] Spirits [illegible] the influences of the Celestialls, & ye Co-
operations of ye mind [illegible] formally [illegible] all Dispositions
[illegible] Philosophers, [illegible] this [illegible] Divine
Doctrine, & the great [illegible] thereby
from [illegible] Experiments, Operations & Effects
are produced and brought to passe, by [illegible] of the Celestiall Authority
Managed according to ye [illegible] & Expert Sophical
[illegible] he is not a Stranger to the Heavens &c:

[illegible] we have Breifly treated of the Celestiall & Terrestiall Harmonyes, and the Mutuall Correspondencyes of those inferiours with their Superiours, whereby we become Capable of Receiving Certaine Celestiall guifts from above: &c:— wee shall now Lay down Some beneficiall Aphorismes, Worthy of Remark.

Beneficiall Aphorismes.

~~Beneficiall Aphorismes~~ 1st: Wee ought to Labor, nothing more in this Life, then that we degenerate not from the Excellency of the mind, by which we Come nearest to God, and put on the Divine Nature, least at any time our Mind waxing dull, through a stupid Vanity should decline & yeild to ye frailty of our Earthly Body ~~becomeing~~ fleshly Vitious:— Wherefore we ought so to order our minds, that it by it selfe, being mindfull of its own Dignity & Excellency should always both think, doe & operate something worthy of it selfe. But the Knowledge of the Celestiall & Divine Science [illegible] perfectly performe this [illegible] the [illegible] Majesty [illegible] Divine [illegible] Every [illegible] things [illegible] And by all the degrees of the [illegible] ascending [illegible] God [illegible] the [illegible] Vertues of all things [illegible] trusting only to worldly & Naturall things [illegible] the [illegible] Deceived by fallacyes, &c: But the understanding of Celestiall things purgeth the mind from Errours [illegible] that Divine [illegible] power

power to our works, and drives Clearly away the deceits and delusions of all Evill Spirits, and yet subjects them to our Comands too.

2: [illegible], and the muses, avoyd the friendship of the multytude, be cautious of time, Beneficiall to all men, use the Angels & spirits given & attributed unto these ministers, without Rashness & presumption as the messengers of God, be Vigilent in thy Calling—

3: Be obedient to good Admonitions, avoyd all procrastination, accustome thy selfe to Constancy and Gravity both in thy words & deeds, fly from Earthly things, Looke after Heavenly things, put no Confidence in thy own wisdome, but Look unto God in things.

4: What doest thou Learnest, fix it in thy mind, Learn much but not many things, because a Humane Understanding can not be alike Capable in all things, Unlesse it be Divinely Regenerated, & unto him nothing is so difficult, which he may not be able to attaine to.

[illegible] to shew that [illegible] things [illegible] Superiours, [illegible] causes: Therefore [illegible] that [illegible] his words & deeds, prudent in all his actions [illegible] of nothing but [illegible] in all his [illegible] selfe [illegible] pray to God for Constancy in faith, & he shall bring to passe all things [illegible]

6 [illegible] properly call that a Secret in Magick, which no man Can Attaine unto by humane industry, without Revelation: the Knowledge whereof Lyeth Obscured, hidden by God in the Creation, yet notwithstanding he doth permit to be revealed by spirits & Angels, to a due use of the thing it selfe, And these secrets are either Concerning things Divine, Naturall or humane; & if wee do but Rightly Consider & Examine a few, we shall Comend the whole wth the most Select

7 [illegible] humane Understanding be Divinely or Angellically Inspired, by Conjunction or Revelation, it is the onely Effector of all wonderfull operations, and produceth what thing soever it Indulgently Conceiveth: Let a Magician therefore Carefully shroude himselfe under the wings of Divine Assistance, Least he fall into ye Snares of temptations ———

8: [illegible] ye mix no Experiments that are of Contrary Qualityes or offices, but Let every one be simple & severall; for God & nature hath appointed all things, to a Certaine [illegible] End & purpose, [illegible] Considerations [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] according [illegible] [illegible] Celestiall [illegible] [illegible] Divine Super Celestiall, [illegible] Terrestiall, Subterrestiall [illegible] & infernall, Visible and invisible, [illegible] Readiness & submission unto us [illegible]

9: [illegible] so much becometh a Magician as Soundness in faith, Constancy in action, & minde immoveable in hope, patience in perseverance, and when the like Rejoyceth in its like, there is (I say) none more happy then such because the holy Angels are Conversant about them, possesse the Custody of ym, they will familiarly Converse wth them, and willingly give attendance to ym, & Communicate unto ym whatsoever shall be Desired, they will Successfully & Successively supply them in all things, according to their Severall & Respective Ord[illegible] & Offices, & faithfully instruct them in all wisdome & Knowledge, by the Doctrine of Angelicall Ministery; and Inconstancy, & Dispair, bring all to Confusion & losse, & nothing to Effect.

10 He who would know secrets, [illegible] first Learne to know how to Keep secrets secretly, & to Reveall those things yt are to be revealed, & to seal those things yt are to be sealed. Observe this Rule, & the Eyes of thy Understanding shall be opened, to Understand secret things; and thou mayst have [illegible] thy mind Desireth, to be Divinely Revealed [illegible] thou mayst have also the Angels of God [illegible] [illegible] prompt & ready [illegible] [illegible] humane mind, [illegible] thou shalt be [illegible] Replenished with all Divine Celestiall & good Gifts [illegible]

11 [illegible] sufficient for receiving ye Influence [illegible] [illegible] send forth their [illegible] they [illegible] Destitute of their [illegible] [illegible] is not [illegible] to receive the Celestiall Influence

12) [illegible] minde doth effect Divers things by faith (that is) A firm Adhesion, a fixt intention, and Vehement Application of the worker or Receiver, to him yt Co-operates in any thing, & gives power to ye worke which we intend to doe, so that their is Composed in us, (as it were) the very image of the Vertue to be Received:

we must therefore in all things affect Vehemently, imagine, hope & beleeve Strongly, for that is the greatest helpe, & Conduceth wholy to the Assistance of the Operator; it is a Verified Maxime amongst physitians, that a strong beleife, And an undoubted hope & love, towards the physitian and Medicine, doth conduce much to health, yea sometimes more than the Medicine it selfe; for the same that ye Efficacy & Vertue of the Medicine works, the same Doth the strong imagination of the Physitian work, being able to change the Qualityes in the Bodyes of the sick; Especially when the patient placeth much Confidence in him.

13. [illegible] shall [illegible] invocate any Celestiall Angel [illegible] or [illegible] them [illegible] [illegible] what [illegible] shall [illegible] you [illegible] nor any successfull Effect from you. ——

14 [illegible] things [illegible] so [illegible] that good spirits obey us willingly, & Communicate their Vertue and power to us, Daily Illuminating & inspiring us wth all wisdome, by Daily working & acting upon our Intellect, framing & making us by their Influences, like Images most like to them selves.

Even so far, as that we at some times have the appearance of Good Angels unto us, and familiar Converse with them, Whereby we both Contemplate Divine things, & work wonderfull operations, to gods glory and the use of man: faith assisting and the Capacity Comprehending: &c: ——

15) All Evill Spirits are overcome by us, through the Assistance of the Good, being invocated by Divine and Supernaturall powers, & miracles & Sacred Misteryes, and by breathing forth Venerable names and words, wth a Devout Speech: Now by the power and Efficacy of such Conjurations they are Subjected, bound and Allayed, for they Cannot Endure them; whereby they are Enforced presently to yeild unto us, and forthwith to Depart out of those bodyes or places, which they possesse or inhabit: ——

16 Vertue is no Vertue, unlesse it have some like in Ruling whereof it may shew and Exercise its power; for as Victory Cannot Stand without Enemies, so neither can Vertue subsist without an Enemy, wth Vertue no sooner had the Almighty Endowed Man withall, but he forthwith Added unto him an Enemy [illegible] that Vertue might [illegible] its Nature being stupified with Idleness; so that a man cannot attaine to those great materiall perfections of things, unless he meet with many resistances; And likewise that he shall Establish, and build up his salvation with continuall sorrows & contention &c: ——

17 The p[illegible] [illegible] [illegible] [illegible] them [illegible] [illegible] him, and being opposed by the [illegible]

To the Superiour intellect, is alwayes tending to Good; the which intellect doth indeed, alwayes shew a pathway to ye will, as a Candel to the Eye; But it moves not it selfe, but is the Mistris of her own operation; from Whence it is Called free will: And though it alwayes tends to Good, as an Object suitable to it selfe, yet some times being blinded with Errour, the Animall power forceing it, it chose the Evill, beleeving it to be Good: Therefore will is Defined to be a facultye of the Intellect, whereby Good is Chosen by the help of Grace, But Grace not assisting, then is Evill Chosen, Therefore faith, hope, Charity, Love & all infused Vertues, is in the Will, as the first mover, which being absent the whole Consent falls into Dissonancey.

101 Those who onely trust on the Course of nature onely, and the power and Labour of Inferiour things, thinking thereby to attaine Divine things, and there who [illegible] to [illegible] a foot in the Heavens, Doe [illegible] to receive those things from ye [illegible] of the Heavens, which ought to be Received from God alone; doe Erre in there judgment, and Labour in Vaine: for these inferiour [illegible] [illegible] [illegible] have their power [illegible] [illegible] the Heavens, the Heavens from Intelligences, and the Intelligences from God, in whome all things preexist in the greatest perfection; in the little world Man, there is not a member which hath not Correspondence with some Intelligence, Element, plant, &c: and in some Measure [illegible] in the Archetype &c. —

19) [illegible] Soul hath a fourfold operation: first Divine, by the Image of the Divine propriety, the Second Intellectuall, by formality of participation With the Intelligences, the third Rationall, by the perfection of its proper Essentiall Essence, the fourth Animall or naturall, by Communion to the body and those inferiour things; So yt there is no work in this whole world so Admirable, Excellent & wonderfull, which the Soul of Man being Associated to the Image of Divinity, Cannot accomplish by its one power, without any Externall help: Therefore the form of all Magicall power, is from ye Soul of man, Standing & not falling. — (C)

[illegible] further to be observed, that

There is nothing of such transcending Vertues, which being Distitute of Divine Assistance, is Content with the Nature of it selfe, therefore all things are full of God, for that all inferiour bodyes are Exemplifyed by the superiour Ideas.

[illegible] Souls & Minds, [illegible] simple, pure, [illegible], [illegible] [illegible] Nor the Nature of all [illegible] the same

[illegible] of Causes, [illegible] amongst [illegible] [illegible] Consideration [illegible] What [illegible] in the world should [illegible] things without any [illegible] they [illegible] Essence, [illegible] be a Compound Substance.

very

Very intelligible it selfe (that is) in the Soul of the world, Differing ye one from the other by absolute formes: But not that all the Ideas in God are but one form, but in the Soul of the world they are many.

[illegible] placed in the minds of all other things, whether they be joyned to ye body, or Seperated from the body; by a Certaine participation, & by Degrees are Distinguished more & more.

[illegible] in Nature, as Certaine small seeds of formes, infused by the Ideas ———

[illegible], they are placed in matter, as Shadowes.

[illegible] say, that their are many Seminall formes of things, in the Soul of the world, as Ideas in the mind of God, by which formes, shee Did in the Heavens above the stars, frame to herselfe Shapes also, and stamped upon all these same properties.

[illegible] Shapes and properties, for the Vertues & properties of all inferiour species Depend, soe that every species hath its Celestiall shape or figure, that is suitable to it, [illegible] proceeds a wonderfull power of operating, which property it receives from its own Idea, through the seminall formes of the Soul of the world. ——

[illegible] of Ideas, of species [illegible] ye [illegible] Vertues [illegible] species, for the properties [illegible] the nature of things are infused by Certaine ~~[illegible]~~ Vertues (viz) are the operations of the Ideas (viz) such as have a Certaine & sure foundation

foundation, not fortuitous, or Casuall, but efficatious, powerfull & Sufficient Doing nothing in Vain ——

[illegible] in their actings, but by accident (viz) by reason of the impurity or inequality of the Matter; So yt upon this account, there are found things of the Same Species, more or Lesse powerfull according to ye purity or indisposition of the matter (for all Celestiall Influences may be hindred by the indisposition & insufficiency of the matter) whence the proverb, yt Celestiall Vertues were infused according to the Desert of ye matter. —

[illegible] things [illegible] there is Lesse of the Idea of the matter (viz) Such things which have a greater Resemblance of things Seperated, have more powerfull Vertues in operation, being like to ye operation of a — Seperated Idea

[illegible] that the Scituation of Celestials is the Cause of all those excellent Vertues that are in inferiour species ——

[illegible] (viz) are Strange and marvelous Disposer of all things [illegible] the Soul of the Ideas to his Servants, the blessed Intelligences, whose faithfull officers signe all things entrusted to them, in an Ideall Vertue, the Heavens & Stars as Instruments) Desposing the matter in the meanwhile for Receiving those formes which Reside in Divine Majesty, & to be conveyed by stars, And the giver of formes Distributes them by the ministry of his Intelligences, which he has set as Rulers & Controllers over his worke, to whome such power is entrusted in things committed to them, that so the Vertues & operations of all things

all things, as hearbs Mettals Stones &c: may come from the governing Intellig=
=ences immediately from the first Idea, & next from ye Configurations of
the Heavens, Disposing, & Lastly from ye tempers of the Elements Disposed;
Answering to the Celestiall Influences, by which the Elements them selves
are disposed & ordered.

[illegible] [illegible] [illegible] operations are performed in those inferiour things,
by Expresse forms, in the Heavens by Disposing Vertues, in the Intelli=
=gences by mediating Rules, and in the Originall Cause by Ideas &
Exemplary formes.

[illegible] [illegible] must of Necessity agree, in the Execution of the Effect
& Vertue of Every thing.

[illegible] [illegible] [illegible] there is a wonderfull Vertue, operation and Effect in
Vegetables, Stones Mettals: &c: yet it is greater in the Stars, beyond wch
from the governing intelligences, every thing receiveth & obtaines
[illegible] many things, especially from ye supream Cause, with whom
all things doe Exactly & mutually Correspond.

[illegible] [illegible], that there is no other Cause of the Necessity of Effects,
than the Connexion of all things with the first Cause, and there Correspond=
=ency with those Divine patternes, & Eternall Ideas, whence Every thing
hath its determinate and particular place in the Exemplary world,
from whence it lives & Receives its particular being Originally & likely
[illegible] of Hearbs, Stones, Metals, Animals, words, & speeches, and all
things that are of God are placed there.

[illegible] which is God, although he doth by Intelligences and ye
Heavens, work upon these inferiour things, yet some times he works those things
Immediately by him selfe, which are Miraculous.

[illegible] as Second Causes (called hand maids) doe by the Comand
& appointment of the first Cause necessarily act, and are necessitated
to produce there Effects, yet if God shall notwithstanding, according to
his pleasure, so discharge & suspend ym, that they shall wholy desist
from ye necessity of that Comand & appointment, then they are called ye
Greatest Miracles of God, as is abundantly Manifested in holy Scripture
but for brevity sake here Omitted, &c: (E)

Of Angels
& Spirits

[illegible] [illegible] of the names, natures, orders, offices, degrees,
Hierarchyes, Mansions & other Distinctions of the Sacred Celestiall Angells,
or Blessed intelligences, & other Angellicall powers Celestially Dignifyed,
& other [illegible] & other Elements, together with a summary of the Elementall
powers or spirits, both of Light & Darkness, Residing in the four Elements,
fire, Ayr, Earth & water; And the foure Angels or kings of the Compass
East, West, North & South; And other wandring spirits both Elementall
& infernall, & other observations worthy of note:

[illegible] is an Intelligible substance, free from all grosse & putrified
masse, of a body immortall, Assisting, having influence overall, & in
the beginning of there Creation, were Ceated of the [illegible] pure

Pure & Superiour part of the Ayre, whereby they Cannot be Disolved by Death, in regard yt Element, which is more Active then passive, is predominate in them, being more fitt to act then to Suffer.

[illegible] the Bodyes of the Celestiall & Sublime Angels, are Nourished of the most pure, Ethriall, Element, & are not Rashly to be Seen of any (unless they be sent from God) being woven & joyned together (as it were) of such bright & splended threeds, & so small, that they transmit all the Rayes of our Sight by their fineness, & Reverberate by their splendor, & Deceive by their Subtilty; these wch angels, because their Bodyes have not so much fire as that they are Conspicuous, nor So much Earth that ye Solidity of them Resists the touch, their whole Composure being Madeup of the # Clearness & moysture of the Ayre, hath joyned together an Indis=solvable Superficies.

ambient Air & the diaphanity & humidity thereof.

Art [illegible] Conformation, those Bodyes [illegible] good Angels, but it was Changed in the Evill, by Reason of their fall, [illegible] which [illegible] =ered capable of torment

[illegible] Spirits, is not [illegible] but a Bodyly [illegible] good [illegible] Evill Spirits, is not the same &c

[illegible] as though they were subject to the Influence of the stars, but as they are a [illegible] [illegible] all things are Directed, & to [illegible] all things might be Conformable. And as the governing Angels are appointed for & set over divers stars, So

So Likewise Divers places & times; not that they are Limited by time or place, nor by those bodyes, over which they are appointed to govern, But the Divine Wisdome hath So ordered & Decreed, that they should patronize, & more favor those bodyes, Stars, times & places, over which they Regulate, & to Execute & fullfill the will & Commandement of God, According to their Severall & Respective Offices, as Divine Dispensation shall appoint &c.

[illegible] is no part of the world, destitute of the proper assistance, Care, keeping or attendance of the Celestiall Angels, & they send Down their Influences through the Celestiall Sphears, & planets, to ye place or persons Sublunary, & doe Especially operate, according to their Severall & Respective Regulations

[illegible] & incorporeall Substance, Alwayes moveable, & [illegible] Messengers of the will of God, [illegible] of grace [illegible] faculty

[illegible] of God [illegible] good, [illegible] subtill, [illegible] of God [illegible]

[illegible] Majesty of God [illegible]

[illegible] & every [illegible] God [illegible]

[illegible] Heralds of Heaven, & Guardians of our Bodyes & Souls. —

[illegible] Desire not, because they want not in beholding their Creator. —

[illegible] to Conduct men, wisdome to instruct men, & Grace to preserve men. —

[illegible] were [illegible] Creatures that ever God made, & do always behold the face of God, where soever they are sent.

[illegible] of Angels Suffereth neither Change nor End, for they are immutable & Divine, & are swift Messengers to Execute the Comands of the Highest at his Divine pleasure & appointment.

There are nine orders, or Hierarchies, of the Cœlestiall Angels or Blessed Intelligences, Residing in the nine Stations planatary Orbs or Spheares of the Heavens thus nominated; first the Order of Angels in the Spheare of the moon, who performe [illegible] Messengers; Secondly Archangels, in the Spheare of the planet Mercury, who [illegible] thirdly principalityes, in the Spheare of the planet Venus, who Rule over others; fourthly Vertues, in the Spheare of the Sun, [illegible] signes & [illegible] are wrought; fifthly potestates, in the Spheare of the planet Mars, who do Restrain [illegible]; Sixthly Dominations, in the Spheare of the planet Jupiter, who doe Excell orders; Seaventhly thrones, in the Spheare of the planet Saturn; — whereon God

sitteth. — Eightly Cherubim, in the Orb or Sphear of Heaven, Called the Starry firmament; who being full of Knowledge, [illegible]. — Ninthly Seraphim in the Orb or Sphear Called the primum Mobile, or first Moveable Heaven; &c: —

As there are Nine Orders, or Hierarchyes of Sacred Cœlestiall Angels or Blessed Intelligences, So there are nine Orders of wicked or infernall Spirits, Called Devills or Spirits of Darkness; who are said to inhabit or have Residence in the infernall worlds, thus nominated: first Tempters & Ensnarers: Secondly, Sifters, Tryers or Accusers Inquisitors: thirdly furyes, the Seminaries of Evill: fourthly Ayeriall powers: fifthly Juglers or Deluders — Sixthly, Revengers of wickedness. Seaventhly Vessels of Iniquity: Eightly — Lying Spirits — Ninthly faulse Gods.

As touching the Appearances of those Glorious Seraphick Creatures, the Cœlestiall & Good Angels, & other Cœlestially Dignifyed powers of Light, severall are the opinions of Some Authors, & especially of Johannes Trithemius the [illegible] Abbot of Spanheim in his polygraph who saith that [illegible] good Angel was never [illegible] to have appeared in the forme of [illegible] which assertion is [illegible] Answered [illegible] Angelicall Society thus Rationally Constructed Distinguished & [illegible] as followeth —

[illegible] are incomprehensible to those that are [illegible], for the higher order is incomparable unto God [illegible] Degrees, [illegible] are also incomparable unto them [illegible] that in Respect of that Degree in Angels, things are incomprehensible: —

[illegible] neither are man nor woman, therefore they doe take forme (not according to any proportion in imagination but) according to the Discreet & appliable will both of him, & of the thing wherein they are Administrators; for they are all spirits Ministring the will of God, & unto whome unto every thing within the Compass of nature & the use of man, it followeth therefore, Considering that they Minister not of their selves, that they should minister in y^t Unsearchable form, within the wch their Executions are Limited ——

Now if Trithemius or any other Can Say, that ye woman also hath not the spirit of God, being formed & fashioned of the selfe same matter (notwithstanding in a Contrary proportion by a Degree) If Trithemius or any other, Can seperate the Dignity of ye Soul of woman from the Excellency of man, but according to ye forme of the matter, then might his argument be good ——

But [illegible] man & woman there is proportion, & preparation of Sanctification in eternity alike, therefore may those [illegible] the eternall Ministers of God in proportion to Sanctification, take unto them the bodys of [illegible] in Respect of ye form, for as in [illegible] so in both you find one & ye selfe same Dignity, in [illegible] matter allone

Now Trithemius [illegible] in Respect of the filthiness [illegible] filthiness [illegible] and [illegible], they [illegible] the naturall Philosophers, [illegible] of man [illegible] there of [illegible] who is the worke [illegible] supernaturall Matter, He (I say) Concluded by his naturall [illegible]

[illegible] as aforesaid & the Opinion of trithemius or any other naturall Conclusion is thus Answered, they are all beams of that wisdome, which is the Crowne of mans Excellency And if trithemius or any other naturall Philosopher, doth but seriously & well Observe, they shall find that true wisdome is always painted in a womans Garment, for then the purity of a Virgin, nothing is more Commendable

A Breife Summary of Severall orders & Hierarchyes of some particular Angells & Spirits

[illegible] in his admirable & great Work of the Creation, hath in his Infinite Wisdome Ordained the Heavens, as next under the Sacred throne of his Omnipotent Majesty, to Containe the mansions & Residing places of his holy ministring Angels, & Celestiall Intelligences, wherein are many Orbicular Spheares from his mighty seat, to the fiery Region in wch he hath (according to the Omnipotent [illegible] of the sacred Deity, in the unity of the Blessed trinity, [illegible] before the foundation of the world) [illegible] Hierarchyes of glorious Angels both of superiour & inferiour Orders, [illegible] in the [illegible] Orbs more superiour, & [illegible] Angels of the Heavens East west north & south, Certain Intelligences or Celestiall Angels, of [illegible] is good, & also Certain Spirits [illegible] evill, [illegible] of the [illegible] Darkness, of severall offices [illegible] of subservient Angels & spirits, who [illegible] the [illegible] will

Will of the most high God, both as to mercy & justice, on whom soever & whatsoever he is, or shall be pleased to Command them. the mighty God hath also Constituted & appointed a particular & Regal Angel to Govern

Hyleg Hylick, which is the matter of four Elements, or of which the Elements was in his great Wisdome & marvelous Workmanship, onely Composed & made: Under whome are also many Subjects, And who hath Likewise Ordained Angelicall princes or Governours of the four Elements & ministers under them, And also hath Divided the Cœlestiall Girdle of the Zodiack, into Eight & twenty Anglis or parts, which are known to & Called by the Sons of men, the so many Mansions of ye moon, And Constituted so many presidentiall Angels therein &c: And who hath againe Divided the Heavens into Eight & forty Angles or parts, Eighteen whereof are Superiours & Cœlestiall, & the Other thirty more inferiour & Aireriall; whose Mansions are not alike, nor powers equal, for that he hath Miraculously placed Eighteen Divisions above the fiery Region in the Heavens, to be ye Mansions & Residences of these glorious Angels, who by Divine institution are primitively Ordained to be princes & Ministers of government, over all such superiour Earthly Matters, as in their several & Respective Offices they are Constituted & Appointed; the Other thirty Inferiour Ayeriall Angells [illegible] Divisions, remain Originally Designed, & amongst other Wonderfull works of the Creation Orderly placed, one above another, from the Earth to the fiery Region, in the Highest part

part of the Air, where in are Located ninty one Angelicall princes or Spirituall governors, & many other Subservient Angels under them, who are spirits of the Air, not Rejected but Dignified; And who are governed by the twelve Angels of the twelve tribes: which twelve Angels are againe governed, by the seven Mighty Angels, which stand before the Most High and holy throne, & unspeakable presence, as Dispositors of the Heavenly Decrees, preordinately Determined, who transmits the Divine will & pleasure of the Highest, unto the twelve tributary Angels, & who againe Distributeth & passeth the same unto the ninty one Ayeriall princes, unto whome the Governments of the Earth is by Divine Determination Delivered, in its severall primitive Divisions & Limited proportions, & whose offices are by Superiour Appointments & Commands, sent forth or Emitted & given to ym, to bring in, & againe Dispose of Terrestiall governors & governments, & vary the natures of things, with the variation of every moment, so that the providence of the Eternal judgment of God is allready [illegible], & who hath also most Wisely & [illegible] Distributed the Earth, into four Angles or Quarters, East, West, North & South, & also placed (as it were) a watch tower, & Constituted a mighty & Royall Angell therein, as King, [illegible], governour & prince [illegible] in each particular watch tower, set over the four & respective Angles of the world, to protect & Defend all mankind from ye Usurping blasphemy, Stealth, Mischiefe, Malice & temptations, of the wicked & great Enemy

of God's Glory, & the welfare of his Servants the sons of men, Children of the Creation Living on Earth; the Devill & Spirits of Darkness, to ye end that (they being put out into the Earth) their Envious will might be bridled, the Determinantions of God fullfilled, & his Creatures kept & preserved wth in the Compass & measure of Order; And who againe hath Ordained & Constituted under each Angelicall Monarch, Governing each severall watch tower (as over seers thereof) six great & benevolent Angells Called seniors or Senators, to judge the Government thereof, & to full fill his Determinate Comands, as it is written & Remembred by Saint John in his Apocalipse, and hath Likewise placed under every the Respective mighty prince, & six spirituall seniors, of each terrestiall Angle or watch tower, sixteen Goodly Angels of Light, to be Dispositors of the Comands of their superiours, under whome also are many subservient Angels, of severall natures & offices, whose names are Contained & to be found amongst many other admirable Collections &c in four tables, notes or Misticall figures, which are severally & Respectively Referred, to the four Angles or Quarters of this Terrestiall world, as they together wth there uses were delivered out of Oblivion, & brought to Light by the ministery of the Celestiall Angell, Ave & by him very freed to be the same,

the same, that by the Ministry of the Celestiall Angels or Blessed Intelligences, was Revealed to Enoch: whereby he became wise [illegible] had ye spirit of wisdome & the Knowledge of the Earth, & the Creatures thereof; together with ye secret propertyes of all things therein Contained: whose mansions are Scituate in the Lowermost or inferiour part of the Ayre, next unto the Superficies of this Earthly fabrick; And thus hath the most High God in his unserchable wisdome, Ordained & Appointed, numberless of Glorious Celestiall, Ayerial & Terrestiall, Angels, of Light, & many other benevolent Angels, & Dignifyed Spirituall Creatures, of severall Names, Natures, Orders & offices, some known & many unknown unto the sons of men: Residing or Inhabiting in the severall Celestiall Orbs or Sphears, Mansions, Aires, Elements, & matter thereof, Angles & Divisions, Even from ye Imperiall Heaven unto this Inferiour Earth, many whereof, as the Superiour or Blessed Intelligences, & other Celestially winged of Light, he hath in his infinite & fatherly mercy predordained & Decreed, to be very friendly & frequently familiar, both in society & severall Conversations with his servants on Earth, & in every other Element all powers Dignified and inferiour ones not Dignified, to give obedience to the will of his servants the sons of men when they call them; by all which we may here wonderfully observe, that God hath adorned ye free Vacuum in his most admirable works of the Creation our that heaven & Earth is full of his glory, & unsearchable Majesty, for his Countenance and the glory of his Countenance, whereby he glorifyeth all things, wch exceeds the Capacity & understanding of men

As ~~[illegible]~~ Evill

[illegible], that they have all good thoughts, Motions and Actions in Man, therefore Divine providence hath set over us, more pure Spirits, with whome he hath Entrusted us as with Gardians, Shepherds & Governors, that they should Daily help us, & drive away Evill spirits from us, & to Curb & Restrain ym, that they should not hurt us, nor have so much power over us: &c: as otherwise they would: &c: for unto men, according to their Deserts, & the first Excellency of ther Soul, God hath appointed a good governor or Angel, from amongst the Orders of those that are blessed; for every Soul that is good, is not of one & the selfe same Dignification; therefore according to his Excellency, the Celestiall Angels are appointed as ministers from that Order, whereunto his Excellence accordeth: to the intent that he may be brought at last, to supply those places [illegible] glory [illegible] by a former, And also, that the prince of Darkness, might be counterpoysed in Gods Justice; for the Reward of Iniquity [illegible] is to be Banished from ye Society, protection & preservation of our Benevolent & Celestiall Guardians [illegible]: [illegible] to Regions, Countryes, Cities, Kings, Subjects to there offices, where they are Estranged, & Banished the Celestiall presence by

preserved, by the absence of their appointed & Good Keepers, &c then doth the Evill Angel bestir himselfe, & is permitted to take place, but woe be to such, or to that thing where he taketh up a Dwelling place; for whome he is Lorde of, he useth as his Servants, & where his service may be greatest, there he is most alledged, &c: to Measure his Industry is impossible, & to Look into his Subtilty is more Incredible, being principall & great, &c: And so è Contrario, &c: — for it is to be Observed, as a notable & approved Maxime, that no man is Elected by proper Name, but according to the measure of his faith &c: which faith is lively, & hath a Quickning spirit in it for Ever.

[illegible] no prince nor potentate Could be safe, nor any Woman Continue Uncorrupted, no man in this terrestiall Valle of Care, trouble and Ignorance, Could come to the End appointed him, by the Almighty Creator, if good spirits did not Secure us; Or if Evill spirits should be permitted to satisfie the wills of men, nothing Could be safe if the [illegible] of ye Evil spirits, was not Restrained;

[illegible] Deputed [illegible] amongst [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] those nations

nations & people as are Entrusted to them, to the Knowledge, Worship & Obedience of the true God, & their Superiours & true piety &c: but Suffer ym to fall into Errours, & perverse Opinions &c: but it is to be imputed to them selves, who have of their [illegible] accord Declined from the right path, adhering to the spirits of Errours, & giving Victory to the Devill; for it is in the hand of man to adhere to which he pleaseth, & overcome whome he will, whereby if once the Enemy the Devill be by man overcome, is made his servant, & can never afterwards Contend any more with them, for being once Vanquished he is Even like a Wasp, that hath Lost her Sting, for it is a generall & approved Maxime, assented to & agreed upon amongst all phylosophers. (Viz) that ye faith full Combating wth the Evill spirits & Conquering them, Doth Lessen there Army; neither Can such as are so withstood & overcome by any of the faithfull, Molest tempt, or Contend any more ——

[illegible] a good spirit, so there is given to him an [illegible] [illegible] Attract [illegible] [illegible]

[illegible] through a good [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] for it is said [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to make (or [illegible] & to [illegible] & [illegible] the [illegible] Even to Destruction [illegible]

Saviour

Saviour Christ saith of Judas, have I not Chosen twelve, & one of you is a Devill:

Hence it is [illegible], that a spirit having influened upon the Soul of man, he Scatters the seeds of his one notion, & such a Soul being sown with such seeds, brings forth therefrom, such things as are according to the severall & Respective offices of such spirits, Either to good or bad Effects ——

Now when a good Spirit hath influened upon a holy soul, it doth Exalt it to ye Light of Wisdome, & all things that Conduceth to an intellectuall Benignity:

But an evill spirit being transfused into a Wicked Soul, doth animate & Stir it up to all malignity &c: As theft, Manslaughter, lusts, Covetousness, Envy &c: according to what so ever the Offices of Evill spirits are. ——

Good spirits [illegible] the Soul; & also bestoweth many other good things upon us; for they give Health to ye body, & Vertue & Security to ye Soul; & what is mortall in us they take away, they Cherish, heat, & make it more Efficatious to [illegible] [illegible] [illegible] in [illegible] [illegible] intelligible [illegible]

[illegible] Good [illegible] the xx [illegible]

[illegible] according to his [illegible]

[illegible] that God is a spirit Essentiall, & in himselfe Essentiall, & working by him selfe; Essentiall in all works, & Signifying them by him selfe, so that the begining & Ending of all things that are allready (or are in him allready) & to Come, is placed in the fountaine & well spring of all Life, Comfort & increase; whereby, we see, that the Heavens & the mighty powers therein, from the Highest to ye Lowest, things yt shall have an End, & the Earth withall yt she bringeth fourth &c: yea the Lower parts (though after another manner, & by another Course) doe all hange & are Established In & upon the Unshakable power of his providence; How therefore Can the Heavens Runaway, or the Earth (for the Elect sake) want a Comforter, or the Lower places Look for Comfort. Now therefore if it be So, that ye

God Heavens Cannot Err, or if the powers, of be so mighty & full of pre-valency; if in the house of Light there be no Darkness, or from ye heavens Can proceed no wickednesse & wrong, because they are Signifyed in, [illegible] of God [illegible] is no yt [illegible] the word [illegible] a spirit in his Essentiall being, without [illegible] [illegible] measured [illegible] that the [illegible] of Gods [illegible] then a God, [illegible] which [illegible] yt with his owne [illegible] his [illegible] God [illegible] yet [illegible] Gods [illegible] rejoyceth in ye,

in ye, & Loveth ye with yt Affection [illegible] wch is more then a Love: which is as much as to say, my Love is such toward you, as I am to my selfe: therefore hath God made the Earth, to be Glorifyed in the Creatures thereof: & what is he yt Glorifyeth God on Earth, but man: Can we think therefore, that the Lord of hosts, hath not a Care of us; or that there is a seat upon Earth, wherein he hath not hidden the might of his free power: Doth the Devill get a Soul yt he is not privy of, this is the power of God, & the Key of the whole world, which is the Key of mans Conscience, if he Lock not the Door but Depart & Leave it open, wo, be to yt Soul, for the prince of Darkness Entereth & is possessed, to yt Eternall woe of his Dwelling place.

[illegible] is the tree of Signification, so are the Ceremonies Appointed by God the Witnesses of Justification, for he yt Violated the Outward Law was Accursed: but the Very End of justice to Salvation, is the Obedience & [illegible] Soul [illegible] yt ye Earth & Elements shall bear witness against man in the day of judgment, [illegible] of ym Coming to God [illegible]

[illegible] for he yt [illegible] rejoyceth not for [illegible] God is [illegible] God [illegible] for he [illegible] not [illegible] in the Lord [illegible] Comforted.

[illegible] & just in all things, & Strive to make our Spirit one with God's Spirit, least he againe shoulde looke downe upon ye Earth & Say, Let us now goe downe amongst the Sons of men, for we See all things grow Contrary to their nature & Creation; Either Keeping their Dignityes & Secret Vertues Shut up in Obscurity, or else Rioteously perishing, through the imbecility & frowardness of Ignorance, therefore I Delight not in the world: the Elements are Defiled, the Sons of men wicked, their bodyes become Dunghills, & their Inward parts (the Secret Chambers of their hearts) the Dens & Dungeons of wickedness: therefore I will Draw my spirit from amongst them, & they shall become more Drunk, & their Ignorance Such as never was: no not Since ye fall of heavens, for I have tucked up my Garments & am fled away, & shee shall mourne on ye mountains, as a Widdow without Comfort &c:

[illegible] to make our [illegible] Cleane, [illegible] out of our thoughts [illegible] that [illegible] from [illegible] us & [illegible] to be forgiven for [illegible] [illegible], or that [illegible] holy, faithfull & [illegible]: And [illegible] wickedness [illegible] that the mercyes of God [illegible] [illegible] Deserve the [illegible] Grace [illegible] God that he justifieth him [illegible] that hath any thing whereon his Bo-

Bowells Can Rejoyce, wherein Can he Determine Happiness to him selfe; And if the Life of man be Sin, there is it hated full, but who is he yt hateth it: But Even the Highest which is above, & is farthest from iniquity: Great therefore is the Un happiness of man, when Naturally he is, & loves to be hated of God, whose Service is justice, & whose Delight is peace, Let us Consider therefore the Mercyes of God, through his loving Kindness toward our weakness, & humbly Ejaculate, to be fortified by his power, which maketh those strong, that have no power, of them selves, for of Dust we are become flesh, & of flesh the Servants of Sin, that at Length we might be made free, through the mercyes of him which hath Entred into our Weaknesses, & weighed out his blood for our Redemption, Even he wch hath paid the Uttermost penny for our Ransome; And why: not that the Intent we should brag of our selves, but that we should maintaine justice into the works of Righteousness, [illegible] those whome God Sanctifyeth (being holy) [illegible] [illegible] Uncleth [illegible] that [illegible] are Sanctifyed (viz) the people of God [illegible] Mystically [illegible] through the [illegible] of God; [illegible] the Sanctification [illegible] the thing Sanctifyed [illegible]

[illegible]

The ten mystical & principal names of God, governing ye ten Sephiroth called certain Divine Powers.	The ten Sephiroth or numerall Attributes governing the Influence on all things from ye highest to the lowest.	The Hebrew or Caball Names of the nyne Orders of Angells, & Quire of blessed Soules.	The nyne Orders of Angells & Quire of blessed Soules called the Orders of Animasticke or of the Heroes.	The governing Angels set as Presidents over the ten Hierarchies called the blessed Intelligences.	Names Caball given to the President Angels being borrowed from such like things over wch they are set, ye divine Names being added by ye end thereof.	The nyne Celestiall Spheares & the Spheare of the Elements.	Ten Orders of Evill Powers in the Infernall World.
Iheia.	Kether	Haioth Hakadosh.	Seraphim, who being inflamed or enlightned doe enlighten.	Mathratton.	Resehith Hagallalim.	The first Mover.	False Gods.
Jod Jehovah.	Hockma.	Orphanim.	Cherubim who being full of knowledge doe teach.	Raziel.	Masloth.	The Starry Heaven.	Lying Spirits.
Jehovah Elohim.	Binah or Bina	Aralim.	Thrones, whereon God sitteth.	Zaphkiel & Iophiel.	Sabathi-el.	The Spheare of Saturne.	Vessells of Iniquity.
El	Hesed	Hasmalim	Dominations who doe excell others.	Zadkiel.	Zedeki-el.	The Spheare of Jupiter.	Revengers of Wickedness.
Elohim Gibor.	Geburath.	Seraphim.	Potestates who doe restraine the devill.	Samael,	Madimiel.	The Spheare of Mars.	Jugglers and Deluders.
Eloha.	Tiphereth.	Malachim.	Virtues by whome signes & Miracles are wrought.	Michael.	Schemeliel or Schemeschiel-ath.	The Spheare of the Sun.	Ayriall Powers.
Jehovah Zebaoth.	Neza.	Elohim.	Principalities who rule over others.	Anael or Haniel.	Nogah-el,	The Spheare of Venus.	Furies the Seminaries of Evill.
Elohim Zebaoth.	Hod.	Ben Elohim.	Arch-Angels, who execute the greater Messages.	Raphael.	Cochabiel, or Cochabiah.	The Spheare of Mercury.	Sifters, Tryers, or Accusers, Inquisitors.
Sadai.	Jesod.	Cherubim.	Angels, who performe the lesser Messages.	Gabriel.	Levana-el or Jerahiel.	The Spheare of the Moone.	Tempters and Ensnarers.
Adonai Melech.	Maleuth.	Issim.	Blessed Soules.	The Soule of Messiah.	Halom Tesodath.	The Spheare of the Elements.	Wicked Soules bearing Rule.

The [illegible] Celestiall [illegible] the Animasticke Order of [illegible] Soules, the [illegible] most Learned Hebrew Cabalists, have Received the ten principall & most Sacred names of God, as Certaine Divine powers, which by ten numerations (called Sephiroth) as it were instruments or Examplars of the Archetype, have influence on all things Created (by a Certaine Order) from the High things Even to the Lowest; for first they have immediate influence on the nine Orders of Angels & Quire of blessed soules, & by them into ye Celestiall Sphears, planets & men, by wch Sephiroth, Every thing Receiveth power & Vertue.

The first Name is Iheia, & it is the name of the Divine Essence; his Numeration is (Ether or Kether) which Signifieth a Crown or Diadem, & ye most simple Essence of the Deity, & it is called that wch the Eye seeth not; and is Attributed to god the father, & hath his influence by the Order of Seraphims (called by the Hebrews Ha[illegible] [illegible] Creatures of Holiness; & then by ye p[illegible] Movie, bestowing the gift of being to all things, filling ye whole [illegible] both through ye [illegible] to [illegible], whose particular Intelligence is called [illegible], the prince of faces, whose Duty is to bring [illegible] ye face of ye prince, & by him the Lord [illegible].

The [illegible] his numeration [illegible] full of Ideas, & ye first begotten

first begotten & is attributed to the Son; and hath his influence by ye Order of Cherubins, Called by the Hebrews [illegible] hanim that is forms, or wheels; & from thence into Starry Heaven, where he fabricateth so many figures, as he hath Ideas in him selfe, [illegible] Distinguish the very Chaos of the Creatures, by a particular intelligence Called Raziel, who was ye Ruler of adam.

The third name is Tetragrammaton Elohim, his numeration is prina (or Binah) that is providence & understanding, & signifies Remission, Quietness, the Jubilee, penitentiall Conversion, a great trumpet, Redemption of ye world, & the Life of the world to Come; it is attributed to the holy spirit, & hath his influence by the Order of thrones, Called by ye Hebrews Aralim, that is Great, Mighty & Strong Angels, & then by the Sphear of Saturn, Administreth form to ye Liquid or Unsettled matter, whose particular Intelligences are Zaphkiel, the Ruler of Noah, and Jophiel, the Ruler of Sem; these are the three highest & supream numerations [illegible] by the [illegible] of [illegible] things are [illegible], but [illegible] of the [illegible] which are the [illegible] Called the [illegible]

[illegible]

[illegible] his numeration [illegible] Chesed [illegible] goodness [illegible] the [illegible] & Right hand, & hath his influence by the Order of Dominations, Called by ye Hebrews Hasmalim [illegible] through the Sphear of Jupiter, fashioning the

the Images or Effigies of Bodyes, bestowing Clemency & pacifying Justice on all; his particular Intelligence is Zadkiel, the Ruler of Abraham.

The fift name is Elohim Gibor, that is the mighty God, punishing ye sins of the wicked; his Numeration is Geburah: which is by interpretation power, Gravity, fortitude, Security, judgment, punishing by Slaughter & war. It is applyed to the tribunall of God, the Girdle, the Sword & left hand of God: it is Likewise Called Pachad, that is fear, & hath his influence through the Order of powers, & from thence through the Sphear of Mars, unto whome belongs war, fortitude & affliction, it Draweth forth the Elements: his particular Intelligence is Samel, the Ruler of Sampson.

The sixt Name is Eloha, his Numeration is Tiphereth; that is Apparell, Beauty, Glory, pleasure, & signifies the tree of Life, & hath his influence through ye orders of Vertues, Called by the Hebrews Malachim, that is Angels into ye [illegible] the Sun [illegible] in [illegible] producing [illegible] his particular intelligence [illegible] the Ruler of [illegible]

[illegible]

[illegible] God [illegible] victory [illegible] Right [illegible] it signifies the [illegible] of a [illegible] hath his influence through [illegible] Called by the Hebrews Elohim, that is God [illegible] the Sphear of Venus producing Vegetables, [illegible] of Righteousness, his Intelligence [illegible]

are Angel, or [illegible] and the Angel Gabriel who was the Ruler of David

[illegible] that is the God of hosts, not of war and justice, but of piety & Agreement (so this name signifieth both and precedeth his army) his Numeration is Hod, that is praise, Confession, honour & famousness, the left Column is attributed to it & hath his influence through the Order of Arch-Angels, Called by ye Hebrews Ben Elohim that is the Sons of God, Giving Elegancy & Consonancy of speech producing Living Creatures, & procreating Animalls, his perticular intelligencies are Raphael ye Ruler of Isaack, & young Tobit, & the Angel Peliel, who was ye Ruler of Jaacob.

The ninth name is Sadai, that is Omnipotent Satisfying all and Elhai which is the Living God, his numeration is Jesod [illegible] [illegible] understanding [illegible] Redemption [illegible] and hath his influence through ye Order of Angels, Called by ye [illegible] the [illegible] of all things, the Creation of man [illegible] taketh care of ye [illegible] [illegible] his particular intelligence [illegible] the [illegible] of Joseph, Josua & [illegible]

[illegible] [illegible] the [illegible] Temple

Temple of God, a gate, & hath his influence through the animastick order, or ye Quire of Blessed Souls, Called by the Hebrews Issim, that is princes, nobles and Lords, they are inferiour to ye Hierarchyes, & have their influence on ye Sons of men, & giveth Knowledge, the wonderfull understanding of things, Industry & prophesie; the Jewish Rabbins, Say ye the Soul of Messiah is president over them, but our Modern Philosophers & Theologians, Say it is the intelligence Metattron, wch is Called the first Creature, or the Soul of the world, who also was ye Ruler of moses.

(F)

[illegible] to [illegible], how by ye Seven planets (as it were by Instruments) all powers are Diffused into Man, from ye first Cause: Know ye In the [illegible]ances of the Cælestiall Intelligences, are principally Drawn or Decended from ye Superiour powers, or seven Great Angels, who standeth before ye Imperiall throne of the Highest, & what Divine gifts man Receiveth from above, [illegible] strengtheneth [illegible] excellent and Admirable Vertues, [illegible] Celestiall Hierarchies, &c.

From the [illegible] of [illegible] that [illegible] of ye Divine [illegible] of the mind of God.

[illegible] [illegible] of ye [illegible] the [illegible] given him.

[illegible] all powers to himselfe

by

by a Certaine Secret Supercelestiall force & Vertue. —

From ye Order of Vertues, he Receiveth power, by Vertue whereof he Constantly fighting, is Strengthned against the Enemyes of truth, for the Reward of which, we Run a Race in this Life —

From the Order of Potestates, He Receiveth power & strength, against the Enemy of this Earthly tabernacle.

From the Order of Dominations he hath help, whereby he Can Subject any Domestick Enemy, he Carryeth a long wth him & Can obtaine his Desired End —

From the Order of Thrones, Men is Knit together, & being Collected together into himselfe, fixeth his Memory on those Eternall Visions

From the Order of Cherubin he hath the Light of ye mind, ye power of wisdome, Very high phantasies & figures, whereby he is able to Contemplate the Divine things

From the Order of Seraphims [illegible] by ye fire of Love, he may att length [illegible]

Wee have here Shown you, what Divine gifts, powers & Vertues man Receiveth from the Celestiall bodyes (that is) the seven planets, called by the Astrologians the seven Erratick or wandring Stars.

From Saturn man Receiveth a sublime Contemplation, profound understanding, Solidity of Judgment, firm speculation, Stability

Stability and an immovable Resolution. —

From Jupiter An unshaken prudence, temperance, benignity, piety, Modesty, justice, faith, Grace, Religion, Equity & Regality, &c: —

From Mars, Constant Courage & fortitude, not to be terrified, truth a fervent Desire of Animosity, the power & practice of Acting, and an Inconvertible Vehemency of the mind. —

From the Son Noblenes of mind perspicuity of Judgment & Immagination, the nature of Knowledge & opinion, Maturity, Counsell, Zeal, Light of Justice, Reason & judgment to Distinguish Right from wrong, purging Light from ye Darknesse of Ignorance, the Glory of truth found out, & Charity the mother & Queen of all Vertues. —

From Venus A fervent Love, most sweet hope, the Motion of Desire, order, Concupiscence, Beauty, sweetness, Desire of Increasing & propagation of it selfe.

From Mercury A piercing faith & belief, clear Reasoning, the Vigour of Interpreting & pronouncing, gravity of Speech, Acuteness of will, discourse of Reason & the swift motion of the Sences. —

From the Moon a peace making Consonancy, fecundity, the power of generating & growing greater, of Increasing & Decreasing; A Moderate Temperance & faith, which being Conversant in Manifest & occult things, yieldeth Direction to all, also Motion to the tilling of ye Earth, for the manner of Life, & giving growth to it selfe & Others,

[illegible] influences of the stars or planets, are principally drawn from the Superiour Angelicall powers, & Celestiall intelligent Angels, as Afforesaid, disposing the Soul of man, which is the Seat of those Vertues ——————

The planets dispose the body onely giving it a tractable Complection, proportionated & tempered for every Good thing they being the instruments of the Intelligences, but God (as ye primary Cause) doth yeild both influence & increase to all. Wherefore, if the Soul work well in this body, it Returneth to that Divine power & mantion, from whence it descended. These are the degrees, or Ladders by which men doe easily ascend to all kinds of powers, by a certaine naturall Connexion, according to ye [illegible] dispositions of the body [illegible], by ye favour of the stars in disposing of the body, & the intelligences Ruling [illegible] the [illegible] of which, the soul in its [illegible], [illegible] on the Supreame power of the Creator favouring, without whose Divine grace & benevolence permitting, no good thing can be effected. ——————

We are nextly to show forth, how their benevolent Influences are depraved, in these inferiour things, & observe ye Causes of Evill

[illegible] & Vertue is from above, from God, the Intelligences, and Stars, who can neither Err, nor Do Evill; it followeth, that all Evill, & whatever is found Dissonant & Disagreeing in these inferiour things, proceedeth, not from any Malignity of the influence, but from ye Evill Disposition of the Receiver. ——————

[illegible] the perverse, or its debility Cannot Endure the Efficacy of ye Superiours, then by the Heavenly influences thus received, into a Matter full of Discords, Somewhat Dissonant Deformed & Evill proceed. ——————

[illegible] Celestiall powers, alwayes remain Good, which while they Exist in themselves, & from ye Giver of Light, have their influence by ye holy intelligences & the Heavens.

[illegible] (as it were) in the first degree, but that it commeth [illegible] in a [illegible] subject, it is also vilified, then [illegible] the Recipient is Received after [illegible] ye Qualities Disagreeing in the same subject, amongst them [illegible] patiently suffering in the subject from [illegible] the [illegible], doth [illegible] the [illegible] full Qualities in these inferiours, is far Different from ye influx of the Heavens; for as [illegible] Impressions and

and Condignityes, is not to be imputed to ye judge, butt to the Evill Disposed Malefactor; So neither is the faults of wickednes, to be Cast on the Calestiall Influences.

[illegible] that we being ill Disposed, the Calestiall Influences Co-operate all things, for Good; but we being Evill Disposed, & having ye Divine Good which was in us, through our Sins & wickednesse Departed from us, all things work for Evill: therefore the Cause of all our Evills is Sin, which is the Disorder & Distemper of the Soul.

We thus falling Down, & Declining from what the Calestiall Influences Require, all things Rebell, are Distempered & work together for our Distruction.

Then in Mans Body (being Otherwise most temperate & Composed with most sweet harmony) the Distemper of the Elements beginneth, Evill humours Ariseth, [illegible] Disordered & [illegible] from one another [illegible] Elements [illegible] to torment the body.

[illegible]

[illegible] Tediousnesse, Anguish, Melancholly, Madnesse, Sadnesse, Obstinacy, Rigidnesse, Blasphemy, Disperation, Lying, Apparitions, Affrightments, Walkings of the Dead, Stirrings of Devills, &c:

Jupiter Sends Down Covetousness, Tyrany & Evill Ocations to get Wealth,

Mars Sends Down prophand Arrogancy, furious wrath, violent boldness, fierce Stubbornesse, &c:

Sol [illegible] Imperious pride, & in Satiable Ambition &c:

Venus [illegible] Lacivious Loves & filthy Lusts, &c

Mercury [illegible] Cozenages, Deceits, Lyes, Subtle desires of Evill propensity to Sin.

Luna, the inconstant progresse of all things, & whatsoever is Contrary to Mans Nature &c:

By this [illegible] Man receiveth hurt by Reason of his Unlikness with heavenly things, [illegible]

[illegible]

(he fore knowing their natures) by preventing, takeing heed, & Defending Least they should meet him, & least an ill Disposed subject should Receive hurt, whence it ought to Reap benefit,

T[illegible] Celesti[illegible] Hi[illegible]: Theologically Constructed, & Divided, together with a breif Discription of the Heavenly M[illegible]ia, & other Servient and Assisting Angels &c

T[illegible] Celesti[illegible] Hi[illegible], or Orders of Angels, (as we said before) are nine & they are those [illegible], Dominations, powers, virtues, principalities, Archangels, & Angels: & they are said to be of three kinds, & so are Divided into three parts; Superiour, Middle, & inferiour

The Superiour Hierarchies, are Seraphim, Cherubim, & thrones, these are Supercelestiall Angels, and are only about God: these Rule not the bodyes of ye World, [illegible] the government of [illegible] things, But [illegible] the inferiour Orders; [illegible] Correspondin[illegible] [illegible] the Orders of Divine providence, the first in the goodness of God, the second in the Essence of God (as the form) the third in the wisdom of God.

[illegible] are Dominations [illegible] & [illegible] they [illegible] to ye government of the world; the first of these [illegible] the third [illegible] the [illegible] ministers [illegible]

And sometimes Conspire to Miraculus Operations: the third Drives away those things, that seem to be able to Disturb the Divine Law ——

[illegible] Hierarch[illegible]s are principallityes, Arch-Angels, & Angels: these as Ministering Spirits, Desend to take Care of inferiour things, & are Called Certaine Invisible powers: for sometimes, they being Visible to none, Do Direct our jorneys, & all our buisinesses, & are oftn present att battles, & by secret helps Doe give the Desired Successes to their freinds, for at there pleasure they Can procure prosperity, or inflict adversity: the first of these take Care of publick things, as of princes Magistrates, provinces & Kingdoms, &c: As we read in Daniel, But the princes of the Kingdome of persia withstood me twenty one Days; But jesus the son of Syrach testifieth, that for every nation a Ruling Angel is Appointed; also Moses in the Song of Deutrenomy [illegible] the [illegible] Nations, [illegible] God; the second [illegible] [illegible] men, [illegible] God; the third Disposeth [illegible] also [illegible] Ministering [illegible] inferiours on earth are Committed to them to be Disposed of.

[illegible] who are next to God, & Magnifie him incessantly with Continuall hymns & praises, there are Other Orders which are Called the Militia of Heaven. ——

The [illegible] is Called the Doctrinall order, of which order was that Angell which spake to Daniel, Saying, Come that I may teach ye what shall Come to thy people in the Last dayes ——

The second is the Tutelar Order, of which mention is Made in Daniel Saying, behold Michael, one of the princes Cometh to my help, And Els where, in that time shall rise up Michael a great prince, who Standeth for the Sons of thy people, & of this Order was Raphael, who Conducted forth, attended & brought back Tobias. ——

The [illegible] is the [illegible] Order, of which mention is made in [illegible] [illegible]

[illegible] an Hundred & Eighty five thousands.

[illegible] is the [illegible] Order [illegible]

The [illegible] is the Order of Assistants, of which we Read in Zacharaiah, Saying, these are the two Sons of the Oyl of Splendor, who assist the Ruler of the whole Earth —— (G)

[illegible] Calestiall Angels, or Sacred Intelligences, set over & Governing the seaven planets, and the Angelicall Hirarchys residing therein

names of the Angels president set over the planet ♄ Saturn	names of the Angels president set over the planet ♃ Jupiter	names of ye Angels president set over ye planet ♂ Mars	names of the Angels president set over ye planet ☉ Sol	names of ye Angels president set over ye planet ♀ Venus	names of ye Angels president set over ye planet ☿ Mercury	names of the Angels president set over the planet ☽ Luna
Cassiel Casphiel Orifiel Raziel Zaphkiel	Sachiel Zadkiel Zabkiel Zabdiel Zachariel	Samael Zamael Camael	Michael	Anael Haniel	Raphael	Gabriel

[illegible] ascribed to ye aforesaid seaven Intelligent Angels, from those things [illegible]

To ♄ Saturn	To ♃ Jupiter	To ♂ Mars	To ☉ Soll	To ♀ Venus	To ☿ Mercury	To ☽ Luna
Sabathiel	Zedekiel	Madimiel	Schemeliel Schemeschiel	Nogahel	Cochabiel or Cochabijah	Ierahiel or Levanael

According to the Latine names, they are thus Called as followeth

Saturniel	Joviel	Martiel	Soliah	Veneriel	Mercuriel	Lunael or Lunaiah

or after the Olimpick Speech,

... Called spirits of Olympus, referred to the Seaven planets, which Residence are said to be in the Starry firmament, & in the stars of the firmament, Under Each of whome are a mighty Militia, of many Servient or Angellicall Spirits, thus named as followeth

To ♄ Saturn	To ♃ Jupiter	To ♂ Mars	To ☉ Sol	To ♀ Venus	To ☿ Mercury	To ☽ Luna
Aratron	Bethor	Phaleg	Och	Hagith	Ophiel	Phul

It is said & Certainely Affirmed, that every Star in the firmament hath its particular governing Intelligence, or Angelicall spirit Appropriated to it: with their severall & Respective Servient powers also, as a Militia Under Each of them, not farther to be named Singly being numberless.

There are also twelve President Celestiall Angels, or Intelligences, set over & Governing the twelve Signes of the Zodiack, thus Called by Name:

♈ Malchidael	♉ Asmodel	♊ Ambriel	♋ Muriel	♌ Verchiel	♍ Hamaliel
♎ Zuriel	♏ Barchiel	♐ Advachiel	♑ Hanael	♒ Cambiel	♓ Barchiel

... & to them, referred from those things over which they are set &c:

♈ Teletiel	♉ Suriel	♊ Tomimiel	♋ Sateniel	Ariel	♍ Betuliel
Masniel	♏ Acrabiel	♐ Chesetiel	♑ Gediel	Deliel	♓ Dagymiel

... they are called from the Latin names thus, as aforesaid) viz)

Ariel	Tauriel	Geminiel	Cancriel	Leoniel	Virginiel
Libriel	Scorpiel	Sagittariel	Capriel	Aquuariel	Pisciel

[illegible] expressed the said signs of the Zodiack Containing 360 Degrees, all thirty Degrees referred to every Sign, being the Compass of the Heavens which being againe Divided into twenty Eight parts, are Called the so many Mansions of the Moon & through which the moon passeth in Twenty eight days & some odd hours; Every mansion also being governed by a president Angel, Called by name as followeth

Geniel	Enediel	Amixiel	Azariel	Gabiel	Dirachiel	Scheliel
Amnediel	Barbiel	Ardefiel	Neciel	Abdiziel	Jazeriel	Ergediel
Ataliel	Azeruel	Adriel	Egibiel	Amutiel	Kyriel	~~Bethnael~~ Betsmael
Geliel	Requiel	Abrinael	Aziel	Tagriel	Atheniel	Amnixiel

There are Likewise four Great Angelicall princes, or president Angels, set Over and Governing the four Celestiall ~~Angels~~ Angles, East, West, North, & South, Named as followeth

East — Michael	South — Uriel or Nariel	West — Raphael	North — Gabriel

And also four president Angels set over & governing the four Elements or triplicites fire Ayr Earth & water, called by name as followeth.

fire — Seraph or Nathaniel	Earth — Ariel	Ayr — Cherub	Water — Tharsis

Every one of these Angels is a great prince, & each of them Ruleth over many Hierarchyes: for it is said & Certainely Known, that Every Star in the Heavens, are of the nature of the Seaven planets, & the four Elements, & over Every Star is set a governing Angell, & as the number of the stars exceedeth humane Capacity, so doth the Legions of Angels; & Every one of these Angels hath much power & freedom in the Dominion of its own Star, Degrees, times, Years, Months, Days, hours, Elements, ~~Angels~~ of the world & mind, & performeth his Duty, according to his office, ... the Determinate or Alternate Decrees of the Highest, in the Unity of the most sacred trinity, as may, or shall be appointed. It is not to be thought, or said, that the fore mentioned names, are the names of Evill or Deceiving Spirits, but of Celestiall Angels & Divine Vertues; Distributed by the world of the true god, to the Known body, & for the Assistance & benefit of man [illegible] that shall be so Qualified & worthy of it & Know how to use them: &c

to be 72 president Angels, bearing the name of God Schemhamphora: set over & Governing the Seaventy two Celestiall Quinaryes, Called by name as followeth.

1 Vehujah	2 Jeliel	Sitael	Elemiah	5 Mahasiah	6 Jelahel
7 Achajah	8 Cahethel	9 Haziel	10 Aladiah	11 Laviah	12 Hahajah
13 Jejalel	14 Mebahel	14 Hariel	16 Hakamiah	17 Leviah	18 Caliel
19 Leuviah	20 Pahaliah	21 Nelchael	22 Jejaiel	23 Melahel	24 Haiviah
25 Nithhajah	26 Haajah	27 Jerathel	28 Seehiah	29 Rejaiel	30 Omael
31 Lecabel	32 Vafariah	33 Jehujah	34 Lehahjah	35 Chavakiah	36 Manadel
Aniel	38 Haamiah	39 Rehael	40 Jejazel	41 Hahahel	42 Michael
Vevaliah	44 Jelahiah	45 Sealiah	46 Ariel	47 Asaliah	48 Mihael
Vehuel	50 Daniel	51 Hahasiah	52 Ymamiah	53 Nanael	54 Nithael
Mebahiah	56 Poiel	Nemamiah	Jejalel	Harahel	60 Mizrael
61 Umabel	62 Jahhael	63 Annavel	64 Mehekiel	65 Damabiah	66 Meniel
Ejael	Habuiah	6[illegible] Roehel	7[illegible] Jibamiah	71 Hajaiel	72 Mumiah

From hence may be Observed, how the most high God in his immense wisdome, hath Ordained & Constituted, the Orders & offices of the Celestiall Hierarchyes of Good Angells, & their government over the stars, & from thence over All sublunary things &c: [illegible] [illegible] Elementall, some Animall, [illegible] [illegible] Mineral, some Lunar[illegible]: [illegible] its [illegible] both Celestiall, Sensitive, [illegible] [illegible] Sublunary [illegible] [illegible] East, [illegible] West, [illegible] North, [illegible] South. [illegible] earthly, the spirits of these [illegible] are Compounded according to the four Celestiall powers (Sic?)

[illegible] Reason, Imagination, & the Vivifying & Moving Nature. The fiery followeth the [illegible], whence they Concur to the Contemplation of more sublime things &c ——

The Ayrian followeth the Reason: & favor the Rationall faculty, and after a Manner Separate it from the Sensitive & Vegetative facultyes, & so it Serveth for an Active Life, as the fiery Serveth for a Contemplative.

The Watry followes the imagination, & Serves for a Voluptuous Life.

The Earthly followes Nature, & favours Vegetable nature. (H)

Having briefly treated of the Celestiall Hierarchies of Good Angels, & of their severall & Respective Quaternions, Orders, offices, natures, & mutuall Concords, [illegible] both amongst themselves [illegible] [illegible] shall in the next place [illegible] of their [illegible] Celestiall, Terrestiall [illegible] [illegible] of their [illegible] offices [illegible] and [illegible].

[illegible] [illegible] from [illegible] & [illegible] from [illegible] [illegible] Mysteries should be [illegible] [illegible] good Angells [illegible] to [illegible] [illegible] [illegible] [illegible] spirits [illegible]

In the Superior or Celestiall world: So many Unclean Spirits are there in the inferiour or Terrestiall World; And now we shall shew fourth Some Severall of the Hierarchies, Names, Natures, Orders, offices Qualityes Distinctions & ~~Dignations~~ Derivations of the Ayeriall, Terrestiall & infernall Spirits ——

Of the [illegible] Orders of Evil Spirits or

([illegible]) [illegible]

[illegible] Orders, or Hierarchies of Good Angels, So is there also nine Degrees of those that are Evill: & they are as followeth (viz).

[illegible] called ~~[illegible]~~ false gods, whose ~~[illegible]~~ Prince is Belzebub, that is an old god, who said I will ascend above the height of the clouds, I will be like to the most high; who usurping the name of gods, would be worshiped for gods, & Require adorations & Sacrifices, as that Devill who said to Christ, if thou wilt fall down & worship me, I will give thee [illegible]

The [illegible] Order is called the Spirits of Lyes, whose prince is the Serpent Pytho, these Spirits joyne them selves to the Oracles, & Deceive men by Divinations & predictions, to Deceive them, of this sort was that spirit who went forth, & was a lying spirit in the mouthes of the prophets of Ahab, [illegible] & to that woman of whome we read in the Gospel, who had a pytho in her Belly -

The third [illegible] Vessels of Iniquity, & Vessels of wrath: David Calls them Vessels of Death, Isaiah cals them Vessels of fury, Jeremiah calls them Vessels of Wrath, Ezekiel Calls them Vessels of Slaying & Destroying: whose prince is Belial: which is by interpretation, without a yoak, or Disobedient, a prevarication & an Apostate, of whome St paul to the Corinths, Saith, what agreement hath Christ with Belial, these are the inventors of wicked Arts, & of all Evill things, for all wickedness, Malice & Deformity, proceedeth from these:

The fourth order is called Revengers of Evill, whose prince is Asmodeus Causing Judgment. ——

The fifth order is called Deluders, whose prince is Sathan, of whome it is written in the Apocalips, that he Seduceth the whole world, Doing great Signes, Causing fire to Descend from heaven in the sight of men Seducing the inhabitants of the Earth, by means of the signes that are given him to Do, these [illegible] Miracles [illegible] &c [illegible] Seduce the people by their Miracles, as the Serpent Seduced Eve &c.

The sixth order is called Aeriall powers, whose prince is Meririm, raging in the South, a Boyling spirit, whome St paul to the Ephesians Calleth ye prince of the power of this Air, & the spirit yt now worketh in the children of Disobedience, these joyne themselves to thunders & lightnings, Corrupting the Air, Causing pestilences [illegible] evills, amongst which are ye four Angels

four Angels mentioned in the Apocalips, to whome power is given to hurt the Earth & the Sea, holding the four winds, from ye four Corners of the Earth &c:

The seaventh Order is Called furies whose prince is Called in Greek / hebrew Apollyon / Abaddon that is Destroying & wasting, these are powers of Evill, Causing Discords, war & Devastations, &c:

The eight Order, is Called Accusers or Inquisitors, whose prince is Astaroth, that is a Searcher out, he is Called in Greek Diabolos, that is an accuser or Calumniator, who in the Revelations, is Called the accuser of the Brethren, Accusing them night & Day, before the face of our God.

The ninth Order is Called, tempters & Ensnarers, whose prince is Mammon, that is Covetousness: one of these spirits is present wth every man, which we therefore call, the Evill Genius.

[illegible] there are other particular spirits both good & Evill [illegible] & appointed of Severall Degrees, Natures & Offices, some whereof are According to the four parts, Angels or [illegible] of the Compass, East, West, North & South; called [illegible] Aeriall [illegible] spirits of the Ayre, of which are many Legions, some of nature & office, are said to be both good & evill, or particular [illegible] attending [illegible] In fulfilling the sacred will & Revenging the judgments of the Highest, When Commanded or Appointed.

[illegible] as principall Governors, set Over many other Legions of spirits of Different & Severall Degrees from Superiour to inferiour natures, orders & Qualityes, as Comparitively from great princes, & so gradually to the most inferiour & meanest Peasante, whose names are as followeth.

East Urieus or Oriens	West paymon	North Egin	South Amaymon

According to other Authentick Denominations they are Called by ye names

Oriens	Panym	Egim	Mayrary

But according to the tradition of the Hebrew Rabbins, they are thus nominated

Samuel	Azael	Mahazuel	Azazel

Under whom many other bear Rule as princes, &c: of Legions, & there are of this sort Innumerable spirits of private Offices, as before said. (I)

[illegible] touching spirits.

The [illegible] bodyes of Good Angels [illegible] Quality [illegible] Materiall [illegible] shadows [illegible] & may be [illegible] body yet [illegible] visible [illegible] touched & suffers [illegible] in Sundry

In sunder, yet it Comes together againe, As Ayre & water, butt in ye meane time is much pained.

These Spirits are neither altogether Visible nor Invisible, & Sometimes being Conspicuous, are turned into Divers figures, & assume Similitudes & Shadows

sic of Bloodless Images, Drawing the filthiness of a grosse body, And by reason of there Affinity with Earth & water, are also taken wth terrestiall pleasures & Lusts, of which Sorts are Hobgoblins, Incubus & Succubus &c: —

There [illegible] of them supposed to be male or female, seeing this Diff=erence of Sex belongs to Compounds, butt their Bodyes are Simple, neither Can any of them turn them selves in to all Shapes at their pleasure, Except those that are fiery & Ayery, & unto those Kinds it is Easie to Change them selves in to what shapes their Imagination Conceives.

sic, As for [illegible] terrean, the dark spirits, because their Nature is Concluded in the straights [illegible] thick [illegible], they [illegible] those [illegible] of shapes as others can.

B[illegible] the [illegible] [illegible] by [illegible] the [illegible] [illegible] of the [illegible] for [illegible] Like unto Women [illegible] Kind are the Fayries of the Rivers [illegible] Nymphs [illegible] the woods.

These Spirits which [illegible] Dry places &c:

These Spirits which [illegible] Dry places, being of Dryer Bodyes, show themselves In formes of men, Such are those wch are Called Onoscelli, or Satyrs, wth Asses Legs, or fauni & Incubi; of which there were very many (as is Certainely & by Experience Known) & that often-times, Some of ym Did Desire, & made Compacts wth Women to Lye wth them: &c: ——

There are also a Certaine Kind of Spirits, not So noxious, offencive, hurtfull, Noysome, or Displeasing, butt most near to Men, & are affected wth humane passions, Delighting much in Mans Society, & Doe Willingly Dwell wth him. Some also there are, which often meet poore men, Women & Children, but they are affraid of & fly from men of Constant, Credulus & undaunted minds and Resolutions; And to good & pure men they are no way offencive, but to men yt are wicked & impure they are Very noxious & hurtfull. Some Like wise, there are who Sett upon Women, Some upon Children, Some there are that are Delighted in the Company of [illegible] Domestick [illegible] Animals, Some in wilde Woods, & parks, Some Dwell about fountaines & Meddowes ([illegible]) but for Brevity Sake, [illegible] and [illegible] to the following, Discovering briefly the names of most of those Kindes of terrestiall Spirits, Fayryes, Elphs, Goblins, or what names else they may be Called: together with what [illegible] things they doe [illegible].

Fairies, Hobgoblins, Elves — in Champion fields —
Naiades — — — — — Fountaines —
Potamides — — — — — Rivers — —
Nymphs — — — — — Marches & ponds —
Oreades — — — — — Mountaines — —
Humides — — — — — Meadows — — —
Dryades & Hamadryades — — Woods
Satyrs & Sylvani — — — Trees Brakes & Bushes —
[illegible] & Agapae — — — Flowers — — —
Dodonae — — — — — Acornes, fruits — — —
Paleae & Feniliae — — — Fodder & the Country —

There are Likewise Certaine things Vulgarly Called Gnomi, or inhabitors of the mountaines, but of Some improperly Sylphes, or Pygmies, or halfe ~~men~~ Men, we say improperly by ye Reason that some Credible Testimonialls do make this Distinction, Calling the gnomi Spirits of the earth, Sylphes Spirits of the Ayre, Salamandry spirits of the fire, & the Nimphy spirits of the water. These (viz Gnomi) are not properly Said to be Spirits but Like spirits. And if we shall Call them spirits, then Ought they to be Called Earthly Spirits, because they have their Habitation in Mines & such Like places, & where treasures & other things are hid and

and obscured or Lost under the Earth, or Rather in the Bowells thereof: and also under those Mountaines, where there is plenty of Goold & Silver, & other the Like places, Mineralls & things, Conducing to the same Course & purpose, wherefore they are said to be possessed with all temporall things, and are much Delighted therewith, & Do take the Care & Custody thereof, & will not willingly Depart therefrom.

Those who work in Mines & Dig Metals, have great knowledge of these spirits, for Some times they Do trouble, Molest, vex & much persecute the Labourious Diggers, with blows & stripes, And at other times they are benevolent & friendly to them, & will work for Wages, &c: And at other times admonishing them & warning them of Dangers & Death, as when they are heard once, twice, thrice, or oftener to Knock or strike, in the same place, Which foretells the Death of him ye Digg[illegible] or Labours there, if he heed not the [illegible] [illegible] [illegible], for [illegible] he [illegible] [illegible] by the fall of the Moor [illegible] or poisoned by some other the Like Accident, All which is said to be true, as hath been Certainly attested by ye Experience & Knowledge of those that doe Dig in Mines, & search in ye Bowells of the earth for [illegible] [illegible] [illegible] [illegible] following

These [illegible] although they are Little by Nature,
Yet they Can appear as big & great, or in what other Stature or
Corporature they please unto Men, & Either fair, Deformed, Rich
or poor to our Imagination. ——————

[illegible] Knowing in all Arts that are or Can be found out,
In all the Light of nature, & Containe the Knowledge & understanding
of them all within themselves. Tis said that they, as well as ye
Gnomi, have many Mines of all Sorts of Mettals, & great
Store of treasures hid in the Earth &c: Under their power & Custody,
And Many times they Doe afford Great benefit (in severall Respects)
to Mankind &c: ———

The nature of these [illegible] or Elphs is, they are affected with Love
[illegible] that Love them [illegible]
Know [illegible] in a great measure, [illegible]
It Comes to pass, that [illegible] to [illegible]
to us, if [illegible] the Rules thereof.
Of this sort [illegible] are Likewise those, which [illegible] Commonly
Called Fairies, of which they [illegible] thus [illegible]

Lillia	Restilia	Fora	Tolla	Affrica	Julia	Venulla

Tis Credibly [illegible] that in antient times ~~that~~ many of these ~~Affi~~
aforesaid gnomes, Faires Elphs & other terrestiall & wandering spirits, have
been seen & heard amongst Men, but now it is said & beleived that they
are not so frequent; yet it is Certainely averred & Creditably Reported,
that some of them have been Discovered & seen, but here we shall Acquiesce
touching the Difference of there not appearing, or being not so Conversant
with and amongst Men so frequently in Latter times, as they are said
Usualy to Doe in ~~Aintient~~ Antient times; by Reason the Cause thereof may be very
easily Conjectured, by the Meanest Capacity. —— (K)

[illegible]

Th[illegible] both of Good Angels & Evil spirits, are Bought
[illegible] by Reason [illegible] of such appearances,
[illegible] the Difference thereof, which is [illegible] of material
Consequence, as hereafter shall be [illegible] forth.
[illegible] Elementall [illegible] of Light, [illegible] good
Spirits, of a [illegible] nature [illegible] Celestiall powers, and
[illegible] to the [illegible] & Called
founds

fourth to Visible appearance (in a Christall Stone or glass) as one usuall way or Customary forme is amongst the Learned Magicians, then the signe or token of there appearance most seemeth Like as a Vaile or Curtaine of some ~~Beauti~~ Beautifull Colour, hanging in or about the stone or glasse, as a bright Cloude or other pretty Kinds of Hieroglifficall shew, both strange & yet very delightfull to behold: it is therefore to be Remembered, that the Magicall Sophy Ought to have for this purpose a Christall Stone, of a round Globick forme, very Cleare & transparent, or other stone of the Like Diaphanity, or Ball of Clear & solid Glasse, or thick hollow Glasse, with a Little hole on the top of Like forme, of any Convenient bigness or Diamiter, According as Can Reasonably be obtained or made, & the stone to be set or fastened in a frame, & also the glasses to be made with a ~~Staulk~~ Stalk or shank fixed there to, & so to be put in a socket with a foot or pedestall to stand upright; the stone being called by ye name of a shew stone, & the glasses of ye same [illegible] or glasse Receptacles, in practice of Action upon invocation [illegible] for spirituall appearance, there must either be a wax Candle on each side thereof or a Lamp behind the same burning During the time of Action, set on a table ~~afront~~ a part fitted & furnished for this purpose, & if ye Appearance (as aforesaid) be moved for upon invocation, out of the shew stone or glasse Receptacles, or if yet notwithstanding Appearances happen to shew themselves out of them, yet the signes of there appearance will be

very Delectable, & pleasant, though various and amusing the senses to behold, as a shining brightness or sudden flashes, or such like similitudes very splendid in shew, all about, or in the place where action is made or appearance is moved. When invocation is made to any of the Celestiall powers, or other Dignified Elementall Spirits of Light, & appearance accordingly is presented and visibly sheweth it selfe, either in the shew stone, or Glass Receptacle, or otherwise out of the same, then view the same very well, & also take notice of its Corporature, Physognomy, or features of the face, vestures or Garments, Deportment & behaviour, Language, & whatsoever Els may be worthy of note; by Reason of making a true Distinction between the appearances of Good Angels or Spirits, & others that are Evill, & of Knowing the same without being Deceived, for although Evill powers or spirits of Darkness, may be Invocated, moved or called fourth to Visible appearance & Constrained [illegible] in such Cases [illegible] such [illegible] by nature & office, they may be commanded to serve [illegible] such [illegible] according as there [illegible] Dependent, but the Necessity thereof shall be [illegible] & Requisite, but their Actions with them [illegible] different & [illegible] both in time, place & order, & also the manner of apparition, [illegible] by them are Diversifyed [illegible] where there [illegible] in its proper place, Therefore [illegible] Magick Philosophie [illegible] this Caution [illegible], Beware that one [illegible] action, operation, or secret in this Art be not

be not mixed with another, &c: but let Cælestiall, Elementall & Infernall Actions, operations, & invocations, be used & kept apart or seperate, according to the Method & manner as are in particular ~~Ascribed~~, & properly referred unto each of them; now then Observe yᵗ the Appearance of Cælestiall & Benevolent Angels, & other Dignified Elementall Spirits, or powers of Light, are to be thus known or distinguished from those that are Infernall or evill powers or spirits of Darkness, the Good Angels or Dignified powers of Light as afore said, are in Countenance very fair, beautifull, Affable & Youthfull, smiling, Amiable, & usually of a flaxenish or Gold Coulored haire, & in behavior or gesture very Curteous & freindly, in speech very Gentle, Mild, Grave, & Eloquent, using no vaine, Idle or superfluous Language, or Discourse; in their Corporature very handsome, straite, Comely, well favored, & in every Limb most Exactly formall & well Composed, their motions sometimes Intersepi-rable, both in their appearance, Countenance & deporture, & their Garments & vestures, of what fashion, forme, or colour soever they be, are likewise very faire, beautifull or shining, & not of any [illegible] or strange fashion, yet they are also very splendid, rare & comely to behold; & in short, they are all Cælestially Glorious in all their Appearances, as they are in ~~Continuance~~ Countenance & Corporature most comely, beautifull, Amiable & well composed, without any of the Least Deformity, Either of hairyness in the face or body, or a swarthy Complexion, or any Crookedness, or either an Ill shaped member

of the body, so also is their Garments or vestures, without spot or blemish, Either of being Ragged, or torne or stained, or by any wise to be seemingly Durty, or Daubed, with any filthy, Greasy or nasty soile, & always embrace the word Mercy. When the appearance of any Cælestiall Angels, or Angellical powers of Light, or Dignified Elementall spirits are visibly shewed forth, & by good testimony or Diligent Observation well known to be so; then with Dew Reverence given thereto, may be said as followeth

Wellcome be the Light of the Highest, & wellcome be the messagers of Divine Grace & mercy unto us, the true servants & worshipers of the same yͤ God, whose name be Glorified both now & for Evermore.

And if the appearances be of God, then it will stay, but if not, it will Immediately vanish, or flee hastyly away at the Rehersing of yͤ word Mercy. But if any Evill power shall appear in the place or stead of that which is Good, & impudently withstand any especiall, then vanquish it as in this case Evill spirits are to be dealt withall, in manner & forme as here after is inserted in its place; by reason those powers or spirits who are by nature Evill, & so are Contrary to those by nature Good, may not be dealt withall in those actions or operations, nor those powers of Light, by nature good, to be moved in Reference to that otherwise properly appertaineth or Belongeth by nature & office to yͤ Evill powers or spirits of Darkness, more than as for their Assista-nce

Assistance, & so accordingly for Deliverance from any Violent Surprizall, assaults, or Illusions, or other infernall temptations or Envious attem̄pts &c:

Note then if by these Observations, the Expected appearance is understood & found to be Celestiall & of God, or to be Dignified Elementall spirits or powers of Light, & so likewise of God, as accordingly was invocated, moved & Called forth by name, order & office, to such appearances (Say thus)

Are ye the Same, whome we have moved & Called forth to Visible appearance here before us at this time, by the name of N: or who Else are ye & of what order, or what is Els ye name, that we may So note of yee; Either as yee may be Rankled in order, amongst the blessed Angels, or otherways Known or Called by of any Mortall man, if you be of Celestiall or Elementall Verity & so of Charity yee cannot Mislike of or deny these our sayings ——

Then if it [illegible] [illegible] [illegible] peradventure it may then Make Reply according as the Nature of the Discourse requireth, but if it Maketh no answer, then repeat the words afforesaid, [illegible] ye the [illegible] &c:

Then it will then forthe [illegible] [illegible] [illegible] [illegible] the which when it is Known by hearing, then it will speake, or [illegible] Shew forth, say then as followeth if ye be N: as yee say, in the name of Jesus, say that all wicked angels are justly Condemned, & that by the mercy of God in the merits of Christ, mankind Elect are to be saved

Whereunto it will then returne, a Satisfactory answer or, Els it will Depart & be gon away; then if the appearance be of God, as may be Known by the answer & the Reasons thereof, that was made or given to the afforesaid proposition, — Say as followeth ——

Ye servants or Messagers, of Divine grace & mercy, & terrestiall Angels or angellicall powers of Light, or Dignified Elementall Spirits & mediums of Benevolence to mankind, Servants of God, yee both now at this time & allways, are & shall be unto us truly & Sincerly wellcome; humbly Desiring yee also to be freindly unto us, & Do for us, In what soever it shall please god to give by ye Order & office unto yee, for the better Knowledge & benefit of mankind Living on Earth, & to Make us partakers of true Science & Sapiense, in the Undefiled & Secret wisdome of ye Creation ——

[illegible] [illegible] [illegible] moved & be mild [illegible] [illegible] Discourse from hence should arise or proceed here upon, then both wisdome & Reason must be the principall Conduct in the Management thereof; But if there be Silence, & yt no Discourse Ariseth from hence, then begin to make humble request for answer, to such Desires & proposalls, as in a Certaine Writing is Contained or [illegible] out, to be in Readiness wth yee, whereby will be effected [illegible] things [illegible] [illegible] with good Success Determined &c:

The Signes or [illegible] of Evill Spirits, when action or Invocation is otherwise made, for moveing & Calling forth Celestiall Angels or Intelligences, or other Dignified powers or Elementall Spirits of Light, and not Apparent or Visible to be any wayes Discernable, more then their Shapes, formes Gestures, & other like principalls in Appearance, quite Contrary behaviour, Language, Clothing or Vestures, to those above Related, & to be Observed of the Good &c: neither are the Evill to be Otherwayes judged of them then as intruders, tempters & illuders, on purpose if possible to Deceive, & also to Destroy the preserverance & hopes of Obtaining any Benefit by Celestiall good & mediums; by Reason they are Degraded & Deprived of power, to Send or Shew forth any forgoing Signe of their appearance, in those or Such Superiour Actions, in Vocating or moveing onely Celestiall or Dignified Elementall powers &c to Visible Appearance; & therein to be noe otherwise taken for then notice of, then to be Vanquished & Sent away, as before have been Said. Observe then that the Corporeall formes & Shapes of Evill powers or Spirits of Darkness, in their appearance by forceable intrusion of this Kind, are Easy to be Discovered from the good powers or Spirits of Light, as Soon Shall be Declared as followeth —

Evill powers or Spirits of Darkness, are Ugly Illfavored, & Beastly in Shape & appearance, wherein Observe if they doe appear in upright

Or humane Stature, then Either body, face or Covering are quite Contrary to the other before Specified of the good, for although an Evill or infernall Spirit, may appeare in the Likeness of an Angel of Light, Especially in the time & place, when Good Angels or Spirits of Light are Invocated moved & Called forth, forming them selves Very nearly, So Even almost imperceptable to Sight & apprehention, Except Ingeniously Discovered by an accute & Curious observance, and Clearly may be Discerned Quickly, by there Raggedness & Uncleaness of their Garments, & the Difference of there Countenance in beauty & features, & other indecent Composures of the body, Language and behaviour, & the Corporall Deformityes of the Limbs, or beastiall Similitudes, who in Such times Do Suddainely make their Appearance, and as Readyly Shew forth strange motions Gestures, & Speaking Unusuall blasphemous, Rediculous or Different Language, Alltogether Dissonant & Contrary & very Unlike, both in Manner & matter, to that of the Celestiall Angels, & Elementall powers & other Dignified Spirits of Light, which also may be Soon Discovered by the Diligence of a Sober & Curious Speculator, in the notable Intrusions, they make on this account, properly to Destroy, if possibly, to overthrow the Reason, hope & judgement of ye Invocant, & by great Errours & other Ignorant Mistakes, not onely to Deceive & Confound the more Solid & Genuine

Genuine Knowledge & Capacity of man Laboring herein, but also to Distract the Sences, & thereby Leade the Understanding into a Meander, & therein to weary & tyre us with Varity of Doubts & Disparations, not Knowing how to unRavell this Gordion Knot, or to be Satisfied or Delivered from this hopeless pilgrimage, but by the hopes of Icarian Wings ——————

From hence it may be Understood, that Evill powers or spirits of Darkness, sooner appear as Impudent Intruders, in the time of Good action, & in place where invocation is made, for ye moving & Calling forth of any good Angels, or Dignified Elementall powers, or spirits of Light to Visible Appearance, then at any other time & place, when as unto themselves they shall be Indifferently by order, office & name, invocated, moved & Called forth to Visible appearance for such their assistance, as by nature & office wherein they are accordingly serviceable & suitable to the ocation wherein they are Commanded, therefore in such actions, Method, forme of observations, were to be onely Referred unto these Evill powers or spirits of Darkness, those ocations (we say) are Differently set apart, & to be Distinguished both in time, place, order & Method forme & Otherwise as afore said, & so they may be moved & Called forth Commanded & Constrained & accordingly so Dealt withall & used, as the present ocation shall Require &

And the Direction of the Invocant shall find agreeable to their Nature & office. So then, here it is Observable, that Evill Spirits may be invocated & Dealt withall, Differently or apart by y^m selves accordingly as aforesaid, but not in such place or at such time, as when Action or Motion is made for the appearance of any Cælestiall or other Dignified powers of Light. And here it is to be observed further, that Evill powers or Spirits of Darkness & Other Elementall powers or Deferent spirits, by nature Good as well as Evill & other Wandering Spirits, non Resident in order certaine of Like nature &c: may be Commanded & Constrained by invocation to servis & obedience Comparitively as Vile Slaves accordingly as Elsewhere in a particular treatis & invocations properly thereto Referred, with severall Other Appertinent Rules & Observations inserted therein, as amply & at Large showed forth, but Cælestiall Angels & other Dignified Elementall powers & spirits of Light, by nature & office wholly Benevolent & good may not be Commanded nor Constrained by any meanes; they are onely to be moved & Called forth by humble intreaties, thereby acquiring favor & freindship ——————

Now then if at any time & place, when Action or motion is made, & humbly intreated Earnestly besought, for the appearance of any Cælestiall Angel or Dignified Elementall power, or other Spirit

Spirit or Spirits of Light, & wicked Intruders should impudently Insinuate & thrust themselves in place, & would Enforce Credulity into the Speculator, &c:

And that it shall be plainly Discovered, then shall the master Sophy Dismiss, Discharge & send away & banish them from hence after this Manner &c:

The Vengance of God is a two Edged Sword, Cutting Rebellious & wicked spirits of Darkness, & all other Usurping powers in peeces the hand of God is like a strong Oake which when it falleth Breaketh in Sunder many Shrubs, the Light of his Eyes Expelleth from Darkness, & the Sweetness of his mouth Keepeth Corruption; Blessed are all those unto whome he showeth mercy & preser=
=veth from temptation & illusions of wicked intruders, Defending them by his mighty power, Under the Cover of Divine Grace not suffering his humble servants to be Overcome Or over thrown by any infernall assaults, now therefore because you have come Hether & intruded without Licence, Seeking to Entrape & Ensnare us, & secretly Conspired by those your subtillties to Deceive & Destroy us & our hopes, In the true meaning of these our sober, innocent, honourable, & Calestiall Actions & operations, we Doe in the great & mighty name & by yᵉ power

the power of the most high God, tryumph Imperially over yeᵉ & by the Vertue, force & Efficacy whereof, be you & yᵉ powers Vanquished & overthrown & utterly Defaced, & behold, by Vertue of that Cœlestiall power, by Divine Grace given to us, & wherewith we are potently Digni=
=fied, & as heirs of God's promise (through faith) Continuing Inherent with us, we Doe hereby wholy Deface & over through yeᵉ, & ye are totally Vanquished. Therefore we say Depart, & imediately be gone from hence in peace, without Noyse, turbulence, injury, harme, Violence or Other Danger to us or to this place, or to any other place or person whatsoever, as ye are of Darkness & the places of Darkness, & have without any Charge or permission Enviously Intruded, Seeking thereby to Ensnare, Deceive & overwhelme us, the Divine Judgment & Vengance of the most high God, for this your Wicked & malitious Conspiracy & Insinuation, [illegible] Romans [illegible] to yeᵉ [illegible] yᵉ [illegible] that the [illegible] you have shown to us [illegible] your Own [illegible] (we say) Depart [illegible] the bonds of Con=
=finement, During the [illegible] of the Highest.
[illegible] but Rather [illegible] the [illegible] then say as followeth:

Spirit or Spirits of Light, & wicked Intruders should impudently Insinuate & thrust them selves in place, & would Inforse Credulity into the Speculator, &c: ——————

And that it shall be plainly Discovered, then shall the master Sophy Dismiss, Discharge & send away & banish them from hence after this Manner &c: ——————

The Vengance of God is a two Edged Sword, Cutting Rebellious & wicked spirits of Darkness & all other Usurping powers in peeces the hand of God is like a strong Oake which when it falleth Breaketh in sunder many shrubs, the Light of his Eyes Expelleth Darkness, & the sweetness of his mouth Keepeth from Corruption; Blessed are all those unto whome he sheweth mercy, & preserveth from temptation & illusion of wicked intruders, Defending them by his mighty power Under the Cover of Divine Grace not suffering his humble servants to be Overcome Or Overthrowen by any infernall assaults, now therefore because yo^u have come Hether, & intruded without Licence, seeking to Entrape & Ensnare us, & secretly Conspired by those yor subtillityes to Deceive & Destroy us & our hopes, In the true meaning of these our good, innocent, honourable, & Calestiall Actions & operations, we doe in the great & mighty name, & by ye power

the power of the most high God, tryumph Imperially over yo^u, & by the Vertue, force & Efficacy whereof, be you & ye powers Vanquished & overthrown & utterly Defaced, & beholde, by Vertue of that Calestiall power by Divine Grace given to us, & wherewith we are potently Dignified, & as heirs of God's promise (through faith) Continuing Inherent with us, we doe hereby wholy Deface & over through yo^u, & yo^u are totally Vanquished. Therefore we say Depart, & imediately be gone from hence in peace without Noyse, turbulence, injury, harme, Violence or Other Danger to us or to this place, or to any other places or person whatsoever, & as yo^u are of Darkness & the places of Darkness, & have without any Charge or permission Enviously Intruded, seeking thereby to Ensnare, Deceive & overwhelme us, the Divine Judgment & Vengance of the most high God, for this yor Wicked & malitious Conspiracy & Insinuation, [illegible] yor [illegible] Reward, [illegible] to yo^u, [illegible] to yo^u, [illegible] that the [illegible] which yo^u have shown to us, [illegible] yor Own [illegible] (we say) Depart [illegible] to yor [illegible] the [illegible] Confinement, During the [illegible] pleasure of the Highest.

[illegible] but Rather [illegible] the [illegible] then say as followeth:

[illegible] & obstinately Refuse to Depart from our presence, & from this place & perniciously attempt yet farther against us, in the name of Jesus we say Depart ye wicked Seducers, & be ye Immediately away from hence & be it unto you according to the word of God, wch Judgeth Rightously from Evill unto worse, from worse unto Con=fusion, from Confusion to Desperation, from Desperation to Damnation, from Damnation to Eternall Death, Depart therefore we say unto ye Lost Cryed & Remaine with the prince of Darkness in punishment justly ~~Law~~ due as a fit Reward unto yr wicked Malitious Deservings. & the God of mercy Gratiously Deliver us from you Jehovah ~~Jehovasha~~ Jehovasha

And if no Celestiall Angel, or other Dignified spirits of Light appear in place to Vanquish, send away or seal up any wicked or infernall Spirit or spirits of Darkness When Appearance is present, As Notorious Intruders in the time & place, when Celestiall or Elemental Actions with Dignified powers of Light are in [illegible] operation &c: then Let the Discreet Magician with prudent passion [illegible] Diligent Regard to him selfe & Consult the foregoing Rules, according to Respective & serious observation, whether by the Office of him selfe, will under=taked & not onely Contract the sight & friendship of the Celestiall Angels & also Dignified Elemental & other benevolent spirits, or powers of Light to his Releife & Comfort to Vanquish & overcom

& overcome all Evill spirits or powers of Darkness &c: But also shall ~~have~~ power to Command, ~~and~~ Call forth & Constraine all Sublunary Spirits & powers of all natures, orders & offices, both good & Evill Light & Darkness or otherwise Relating thereunto, & bring them to such Obedience according to their Severall & Respective natures, & offices they may be See Com=manded & Constrained to serve & obey: ——

A prayer to be Said before the moving & Calling forth [illegible] the Celestiall Intelligences to visible appearance, by the following Keys, or Invocations

O Almighty, Immortall, Immense, Incomprehensible, & most high God, the onely Creator of Heaven & Earth, who by thy word Alone, hast in thine omniscience (amongst the rest of thy Marvelous wonderfull works) placed and appointed many Hierarchyes of Sacred Celestiall Angels, from thy mighty & unspeakable throne ~~to~~ unto the firy region, as ministering spirits of Severall names, natures, Degrees, orders, & offices, residing in those Elementaryes, or Sphears placed one above the Other, as the proper Mansions of those Blessed Angels or Mediums, superiours, Messengers, both mediate & immediate of Divine Grace Light & mercy, & amongst them some from the begining of time, Called Sacred Celestiall Intelligences, from ye

from the Orb Region, or Element of fire unto the Refulgent throne of thy Incomprehendible Magisty who from the Superiour to the Inferiour in the severall & Respective Orbicular Mansion, Orders & offices Doe serve before thee & obey thy Most High Commands, as in thy Divine will & pleasure, in the blessed trinity is Decreed & appointed, & also by thy most Gratious & Merciful permission to Minister unto & Illuminate the Understanding of thy servants the sons of men, by there frequent Appearance Verball Converse, friendly Community Angelicall Ministrations & other Spirituall Instincts, Continually from time to time, & at all times Directing, instructing, & inspiring them in all true Science & Sapience; & also to fullfill thy Divine will & good pleasure therein to all such of thy humble & true Servants whome thou art gratiously pleased to ~~shew~~ forth thy bountifull & paternall Mercy unto thy most ~~sin~~full & undutifull Servants, unworthy of the least of thy blessings, yet with an assured Confidence of thy heavenly benignities, do (in thy holy fear) humbly prostrate our selves before thy Almighty presence, at the sacred foot of thy fatherly goodness & Clemency in all Contrition of heart and Earnestness of Spirit, humbly beseeching thy omnipotent Majesty, to have Mercy pitty & Compassion upon us, & to pardon all our sins & offences, that we have Committed against thee, And in thy Infinite Mercy, Graciously to Dignifie us with Cœlestiall Dignity of thy power of thy

of thy holy Spirit, & grant that these thy glorious ministering Angels or Blessed Intelligences, who are said to governe & Reside in the Nine Orbes, Orders or Hierarchyes, as they are severally & Respectively therein placed & set over (that is to say) Methratton, in the Ninth Moveable Heaven in the Order of Seraphim, Raziel in the Eight orb, or Starry Heaven in the Order of Cherubim, Cassiel, or Zaphkiel, or Jophiel, in the Seaventh Orbe or Heaven of Saturn in the Order of Thrones. Sachiel or Zackiel in the Sixt Orbe Or Heaven of Jupiter, in the Order of Dominations, Samael, in the fift Orbe or Heaven of ~~Jupiter~~ Mars, in the order of potestates, Michael, Ellier, in the fourth orbe or Heaven of Sol, in the Order of Vertues, Aniel in the third Orbe or Heaven of Venus, in the Order of Principalityes, Raphael in the Second Orbe or heaven of Mercury, in the Order of ArchAngels, Gabriel, in the ~~fift~~ first Orbe or Heaven of Luna, in the Order of Angels, together with all Others the Sacred Angelicall Messengers, & Celestiall Mediums of Divine Grace, from the Superiour to the Inferiour, Residing & bearing office in each Respective Sphear, Orbe, Mansion, Heaven and Hierarchy, severally & Distinctly in generall & particular and also all Others thy benevolent Messengers Spirituall of Light, Residing in any and every the ~~Angels~~ Angels Mansions & other Divisions of the Heavens however to be differently Distinguished & Referred, that by & through thy Divine office in nature of thy Divine goodness & permission, at our humble Requests, Invocations and Invitations, may Move, Descend & appear, to us in this Christall stone here before us, which we call by the name of Hearpetacklos, as being

As being Convenient and Usually Accustomary for the Receiving of all Angelicall & Spirituall presence, in their appearances, & so for that purpose set here before us: the which we beseech thee Lord to blesse & to Dignifie, first with thy omnipotent Confirmation, & secondly by the influence of the Angelicall Confirmations, by them Conveyed thereto, & Enjoyned thereunto, & also by their splendent presence in action, & that in & through the same they may transmitt their Luminous Rayes or true & Reall presence in appearance to the sight of our Eyes, & their Voyces to our Ears, that we may plainly & Visibly see them, & audibly hear them speak unto us, or otherwise to Appear out of them, or beside them, here before us Visibly to be seen & Audibly to be heard of us, as shall please thy Divine will, & as shall best or most be for our benefit, & Comfort, and also best befiting our Conveniency in these actions Occations Inquisitions, Matters or things, that wee thus humbly ~~beseech~~ beseech, & that shall be necessary for us, wch Great benefits, thou hast been pleased Mercyfully here to fore to Emit, & give to our Ancestors & fore fathers, and also Lately to such of thy Servants, as have humbly, faithfully, & fervently & obediently besought thee for true wisdome, by Divine & Angelicall Inspiration & instructions, wch they have fully Enjoyed by the Ministry of thy sacred Angels.

This is &c

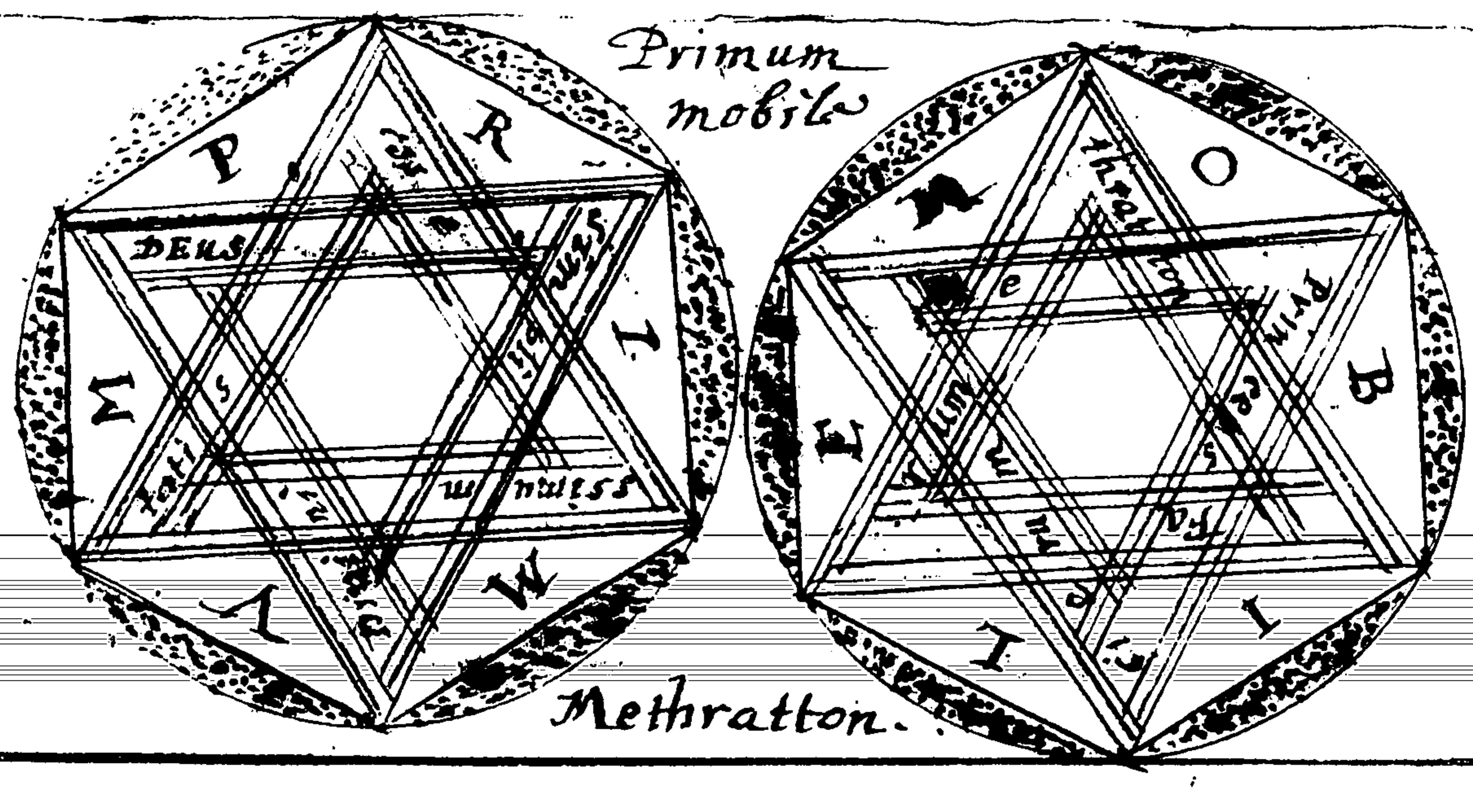
[illegible] Invocations, moving & Calling forth to Visible appearance, the governing Angels or Blessed Intelligences, & all other the Cælestiall Ministering Angels, & Mediums Spirituall of Divine Light, grace & mercy, Located, Residing & bearing Rule, in the Seaven Orbes, Heavens, Mansions, Sphears, as they are primarily attributed, & properly Referred, to the seaven planets, the starry firmament, & first Mover, who therein according to every & each of their severall respective Hierarchyes, Orders & offices whereunto they distinctly apertaine, Doe, Serve & obey the Commands of the Most high God, both immediatly & Mediatly, as Angelicall Messagers Spirituall, fulfilling his Omnipotent Decrees, Determinations & Appointments, as Dispensate & Disposed at his Omniscient will & pleasure, & who are frequently Conversant & familiar with such holy pious & devoute men Living on Earth, whensoever they are by them moved & Called forth to Visible appearance as Either may or shall be fitly Qualified therefore, or otherwise Endowed with Cælestiall Gifts, Blessings & Confirmations of Angelicall Ministry, or Divine grace more superiour.

The first Key

~~Moving & Calling forth to Visible appearance, the Cælestiall Hierarchy of Angels of the Order of Seraphims, whose principal governing Angel or Blessed Intelligence bearing Rule is Metatron, & residing in the ninth Orbe Mansion or sphear called the primum Mobile or the first Moveable~~

Moving or The firs[t] Key.

The ~~[struck through]~~ Calling forth to Visible Appearance, the Cælestiall Hierarchy Of Angels of the Order of Seraphim, whose principall governing Angel or Blessed Intelligence bearing Rule, Methratton, & Residing in the Ninth Orb Mansion or Sphære, Called the primum Mobile or the first Moveable Heaven. + + + + + — — — — — —



I do [illegible] Glorious, Great, Sacred, & Cælestiall Angel or Blessed Intelligence, Who is Called Methratton; & all others ye Cælestiall Angels, Servants of ye most High, Omnipotent, Incomprehensible, immense, & Eternall Lorde of host, the onely Creator of heaven & Earth, & of all things whatsoever both Cælestiall, Elementall, Animall, Vegitable, Minerall, & Reptile, or Insect, that is Contained & Comprehended therein, & serving as ministring Angels present always before him, at his Most High, Superior & Divine Commands, & Appointments, in the Order ~~of~~ or Hierarchy of Angels called Seraphim, & Residing in the ninth Heaven, & bearing office Rule & power, in the Mansion, Orb or sphære Called the first Mover; I the servant also of the highest, Reverently here present in his holy fear, Do Call upon ye, & Do humbly Request & earnestly Intreat ye

Entreat ye, & move ye to Visible appearance, in by & through, this most Excellent Ineffable, great, Mighty, Signall, Sacred, & Divine name of the most high God Eheia; and his [illegible] numerable Attribute, Kether, who sitteth in ye most imperiall & highest heaven, before whome all the hosts, or Quire of Cælestiall Angels Incessantly singeth, O Mappalaman Hallelujah; and by the Seal of yor Creation, being the marke or Character of holyness unto yu, And by the Occult Mistery & secret Vertue, Efficacy & influence thereof, Dignifying & Confirming You in Orders, office, name, nature, & Corporality, with Divine Cælestiall, Angelicall, Immortall, Eternall, & Sublime Excellency, glory power purity, perfection, Goodness, & Love, first unto the Service of the most high God, & his Divine Laws & Commands, & nextly unto the Charge, Care & Conduct, Councell, Comfort, Benefit, & assistance of his Servants the sons of men Living on Earth, to Inspire instruct, & guide them into the Knowledge & way of truth, & all true physicall & Metaphysicall Sciences, Either Immediately from the holy ghost, unto More Choyce Vessels of honour, or mediately by Divine Grace & permission, from ye selfe or selves, unto the sons of men, servants of God dwelling on Earth, Whensoever yu shall be of them Invocated, Called forth, & thereby moved, to Descend & appeare unto them; And by all aforesaid, & by ye great & Signall Vertue, power Dignity, Excellency & Efficacy thereof, both Immediately primary & mediately secondary, by Respective Mediums of Divine Light, grace & mercy, as Ordinately Depending [illegible] thereby flowing & Accordingly Diffusing by severall Emanations proper & Symbolizing

power

power & vertue, from the Superiour to the inferiour, we do humbly beseech,
Earnestly Request, & incessantly intreat you O ye Magnifick, Benevolent
and benevolent & sacred Angel or Blessed intelligence Methratton, who is said
to be the principall Cælestiall angel, or blessed Intelligence, Governing in the
Ninth heaven, Mansion, Orb, or Sphear, Called the first mover; together with all
Others ye benevolent, sacred & Cælestiall Angels or Intelligences, Ministers of truth,
& true Science & Sapience, both Cælestiall & terrestiall, Messengers Spirituall of
Light, & Mediums of Divine Grace, Located, bearing Rule & Residing in the Order or
Hierarchy, & office Called Seraphims, in the ninth Heaven, Orbe or Sphear of ye first
Mover, from the Superiour to the Inferiour in generall & particular, joyntly &
Severally, Every & Each one, by office respectively and to Gird up & gather ye selves
together, & some one or more of ye, as it shall please God & by Divine permission,
to Move & Descend from ye Cælestiall Mantion, or place of Residence into this
Christall Stone or glass Receptacle, & therein to Appear Visibly unto us &
we Doe also Invoke ye mouth to favourably pierce, in and through the same,
to transmit ye true Angelicall, & Reall presence, plainly unto the sight
of our Eyes, & ye Voyces unto our Ears, that we may Visibly see ye, and Audibly
here ye speake unto us; or otherwise to appear out of the same as it shall please
God, & ye his servants of Divine Grace, & Messengers of mercy, seemeth
most Meet, proper pertinent, or best befitting this action, Appearance Occation or
matter, & to shew plainly & Visibly unto us a foregoing signe or teste of ye
Appearance, and we also yet farther humbly beseech, Earnestly Entreat, & ...

Request & move you, O ye benevolent & Glorious Angel, & blessed Intelligence
Methratton, together with all others the Sacred Cælestiall Angels or Intelligences,
from the Superiour to the Inferiour, in power & office, residing in the ninth
Orb, or Sphear Called, the first Moveable Heaven, & Serving the Divine
Decrees, Commands & appointments, of the Higest, in the office & order of
Seraphims, in through & by this Divine, Signall, mighty & powerfull name of
ye God, Eheia & his numerall Atribute Kether, and the great Efficacy, Vertue
& Excellency power, prevalency, & Superiority, thereof, to gird up & gather ye selves
together, Every & Each one joyntly, & by it selfe respectively & Severally, & to
move & Descend from ye Cælestiall mansion, or place of Residence,
Apparently Visible to the sight of our Eyes, into this, C.S. or G: R: standing
here before us, as being set for yt purpose; or otherwise unto us, & before
us, out of the same (as it shall please God, & ye his Servants of Divine
Grace & mercy, seemeth best befitting this action) & also to shew forth, a pre-
ceding signe of ye Appearance, & to be friendly unto us, & by ye Angelicall Bene-
volence & Cælestiall Illumination, favourable Assistance, familiar
Society, Mutuall Correspondency, Verball Converse, Continuall Comm-
unity & Secret Instructions, both now and at this time present, & at
all other times to Inform, & rightly Direct our mere weak Depraved, stupid
and Ignorant intellect, judgments & understandings, & to Conduct us by
your Angelicall Instincts & Archidoctions, into the Luminous pathway of
Truth, Leading unto, & giving Entrance into the ports, Cities & pallaces
of wisdome

of wisdome & true Science, & to make us partakers of Undefiled Knowledge, without whose Angelicall Guide & spirituall Conduct, & blessed Assistance, & benevolent advertisments, it is very Difficult if not impossible, for us or any Mortall on Earth, to find or obtaine, or to be Esteemed worthy of entrance into, with testimony whereof, we humbly Intreat & move yo.u O ye Great Secret, & Celestiall Ministring Angel or Intelligence Mor-kretton; & all other the president & inferiour Angels, & servants of the most high God, residing & officiating in the Ninth Heaven Mantion Orbe or Sphear of the first mover, in the order or Hierarchy of Angels Called Seraphim who all Obediently serve, & Readily fullfill his Omnipotent Decrees & Commandements, in his Divine Dispensations & Appointments, according to ye Generall & Respective offices, in by and through, this his Ineffable Imperiall, Great Signall & Divine name Ehcia and his numerall Atributes Kether, & by the power Efficacy, & Vertue thereof, we the servants of the same your God, & by the strength & force of our hope & faith in him for Divine Assistance, Grace & Mercy herein: Do Earnestly request, powerfully Invocate, & Confidently Move you, & Call ye forth to Visible Appearance, here before us in this C: S: or G: R:, or Otherwise there out as it shall please God is Given unto you, So to Do, & likewise to show visibly unto us a foregoing signe of ye appearance, O you Servant of Mercy Morkretto: & all other ye Celestiall Ministring Angels Messagers, & Mediums of Divine grace & Light, from the Superiour to the

to the inferiour, Residing, Serving, & officiating in the order of Seraphim; Move (I say,) & by Superior power, & permission in the name of the highest Decend & appeare, & Visibly shew ye self or selves joyntly & severally & Respectively unto us in this C: S: or G: R:. Standing here before us or otherwise out of the same, as it shall please God, to permitt & Appoint ye. & to shew us a preceeding signe thereof. And by ye Mediate Angelicall Inspiration, Information, & Cheef teachings, to instruct help aide and Assist us, both now at this time present, & also at all other times & places whensoever & wheresoever we shall Invocate, Move or Call ye forth to Visible appearance, & to our Assistance in whatsoever truth & subject matter, or things Apertaining thereunto in all wisdome & true Science, both Celestiall & terrestiall, & that shall be necessary for us, & also as any Other Emergent occation shall Duly & properly Requier to the advancement & seting forth of Gods Glory, & the improvement of our welfare & Comfort, & benefit of our worldly and temporal Estate & Condition, whilest we yet Live, & likewise in all such matters or things whatsoever Els, that shall be necessary for us to Know and Enjoye, Even beyond what we are able to ask or think, which the Allmighty giver of all good gifts, shall in his bountifull & paternall Mercy be graciously pleased, here by to give ye to reveal & shew forth unto us, or otherwise to bestow upon us: O ye great Angel, or blessed Intelligence Morkretto, and all other ye Celestiall Angels of the Order of Seraphims Mediums of Divine Grace & mercy, Ministers of true Light & understanding and servants of the most high God particularly Recited, & Respectively spoken off, Invocated, moved, & Called forth to Visible appearance.

as

(as aforesaid) Descend (we say) & by the power of Superiour Emission, some one or more of ye appear Visibly here before us, as shall please God, & be friendly unto us & in ye Respective offices, So far as as for the servants of the most high God, whereunto we move ye all joyntly & severally in power & presence, whose works, shall be a song of honour, & the praise of ye God in ye Creation, Amen ——

Let the foregoing Invocation, be Devoutly & Seriously Red & Afterwards them Make a pause, for about Nine Minnuts of time: which is a little more then halfe a Quarter of An howere, And if nothing yet appeare Nether within the C:S or G: R: or Otherwise out of them to Visible appearance then Read with Good Devotion, & Serious Observance as aforesaid this following Replication foure or five severall times, Observing the Like pause or little space of time as afforesaid betwixt Every & each Repetition

1 Replication ~

[illegible] or Blessed Intelligence, who by name is Called [illegible] & all other the sacred Celestiall Angels of the Order of Seraphin, Residing & Located by Mansion proper, in that Orb or sphaere of heaven Called the primum Mobile or the first Moveable heaven particularly Resited & Mentioned ~~[illegible]~~ Moved & Called forth to Visible appearance as in the foregoing Invocation is & hath been of us Lately & more at Large Rehearsed humbly Sollisited, Supplicated, & Earnestly requested by y

by the Vertue power, force & Efficacy whereof, & of all the Royall words & Sentences therein Contained, & also by the great Mighty powerfull & Excellent name of the Most high God [illegible] and his numerall attribute Lether, or otherwise by the truest, & most Especiall name of ye God; we the servants also of the highest, reverently here present in his holy feare, Attending his Divine grace Mercy, & good pleasure paternally unto us herein, Do by the Strength, & power of our faith hope & Confidence in our God and our Confirmation in his holy Spirit, Dignifiing us with Superiour power & perfection, humbly Entreat, & Earnestly Request & powerfully move ye, O ye Great Angel, or blessed Intelligences from the Superiour to the Inferiour, in Generall & particular, Every & Each one for and by It selfe respectively, by Degrees nature & office, Residing & being in the mansion or ninth Orb, or the first Movable Heaven & serving the Commands of the Highest, in the Order or Hierarchy of Angels Called Seraphim, move therefore O ye Great & glorious Angel [illegible], or some one or more or Either of ye, O ye sacred Celestiall Angells of the order of Seraphim, by Degree nature & office & by the Vertue power & Efficacy of all aforesaid, Descend & appear Visibly unto us in this C:S: or G: R: or otherwise out of the same here before us, as it shall please God, & also ye his servants & Celestiall Messengers of Divine Grace & mercy, & to show forth plainely unto us [illegible] remarkable signe or token foregoing ye Cuming and Appearance, & be freindly unto us & Do f

& Do for us, as for the Servants of the highest, Whereunto in his name we Do Againe Earnestly Request & move ye, both in power & presence, whose friendship unto us herein & workes, shall be a song of honour, & the praise of ye God in ye Creation, &c:

Some further instructions,

When Invocation & Replycation, thereunto is amply Made according to time Method, & order, & the Celestiall Angel, or Intelligence thereby moved Doth appeare, or any other angel or Intelligence of the same Hierarchy, then marke & observe well the manner, shape, form; Corporature Gesture, Vestments, & foregoing signe thereof, & if in all Symbolicall Likelyhood, & probable Symtoms, the Apparition seemeth to be no lesse, or otherwise Conjectured, then what is from hence to be Expected, although that very Intelligence, which was moved & Called forth by name, doth not appeare, by Reason it is of the superior Order of the Hierarchy who are not allways sent, nor easily go forth, neither are allowed to visible appearance, but of Especiall grace & Divine pleasure more immediately, ... to Chosen & peculiar Vessels of honour, accordingly Appointed Immediately, by the holy Ghost to fullfill the Commands of the highest, but yet some one or other or more of the Celestiall powers of the same Order (as aforesaid) more Inferiour in Degree may be moved hereby to Descend & Appeare

And appear at the Earnest Request of the Sophick Invocant, and to performe whatsoever shall be Requested, according to its nature and office It cannot be unknowne to any Discreet Magician, but whensoever any Good Angel or Celestiall intelligence, is moved or Called forth to visible Appearance, but also that Evill spirits & infernall powers of Darkness, are Immediately ready to incroach, & appeare in the Roome or stead of ye Good Angels, wherefore, It behoveth to be very Carefull & greatly Observing thereof, both the Method, & manner, how to Know & Rightly to Distinguish, the appearance of Good Angels or spirits, from those that are evill, & how to Deale with Either of them (that is to say) how to Receive Good Angels in their Appearances, & how to Vanquish & banish Evill spirits when they Intrude, and Enter into place & presence to Deceive & overwhelme us, we have sufficiently & at Large inserted & shewed forth, in our Izagogicall preface, before Annexed hereunto, therefore we shall in this place onely shew forth a Method, of our greeting the Apparition of any Celestiall Angel, or Dignified powers of Light.

When by all the precepts ... given, that Apparition is truly Known to be Celestiall, & of God; then humbly receive it with Ample Submission & Congratulation, Saying as followeth:—

Welcome ... of the highest, & welcome be the Messengers of Divine grace & mercy unto us the true Servants & worshipers of the same ye God, whose name be glorified both now & for Evermore

& the Appearance is perfectly Known, and Understood, & by all Signes
& tokens perfectly Known, to be Celestiall or Angelicall powers of Light;
then with ~~Dew~~ due & reverent Observance Say as followeth. —
Oh ye Servants or Messagers, of Divine grace & mercy, ye Celestiall Angels
or Intelligences, powers of Light, or Dignified Elementall Spirits,
& Mediums of Benevolence to Mankind, Servants of God, ye both
now ~~and~~ at this time, & alwayes are & shall be unto us, truly & Sincere
=rely welcome: humbly Desiring you also to be friendly to us, & Doe
for us, in whatsoever It shall please God to give, by ye Order & office
unto us, for the better Knowledge & benefit of mankind, living here
upon Earth; & to make us partakers of true Science & Sapience,
In the Undefiled & Sacred wisdome of ye Creation.
And if any Answer Should be made hereupon, or any Discourse from
hence Should arise, proceed therein, then both wisdome & Reason,
must be the principall Conduct, in the Management thereof, but if
there be silence, that no Discourse ariseth from hence, then begin
to make humble Request, for Answer to ye Desires & proposalls;
then will the effects of all things, be Undoubtedly with good Success,
Determined

But if there Should, any feare Doubt or Misprission, or just Cause
of ~~jelousie~~ to be had or made of an Expected Apparition, of any Angel
Or Intelligence of the Celestiall Orders, or other Elementall
powers

powers of Light, Celestially Dignified by reason of tedious Delay
through non appearance, or Contrary Signes going before, or Deformed
Shapes in appearance, or severall Such Like Ill Consequences ~~&c~~;
or otherwise, if at any time there Should appear a spirit, which may
be thought is not of God, nor of the Orders moved, that there be any
mistrust of it, the wch may be Easily perceived by its forme, Gesture,
Motion & Similitude, & allso by Its Answering, to any Discourse
or Questions made, then may be said thus to it as followeth.
In the name of Jesus who art thou (then perhaps it will Say) I am
the Servant of God) (then ye may Say) are ye Come from God,
or art thou sent from him with good tydings or Message, &c: (then
perhaps it will Say to ye, or Some Such Like words) (what I am he
Knoweth, of whome I bear wittness) (then ye may ask its name;
Either as it is notified amongst the Blessed Angels, or Called by
any mortall man, if ye be of ye Deity, being Charity, ye cannot
mislike my speeches) (then it will tell to ye its name, or Say
nothing at all; but if it Doth tell ye its name) (then ye may Say to
it) (if ye be of the name of Jesus Say that wicked Angels are
Justly Condemned, & that by the mercyes of God, in the merits
of Christ, Mankind that is to be saved) (then it will give a Suff
icient or Satisfactory Answer, or Else It will Disappear or Vanish
& be gone: But if It is understood, or proveth to be of God, & maketh

maketh rationall Answers to such questions as are Demanded, then perhaps it will say)(thus much thou hast Required)(then you may say)(I did so, for so is his Judgment & justice against the Impenitent, & his Mercy to his Elect &c:) [illegible] then you may aske your Desires.

We thought Good to instance, this much for better information & instruction, although a full narrative hereof is amply & at Large Shewed forth, in the foregoing Izagogicall preface, both as to the Knowledge & Receiving, of Good Angels or Cælestiall Intelligences, or other Elementall Spirits or powers of Light, Angelically or Cælestially Dignified, And for the Knowledge Vanquishing & Driving away of all Evill spirits, & infernall powers of Darknesse, wch, whenever any such Appostates shall forcibly Intrude, or make entrance and Appearance instead of Cælestiall or good Angels, or other Dignified Elementall powers of Light, in the time & place of these Actions, purposely to Deceive, Confound & utterly (if possibly) to Destroy the hopes, Expectations & benefits of the Sophick Phylosophers, in their Elaborate Industry, & Care & Earnest addresses, unto the Cælestiall Angels, or blessed Intelligences, or Dignified Elementall powers, or other Spirituall Mediums or messengers of Divine light, for the true Knowledge & finding out the use of all Physicall & metaphysicall Arcanums, or secrets in Superiour

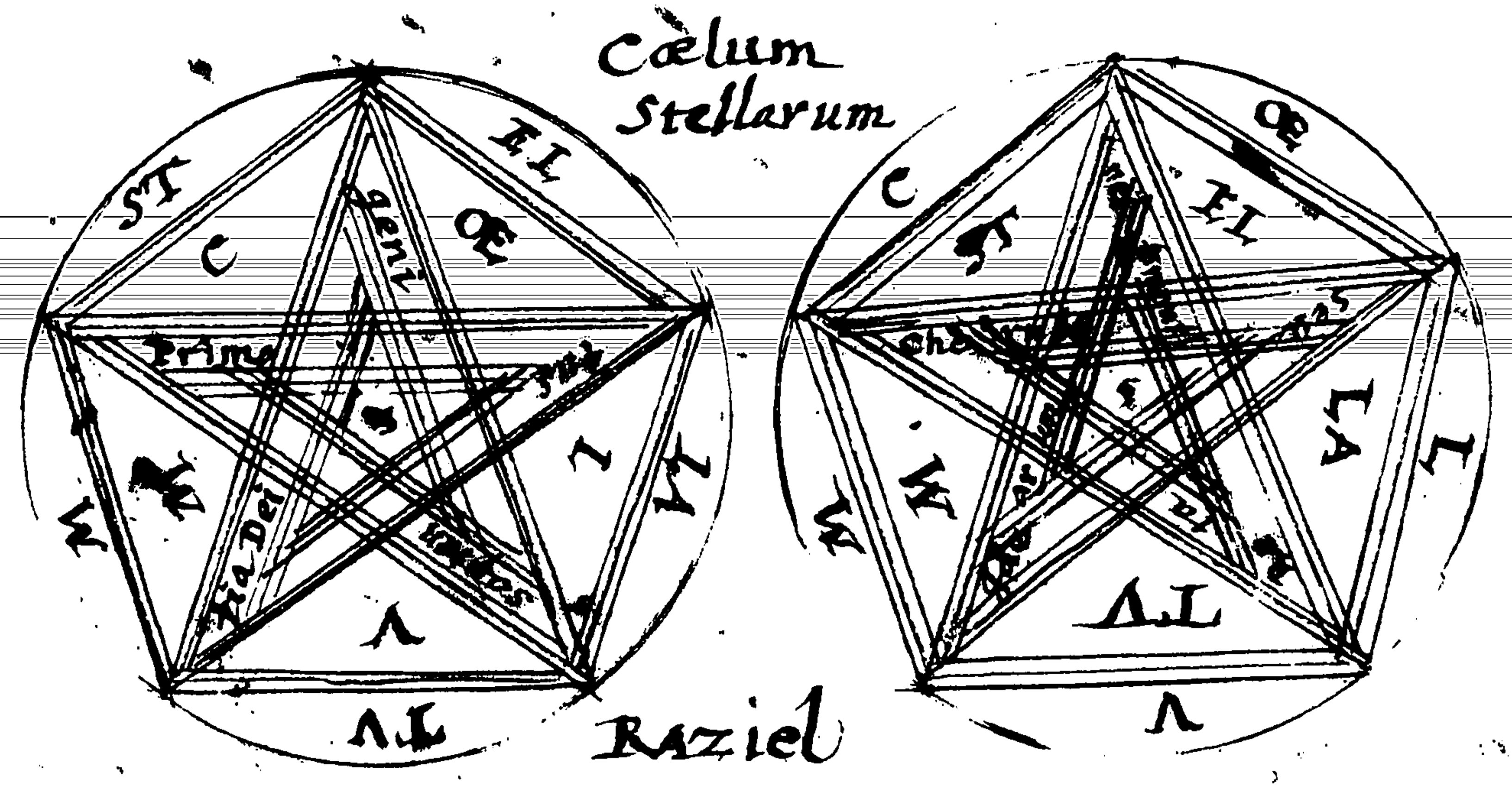
In Superior: & profound Misteryes: which Cannot otherwayes be Known or found out, but by the Divine Light & Conduct of Angelicall Ministery, or other Spirituall Revelation, & Instruction, by such Mediums of Benevolency to Mankind, as through the Divine Grace Mercy & goodness of ye highest, are by nature Order & office, thereunto, preordinately Decreed & appointed.

But as touching, the Insisting any further of this Matter, we think it needless, since it is fully treated, of in the foregoing preface, wch, we advise to be well understood, by a due & serious Consideration; before any progresse, or unadvised proceedings are made herein —

Observe also, that Whereas we have severally & particularly mentioned Cælestiall Angels, or Blessed Intelligencies & Elementall powers of Light, & other Dignified spirits, of Light, who are by nature & office good, & also freindly & benevolent unto Mankind, & have treated of them in a generall sence, without Materiall Distinction, yet let the grave & Sober Magician take notice, that Consideration be first had, of what Angel, or Intelligence, or what Spirit, & of what Order, & office, he would move or call forth; & so in particular to make mention thereof accordingly, & not otherwise, whereunto every thing ought by Order, nature, Degrees, & offices, properly to be Referred

[illegible] to Visible Appearance the Cælestiall Hierarchy of Angels, of the order of [illegible] Whose principall Governing Angel or Blessed Intelligence bearing rule is, Raziel: residing in the Eight Orbe, Sphære, Mansion or Heaven Called, the Starry firmament.

[illegible]



[illegible] great, Sacred & Cælestiall Angel, or Blessed Intelligence, who is Called [illegible] & all other ye Cælestiall Angels, servants of the most high, Omnipotent, [illegible] Immense, Immortall, & Eternall God of hosts, the Only Creator of heaven & Earth, & of all things whatsoever, both Cælestiall, Elementall, Animall, Vegetable, Minerall, Reptile or insect, therein Contained & Comprehended therein [illegible] Angels present always before them at the most [illegible] & Divine Comands & Appointment, in the Order or Hierarchy of Angels Called [illegible] & Residing in the Eight Heaven, bearing office Rule & power

& power in the mansion, orbe, or Sphear Called the starry firmament, wee the servants of the Highest, reverently here present in his holy feare, Do call upon yee, & humbly Request, & Earnestly intreat you & move you, to Visible appearance; in, by & through, his most Excellent, ineffable, great, Mighty, Signall, Sacred, & Divine name of the most high God, jod: jehovah: & his ~~most~~ numerall Atribute, [illegible]ockma, who sitteth in the most imperiall & highest heavens, before whome all the hosts or Quier of Cælestiall Angels, Incessantly Singeth, O Mappa-la-man-[illegible]: & by the seal of yee Creation, being the mark or Character of holyness unto yee, & by the occult Mistery & secret Vertue, Efficacy & influence thereof, Dignifying & Confir=ming yee in Order, office, name, nature & Corporallity, with Divine Cælestiall, Angellicall, Immortall, Eternall, & Sublime Excellency, glory, power, purity, perfection, Goodness & love, first unto the servis of the most high God, & his Divine Laws & Commands, & nextly unto the Charge, Care, Conduct, Councell, Benefit & assistance of his servants, the ~~sons~~ of men living on Earth, to inspire, instruct & guide them in the knowledge & way of truth, in all physicall & Metaphysicall Sciences, either immediately from the holy ghost, unto more [illegible] vessels of honour, or Mediately of Divine grace & permission from yee selfe or some, unto the sons of men, servants of God, Dwelling one Earth, whosoever yee shall be so by [illegible] invocated, Called forth & moved thereby to descend & appear unto them, by all aforesaid, & by the great & signall Vertue, power, Dignity & Excellency & efficacy thereof, both immediately primary & Mediately secondary, by Respective Mediums of Divine Light, grace & mercy, as ordinarily Depending & so thereby

& So thereby flowing, & accordingly Diffusing, by severall Emanations proper, & A Symbolizing power & Vertue, from the Superiour to the inferiour; we do: humbly beseech, Earnestly Request, & Incessantly intreat ye, O you Magnificent, Benevolent, and Sacred Angel or Blessed Intelligence, Raziel: who is said to be the principall Angel or Blessed Intelligence, Governing in the Eight Mansion Orbe or Sphear, Called the Starry heaven, or firmament; together with all others ye Benevolent Sacred & Celestiall Angels, or Intelligences, Ministers of truth & true Sapience & Science, both Celestiall & Terrestiall, & Messagers spirituall of Light, & mediums of Divine Grace, Located, Bearing Rule & Residing in ye Order, Hierarchy, & office Called Cherubims in the heaven, Orbe, or Sphear of ye Starry firmament, from the Superiour to the Inferiour in generall, & par:ticular Joyntly & Severally, every & each one by office respectively, & to girdup & gather ye selves together, & some one or more of ye: as it shall please ye (by Divine permission) to move & descend from ye Celestiall Mansion or place of Residence, into this C: S: or G: R: & therein to appear visibly unto us; And also do intreat ye would be favourably pleased, in & through the same, to transmit ye true Angelicall & Real presence, plainely unto the sight of our Eyes, & your voyces unto our Ears, that we may visibly see you & audibly heare you speake unto us, or otherwise to appear out of the same, as it shall please you, & ye his servants of Divine grace & Messagers of Mercy, seemeth most Meet, proper pertinent, or Best to form this action

this action, Appearance, Occasion, or Matter; & to shew plainely & visibly unto us, A foregoing Signe or test of ye Appearance, And also ye farther humbly & Earnestly Entreat, & Undeniably Request, & move ye, O ye Benevolent & Glorious Angel or Blessed Intelligence, Raziel: together with all other the sacred Celestiall Angels, or Blessed Intelligences, from the Superior to the Inferiour in power & office; residing in the Eight heaven, orbe, or Sphear, Called the Starry firmament & serving the Divine Decrees, Commands & Appointments of the Highest in the office & order of Cherubims, in through & by this Divine Signall Magesty & powerfull name of ye God, Jod: jehovah: & his numerall Attribute Hockma: & the great Efficacy, Vertue, Excellency, power, prevalency & Superiority thereof, to girdup & gather ye selves together, every & each one joyntly, & yit selfe respectively & Severally, to move & descend from ye Celestiall Mansion or place of Residence, Apparently visible to the sight of our Eyes, into this C: S: or G: R: Standing here before us as being set for that purpose, or otherwise unto us & before us out of them, as it shall please you, & ye his servants of Divine Light, Grace & mercy, seemeth best most & befitting this Action, & also to shew forth a preceeding signe of ye appearance, & to be friendly unto us, & by ye Angelicall benevolence & Celestiall Illu:mination, favourable Assistance, familiar Society, Mutuall Correspondency, Verball Converse, Continuall Community & sacred Instructions, both now at this present time, & at all other times, to inform, & Rightly Direct our more weake depraved, Stupid, & Ignorant; Intellect Judgment & Understanding & to Conduct us

& to Conduct us, by yᵉ Angelicall Instincts, & Archidections, in to the Luminous path
=Way of truth: leading unto & giving entrance into the ports Cities & pallaces
of wisdome; without whose Angelicall & spirituall Conduct, blessed Assistance,
& benevolent adver tisements, it is very difficult, if not impossible for us, or
any mortall one Earth to find or obtaine, or to be Esteemed worthy off
Entrance into, with testimony, wherefore, we humbly Intreat & move
yᵉ, O yᵉ great, sacred, & Celestiall Angel, or Blessed intelligence Raziel:
And all other the presedent, & inferiour Angels, servants of the most high
God, Residing & officiateing in the Eight Heaven, Mansion, Orbe, or spheare
of the Starry firmament, in the Order or Hierarchy of Angels Called ~~C~~ Cherubims
Who all Obediently serve & Readily fullfil he omnipotent Decrees & Com=
mandements, in his Divine Disposisations & appointments, According to
yᵉ generall, & Respective offices, in by & through the ineffible, Imperiall,
Great, signall & Divine name Jod: [illegible] & his numerall Attributes [illegible]
And by the power, Efficacy & Vertue thereof; we the servants also of the
same yᵉ God, & by the strength & force of our faith, & hope in him, for Divine
Assistance, Grace, & Mercy, herein; Do Earnestly Request, powerfully
Invocate & Confidently move yᵉ, & call yᵉ forth to visible appearance,
here before us, in this [illegible] or otherwise thereout here before us,
as it shall please God, is given unto yᵉ: so to Doe; & Likewise to show visibly
unto us, a foregoing signe of yᵉ Appearance, by yᵉ servants of mercy,

of Mercy Raziel: and all other the Ministring Angels, Messagers, & Mediums, of
Divine Grace & Light, from the superiour to the inferiour, Residing, serving
& officiateing in the Order of, Cherubims: move (we say) & by the superiour power
& permission, & in the name of the Highest, Decend & appeare, & visibly shew
yᵉ selfe or selves, Joyntly & severally, & Respectively unto us, in this C: S: or G: R:
standing heare before us; or otherwise out of the same (as it shall please God
to permitt & appoint yᵉ) & to show us a precedeing signe thereof, & by yᵉ ×
Mediate Angelicall Inspiration, information or Chiefe teaching, to Instruct
helpe, ~~Di~~ Ayde & Assist us, both now at this time present, & at all other times
And places, when soever & wheresoever, we shall Invocate, Move or Call yᵘ
forth to visible appearance, & to our Assistance ^in^ whatsoever truth or subject
Matter or things Appartaining thereunto, in all wisdome & true science, ~~&~~
both Celestiall & terrestiall: &c: that shall be Necessary for us, & also as any
other Emergent occasion, shall Duly & properly Require, to the Advancement
& setting forth of God's glory, & the improvement of our Welfare, Comfort
& benefit of our worldly & temporall Estate & Condition, whilest we yet
live; & likewise in all such matters or things whatsoever else, that shall be
Necessary for us to know & enjoy, even beyond what we are able to Aske
or to think, was the Almighty giver of all ~~[illegible]~~ gifts shall in his
bountifull & paternall Mercy, be graciously pleased hereby to grant yᵒᵘ
to Reveal, & shew forth unto us, or otherwayes to bestow upon us, O yᵉ great
Angels

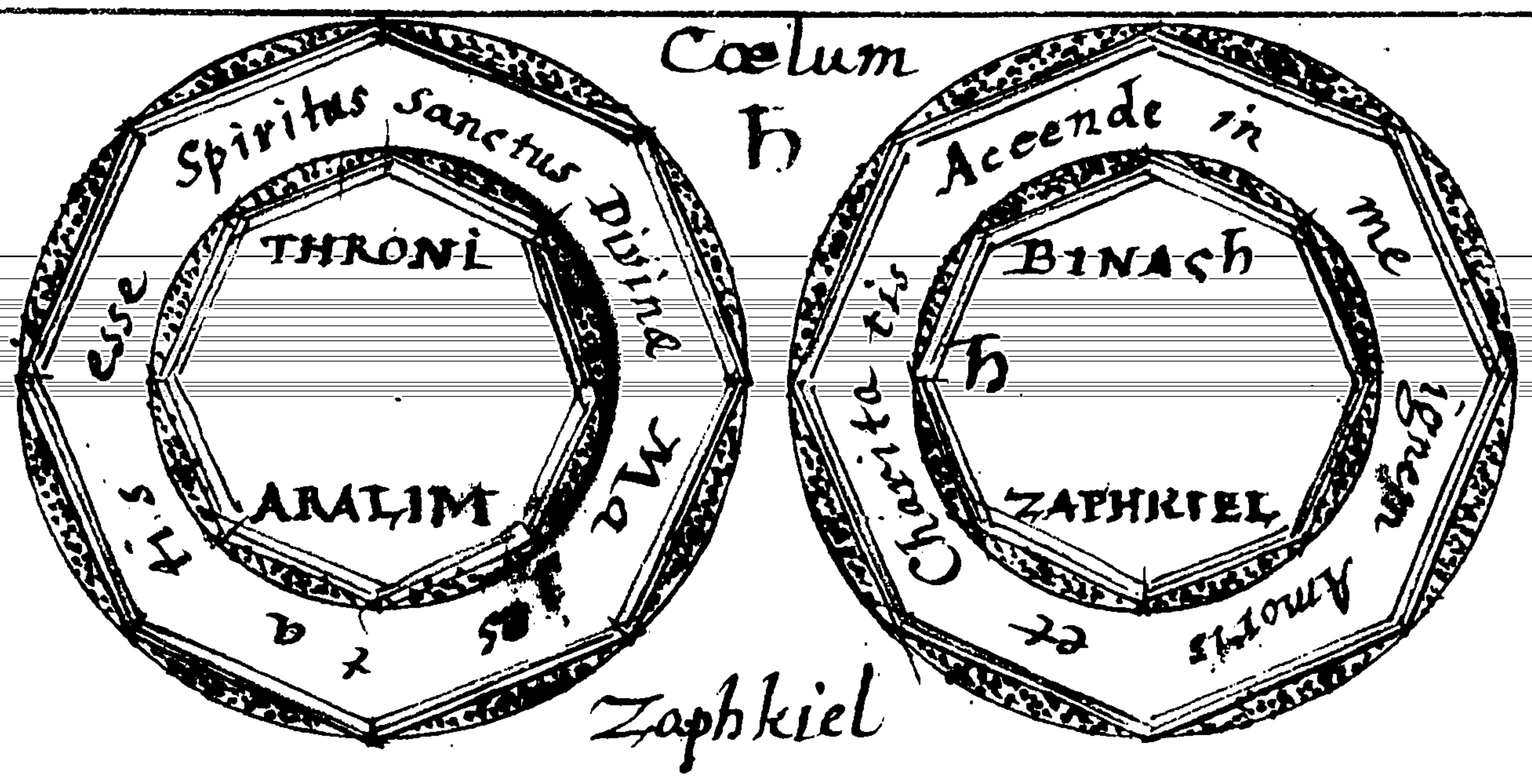
O yͤ great Angel or Blessed Intelligence Raziel: & all other yͤ Cœlestiall Angels of the order of Cherubim, mediums of Divine Grace & Mercy, Ministers of true Light & understanding, & servants of the most high God particularly Recited, & Respectively spoken of, Invocated, Moved & Called forth to Visible Appearance (as aforesaid) Descend (we say) & by the power of Superiour Emission, some one or more of yͤ Appear Visibly here before us, (as shall please God, & friendly unto us) (in yͤ respective offices) for force as for the servants of the most High God, Whereunto we move yͤ all Joyntly & Severally in power & presence, whose Works shall be a Song of Honour, & the praise of yͤ God, in yͤ Creation, Amen.

2d. Replication

O you glorious Angels or Blessed Intelligence, who by name is Called Raziel, and all others the Sacred Cælestiall Angels of the order of Cherubims) Residing and located by Mansion proper, in that Orbe or sphere of Heaven Called the starry firmament, particularly Recited, Mentioned, Moved & Called forth to Visible Appearance, as in the foregoing Invocation is & hath been of us Lately & Moreover very Rendered, humbly solicited Supplicated, & Earnestly Requested, by the Vertue, power force & efficacy whereof, the Royall words & Sentences therein Contained, & also by the great, Mighty & powerfull, & excellent name of the most high God Jehovah and his numerall attribute Hochma: or Otherwise by the true & most

And most especiall name of yͤ God: we the servants also of the Highest, reverently present in his holy feare, Attending his Divine Grace, Mercy, & good pleasure, paternally unto us herein; Do by the strength & power of our faith, hope & Confidence in our God, & our Confirmation in his holy spirit, Dignifying us with Superiour power & perfection, Humbly intreat, & Earnestly Request, & powerfully move yͤ, O yͤ great Angels, or Blessed Intelligences, from the Superiour to the Inferiour, in generall & particular, Every & Each one for and by it selfe, Respectively by Degrees, Nature & office, Residing, & being In the mansion or Light Orbe, or Starry Heaven or firmament, & Serving the Commands of the Highest, in the Order or Hierarchy of Angels Called Cherubims. Move therefore, O yͤ Great, & Glorious Angel Raziel, or some one or more, or Either of yͤ, O yͤ Sacred Cœlestiall Angels of the Order of Cherubims, by Degree nature & office, & by the Vertue power & efficacy of all aforesaid, Descend and Appear Visibly here before us, [illegible] in this [illegible] [illegible] here before us, [illegible] pleaseth God, [illegible] his servants, [illegible] of Divine Grace, & Mercy, [illegible] [illegible] [illegible] [illegible] Appearance, we [illegible] [illegible] for the servants of the Highest, Whereunto in his [illegible] we [illegible] Earnestly Request & move yͤ, Both in [illegible] & [illegible] [illegible] unto us herein, whose Works shall be a song of honour, & the praise of yͤ God in yͤ Creation.

[illegible] to Visible Appearance, the Cælestiall Hierarchy of Angels, of the order of Thrones; Whose principall Governing Angels, or Blessed Intelligences bearing Rule are Called, or Zaphkiel, [illegible] Residing in the Seventh Orb, Mansion, or Spheare, Called the Orb, Heaven or Spheare of the planet or Star Saturne &c:



[illegible] Great Sacred & Cælestiall Angels, Blessed Intelligences, [illegible] the [illegible] Cælestiall Angels, [illegible] the Most high, [illegible] Immense, [illegible] God of hosts, the only Creator of heaven & Earth, & of all things whatsoever both Cælestiall & Elementall, Animall, Vegetable, Mineral, Reptile, or insect that is Contained & Comprehended therein, and that [illegible] the Most Excellent, great, high & Honourable Angel Called [illegible] Ministring Angel present alwayes at his most high Superiours & Their Commands & appointments, in the Order [illegible]

Order or Hierarchie of Angels Called Thrones and Residing in the seventh [illegible] Orb or Spheare [illegible] planet or Star [illegible] in his [illegible] upon you [illegible] to Visible Appearance [illegible] great, mighty, Sacred & Divine [illegible] Jehovah, Elohim: [illegible] Attribute [illegible] Who sitteth in the most [illegible] highest heaven, [illegible] Quire of Cælestiall Angels, Incessantly singeth [illegible] Rested in the Seaventh day from all his great [illegible] he had made, & Also Decreed, Constituted [illegible] to govern [illegible] And he blessed & [illegible] he rested from all his [illegible] God's [illegible] [illegible] exactly [illegible] being Duly [illegible] of God, [illegible] should therefore [illegible]

Zarzakiel

&c terrestiall, fullness, & felicity in this world, During Mortall Continuance, & Everlasting Life with Eternall Glory in the world to Come, & Sealed the Same with his owne great holy & Blessed Names, Sadday, Jah, [illegible], Even as the most high & only God & Heavens & Lord of hosts [illegible] of your Creation, Giving a Marke or Charicter of holyness unto you, As [illegible] Secret History & Sacred Vertue, Efficacy & influence thereof, Signifying [illegible] office, Name, Nature, & [illegible] with [illegible] Celestiall Angelicall, Immortall, Eternall & Sublime [illegible], Honor, Glory, Purity, [illegible] to the [illegible] most high God, & the [illegible] Commands & [illegible] unto the Charge [illegible] & Conduct, Councel, Comfort, Benefit, & assistance of his servants the sons of man, Living on Earth, to instruct, direct & guide them in to the knowledge & way of Truth [illegible] Ghost [illegible]

[illegible]

[illegible] Superiour to the

to the Inferiour, we Do humbly beseech, Earnestly Request, & incessantly Intreat you [illegible] Angelicall [illegible] Sacred Angels or Blessed Intelligences [illegible] who is said to be the principall Celestiall Angels or Blessed Intelligences Governing in the Seaventh Heaven, [illegible] together with all others the Sacred Celestiall Angels or Intelligences, Ministers of truth [illegible] both Celestiall & Terrestiall, & Messagers Spirituall of Light [illegible] Located, Residing & Ruling in the [illegible] of Angels Called [illegible] in the Seaventh Heaven, [illegible] of the [illegible] Star, Called Saturne from the superiour to the Inferiour, in Generall & Particular, jointly & severally Every [illegible] by office Respectively, to [illegible] permission, [illegible] Received into [illegible] intreat [illegible] & [illegible] in [illegible] visibly hear ye [illegible] the [illegible] pleased [illegible] Action, Appearance [illegible] and [illegible] visibly unto us

Unto us a foregoing signe, or toste of y[e]r Appearance, & wee also y[e]t further
humbly beseech, & earnestly entreat, & undeniably request you y[e]
Our benevolent and glorious Angells, or Blessed Intelligences, Cassiel, [illegible]
[illegible] together with all others the sacred
& Celestiall Angells, or blessed Intelligences, from the Superiour to y[e]
inferiour [illegible] or office, [illegible] in the seventh heaven, Mansion,
Orb or Sphear of the [illegible] [illegible] Decrees
Decrees, Commands [illegible] of the [illegible] or [illegible]
[illegible] in by & through this [illegible] mighty [illegible] name
or y[e]r [illegible] & this numerall attribute, [illegible] & y[e]
great Efficacy, Vertue, Excellency, Power, Benevolency [illegible] thereof,
to Gird up & gather y[e]r selves together, [illegible] each of y[e] [illegible], & y[e]
selfe [illegible] & severally, & to [illegible] from y[e]r Celestiall [illegible]
[illegible] Appearance [illegible] with
[illegible]
[illegible]
[illegible]
An [illegible] Appearance [illegible]
[illegible]
[illegible] both now
[illegible] Continuall Community [illegible] at

now at this time present, and at all other times, to informe & rightly
direct our [illegible] weake, [illegible] & ignorant Intellect, judgment
& Understanding, & to Conduct us by y[e]r Angelicall instincts & directions,
into the [illegible] of truth, [illegible] & giving Entrance into
[illegible] of [illegible], & true Science that [illegible] partak-
ers of [illegible] & knowledge, without whose Angelicall Guide, & spirituall
[illegible] Blessed Assistance & Benevolent Advertisements, it is very
difficult, & not impossible for us [illegible] Earth to finde or
[illegible], or to be esteemed worthy ^of entrance^ into with testimony, wherefore wee
humbly intreat, [illegible] & Celestiall
Angells, or Blessed Intelligences, [illegible]
[illegible] all others the [illegible] Angells [illegible] y[e]
most high [illegible] in the seventh heaven, Mansion,
[illegible] or
[illegible] & [illegible]
[illegible]
[illegible]
[illegible] pretend
[illegible] & mind
[illegible] both
[illegible]
[illegible]
Assistance [illegible] fully

Powerfully invocate, & Constantly move you, & call you forth to
Visible Appearance, here before us in this C[illegible] or otherwise thereout
~~ap~~ appeare before us, as it shall [illegible] ye [illegible] unto us so to doe;
And Likewise to [illegible] signe of God, [illegible]
[illegible] Servants [illegible]
and all others the Celestiall Ministering [illegible]
Divine grace & Light [illegible] to ye inferiour, Residing
Serving & officiating in the [illegible] Move (I say)
[illegible] superiour power & permission, in the name of the [illegible]
[illegible] & Appear, & Visibly shew yo selfe or selves [illegible]
Severally [illegible] unto us in this C[illegible] Standing here
before us, or otherwise out of the same as it shall please God
to permitt & appoint you, And to shew us a fore[illegible] thereof,
[illegible]
[illegible]
[illegible] shall
[illegible]
[illegible]
therunto [illegible] & Lord
[illegible] cation
[illegible] of
gods glory [illegible] to send for
our

your Worldly & temporall Estate & Condition, Whilest we yet Live; &
[illegible] things whatsoever Else, that be necessary for us
& to know & enjoy, even beyond what we are able to ask or to think; which of
[illegible] shall in his bountifull & paternall mercy,
[illegible] forth into us, or
[illegible] ~~Angells~~ Angels or Blessed Intelligences
Called [illegible] & Saccasiel; & all others ye Celestiall Angels
[illegible] Ministers of the
[illegible] Light & Understanding, Servants of the most high God [illegible]
[illegible] invocated, [illegible] & called forth to [illegible] Appearance as
[illegible] & the [illegible] of superiour permission, some one
[illegible] friendly
unto us [illegible] the most
[illegible] &
[illegible] God
[illegible]

[illegible] or Blessed Intelligences, who by name is called [illegible] all others ~~Residing~~ in the same Celestiall Angels of the Order [illegible], Residing, & Located by [illegible] mansion [illegible] Hierarchy [illegible] Mentioned [illegible] & called, all to [illegible] the foregoing Invocation [illegible] shall [illegible] Solicited [illegible] by the Vertue [illegible] Efficacy whereof, [illegible] the [illegible] words, & Sentences [illegible] & also by the great mighty powerfull & excellent name of the [illegible] God Jehovah Elohim [illegible] name [illegible] or [illegible] by the [illegible] & [illegible] the Servants of [illegible] highest, [illegible] & [illegible] Atton [illegible]

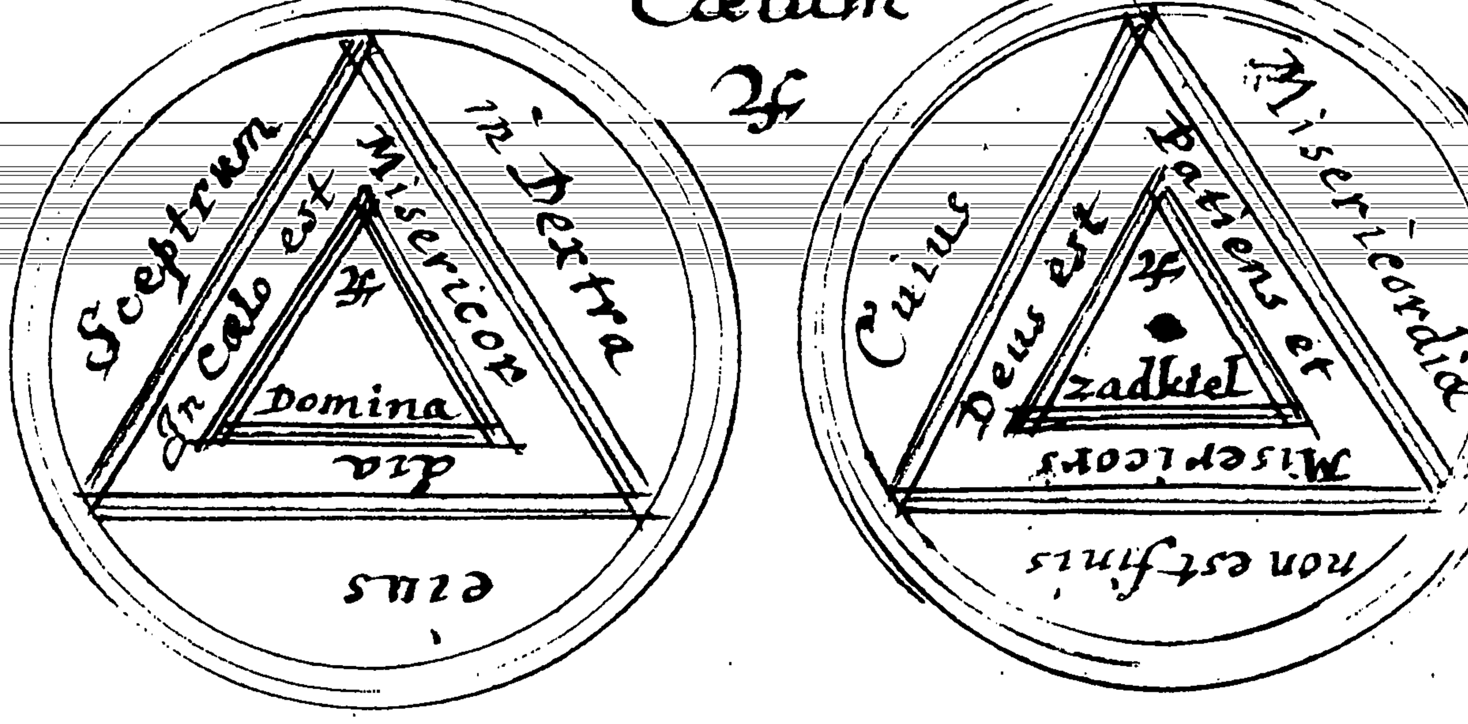
[illegible]

[illegible] called Saturn

Saturn, & Serving the Commands of the Highest, in the Order or Hierarchy of Angels called Thron[illegible] I [illegible] therefore O ye great & glorious Angels [illegible] Zaphkiel [illegible] or some one or more, or either of you, or [illegible] Sacred & Celestiall Angels, of the Order of Thron[illegible] by degree [illegible] the Vertue, power [illegible] aforesaid, [illegible] here before us, & unto us in this [illegible]: [illegible] wise, out of the same [illegible] us, as it [illegible]; [illegible] his Servants [illegible] of Divine Grace [illegible]; & to show [illegible] unto us, some Remarkable Signe or token [illegible] Appearance, & be [illegible] unto us, & [illegible] the Servants of the highest, [illegible] unto in his name, [illegible] Request [illegible], whose [illegible] into [illegible] Works, shall be [illegible], Eye [illegible]

[illegible] unto Visible Appearance, the Cælestiall Hierarchy of Angels of the Order of Dominations, Whose principal Governing Angels or Blessed Intelligences, bearing Rule, or [illegible] or Zachiel or Zedekiel, & Residing in the sixth Orbe, Mansion or [illegible] being the [illegible] heaven, or Sphear of the planet or star called Jupiter

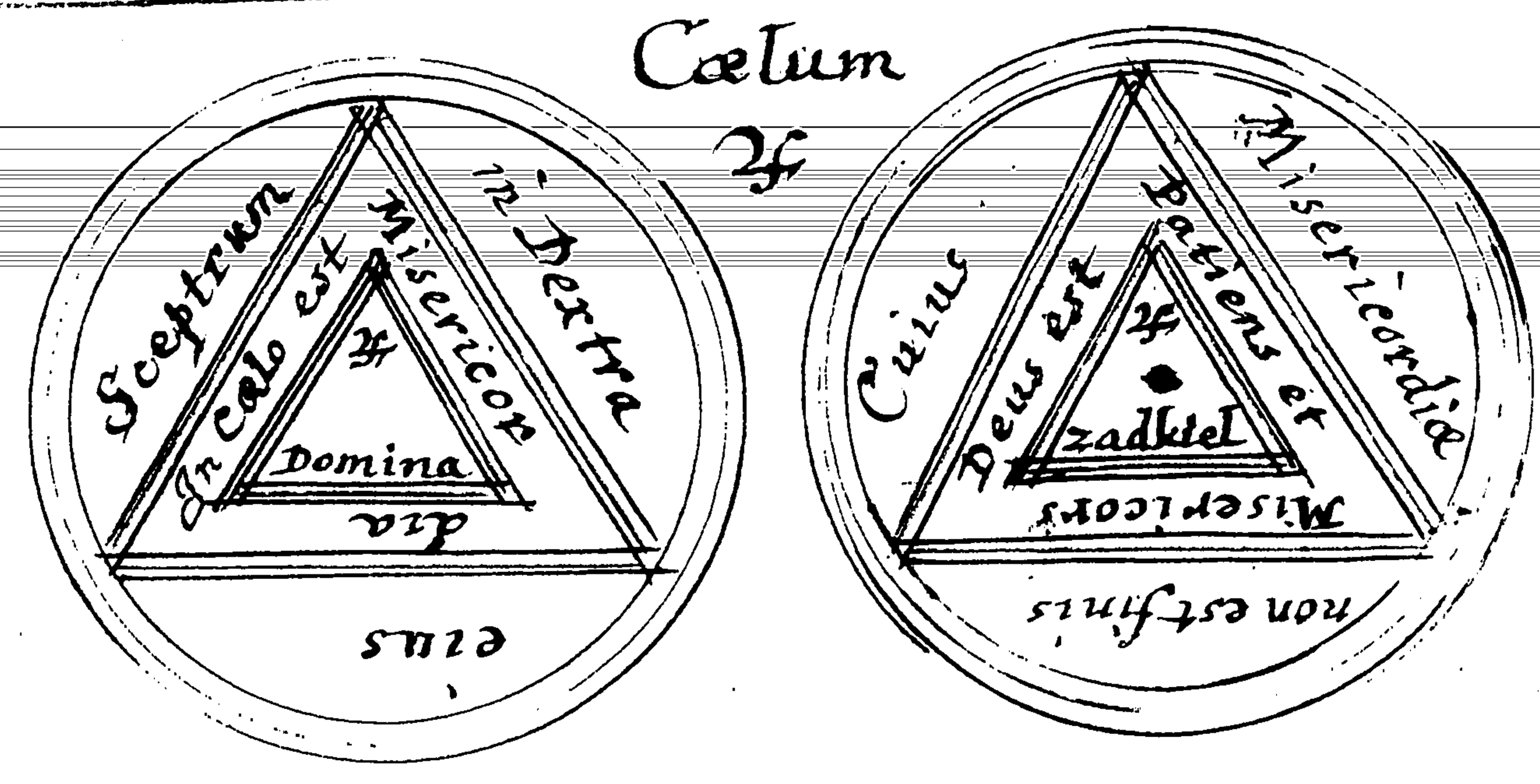
Cælum ♃



[illegible] & the Cælestiall [illegible] whose [illegible] called [illegible] Zachiel or Zedekiel [illegible] Angels [illegible] high [illegible] Angel called [illegible] Angels [illegible]

Present allwayes at his most high Superiour's & Divine Commands & Appointments, in the Order of Hierarchy of Angels called Dominations, & Residing in the sixth Heaven, & bearing office, Rule [illegible] in the Mansion, Orbe or Sphear of the planet or star called Jupiter [illegible] the Servants also of the Highest, [illegible] in his [illegible] humbly Request you, & earnestly entreat you, & move you to visible Appearance, in [illegible] by his most Excellent, ineffable, great, mighty, signall, [illegible] & Divine name [illegible] the most high god El, & his numerall Attributes [illegible] who sitteth in the Most Imperiall & highest heaven, before whom all the Hosts & Quires of Cælestiall Angels incessantly singeth [illegible] who created the great whales & all the fishes in the Seas, & Waters, & every living Creature else whatsoever that moveth in [illegible] increase [illegible] the [illegible] [illegible] Seas [illegible]

blessed [illegible] unto visible Appearance, the Celestiall Hierarchy of Angels of the Order of Dominations, whose principall Governing Angels or Blessed Intelligences, bearing Rule, are Sachiel or Zachiel, Zedekiel & Residing in the sixth Orbe, Mansion [illegible] being the Orbe [illegible] heaven [illegible] Sphear of the planet or star called Jupiter



[illegible] Zadkiel [illegible]

[illegible]

Present allwayes at his most high Superiour & Divine Commands & Appointments, in the Order of Hierarchy of Angels called Dominations, & Residing in the sixth Heaven, & bearing office, Rule [illegible] in the Mansion, Orbe [illegible] of the planet or star called Jupiter We the servants also of the Celestiall [illegible] residing in his [illegible] humbly Request you, & earnestly intreat you, & move you to visible Appearance, in through & by his most excellent, ineffable, great, mighty, signall [illegible] & Divine name of the most high God El: & his numerall Attributes [illegible] who sitteth in the most Imperiall & highest heaven, before whome all the Hosts & Quires of Celestiall Angels incessantly sing [illegible] appellation [illegible] who created the great whales & all the fishes in the Seas, & Waters [illegible] living Creature else whatsoever that moveth in [illegible] Increase [illegible]

[illegible]

Aforesaid, by the vale of his own Omnipotent great & holy name Adonai as the most high & onely God of heaven, Lord of hosts, & maker of [illegible], And by the seale of the creation, being the Marke or character & holynesse unto you & by the occult mistery & secret vertues, efficacy & influence thereof, signifying & confirming the power, office, name, nature & corporality, with divine, cælestiall, angelicall, immortall, eternall [illegible] Excellency, glory, power, purity, perfection [illegible] which he serveth the most high [illegible] his divine [illegible] & commands; And nextly unto the charge, care, conduct, counsel, comfort, [illegible] & assistance of his servants the sons of men, living one earth to [illegible] and instruct & guide them into the knowledge & way of truth [illegible]

[illegible]

& accordingly diffusing by severall emanations proper ~~Alim~~ Assim- bolyfing power & vertue, from the superiour to the inferiour; we doe humbly beseech, earnestly request & incessantly intreat you, you magnifick, benevolent & sacred Angels or blessed intelligences, Sachiel or Zadkiel, Zedekiel governing in the sixth heaven, orb or sphear of the planet or star called Jupiter, together with all other your benevolent sacred & cælestiall Angels or intelligences, ministers of truth & true science & sapience both cælestiall & terrestiall, messengers spirituall of light, [illegible] dominions & [illegible] located and bearing rule & residing in the order or hierarchy [illegible] called dominations, in the sixth heaven, orb or sphear of the planet or star called Jupiter, from the superiour to the inferiour; in generall & particular, jointly & severally, every each one by office respectively [illegible]

[illegible]

And pertinent, or best befitting this Action, Appearance, Occation or Matter; & to shew plainely & Visibly unto us, ye foregoing Signes or tokens of yor Appearance. And we also yet further humbly beseech, Earnestly entreate, Undeniably request & move you, ye Benevolent & Glorious Angell or blessed Intelligence Sachiel or Zachiel, & Zadkiel together with all others ye Sacred & Celestiall Angells or Intelligences, from the superiour to the Inferiour in power & Office, Residing in [illegible] Sixth Heaven, Planetary Orbe or Sphere of the [illegible] Star called Jupiter, & Serveing the Divine [illegible] Commands & Appointments of the highest, in the Order of Office & Dominations, in [illegible] & through this Divine Signall, Mighty & power full name [illegible] the [illegible] Illumin[illegible] [illegible] [illegible] [illegible] Celestiall [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] most [illegible] his [illegible]

A Preceeding Signe of yor Appearance & to be friendly unto us, & by yor Angelicall Benevolence, Celestiall Illumination, favorable Assistance, familiar Society, Mutuall Correspondency, Verball Converse, Continuall Community & Sacred Instructions: both now at this time present, & at all other times, to informe and Rightly Direct our mere Weake, Depraved, stupid, & Ignorant intellect Judgments & Understandings, & to Conduct us by yor Angelicall Instincts & Archidoctions, into the Luminous pathway of truth, Leading Into & giving Enterance into the ports, Cittyes & pallaces of wisdome & true science, & to make us partakers of Unde=filed Knowledge; without whose Angelicall guide and Spirituall Conduct, blessed Assistance & Benevolent advertisements, it is very dificult if not Impossible for us or any Mortall on Earth, to find or Obtaine or to be Esteemed worthy of Enterance into with Testimony, wherefore we humbly intreat [illegible] you great, Sacred, & Celestiall Ministring Angell or Intelligence Sachiel or Zachiel & [illegible] & all others [illegible] Inferior Angells, Servants [illegible] you, Resideing & officiating in the Sixth Heaven, planetary Orb or Sphere [illegible] Jupiter, in the Order or Hierarchy of Angells called [illegible] who all Obediently Serve & Readily fulfill his [illegible] Commands in his Divine Dispensations [illegible] according to your Generall & Respective offices, [illegible] by & through his ineffable Imperiall

Imperiall great, signall, & Divine name of the most high God El:
And his numerall attributes, [illegible] & by the power, Efficacy & Vertue
thereof, we the servants of the same yor God, And by the strength
& force of our faith, & hope in him, for Divine Assistance, Grace & mercy
herein Do Earnestly Request, powerfully Invocate, & Confidently
Move you & Call you forth, to Visible Appearance here before us,
in this C: S: or G: R: or otherwise there out here before us, as it shall
please God, is given to you so to Do, & likewise shew visibly unto us
a foregoing signe of your Appearance; ye servants of [illegible] Sachiel
or Zachiel & Zedekiel: &c: And all other the Cœlestiall Ministring
Angels, & Mediums of Divine Grace & Light, from the Superiour
to the Inferiour, Residing Serving & officiating in the Order of
Dominations [illegible] (we say) & by Divine power & permission, in the
Name of the [illegible] visibly shew your selves
[illegible] openly & [illegible] in this C: S: or G: R:
[illegible] unto us, or otherwise out of the same, [illegible]
[illegible] God to give & Appoint you, who shew us a preceeding sign
Thereof [illegible] Information
[illegible] Aid & Assist us both at this time
[illegible] at all times & places, whensoever we here
we shall Invocate, Move you, & Call you forth to Visible Appearance
& to our Assistance, in what soever truth, or subject Matter or thing

or things Appertaining thereunto, in all wisdome & true Science, both
Cœlestiall And terrestiall &c: that shall be necessary for us: & also
as any other Emergent Occation, shall Duly & properly Require, to ye
Advancement & setting forth of Gods Glory & the Improvement of our
Welfares, Comforts & benefits of our Worldly or temporall Estate, &
Conditions, [illegible] likewise in all such Matters of
things whatsoever, Else that shall be necessary for us to know & enjoy,
Even beyond what we are able to aske or think, wch the Almighty giver
of all good Gifts, shall in his bountifull & paternall Mercy, be
Graciously pleased here by to give you to Reveal, & shew forth unto us
or otherwise to bestow upon us, O you Great Angels or Blessed Intelligences
Sachiel, or Zachiel, & Zedekiel, And all other ye Cœlestiall Angels
of the Order of Dominations, Mediums of Divine Grace & Mercy,
Ministers of true light & understanding, & servants of the most high
God [illegible] Move & Call
you [illegible] Visible Appearance [illegible] (we say)
by the [illegible] of you:
Appear [illegible] visibly [illegible] as shall please God Almighty [illegible] plainly
unto us [illegible] for the servants of
the most high God [illegible] personally
in [illegible] honour,
& the praise of your God in your Creation Amen.

4th Replication

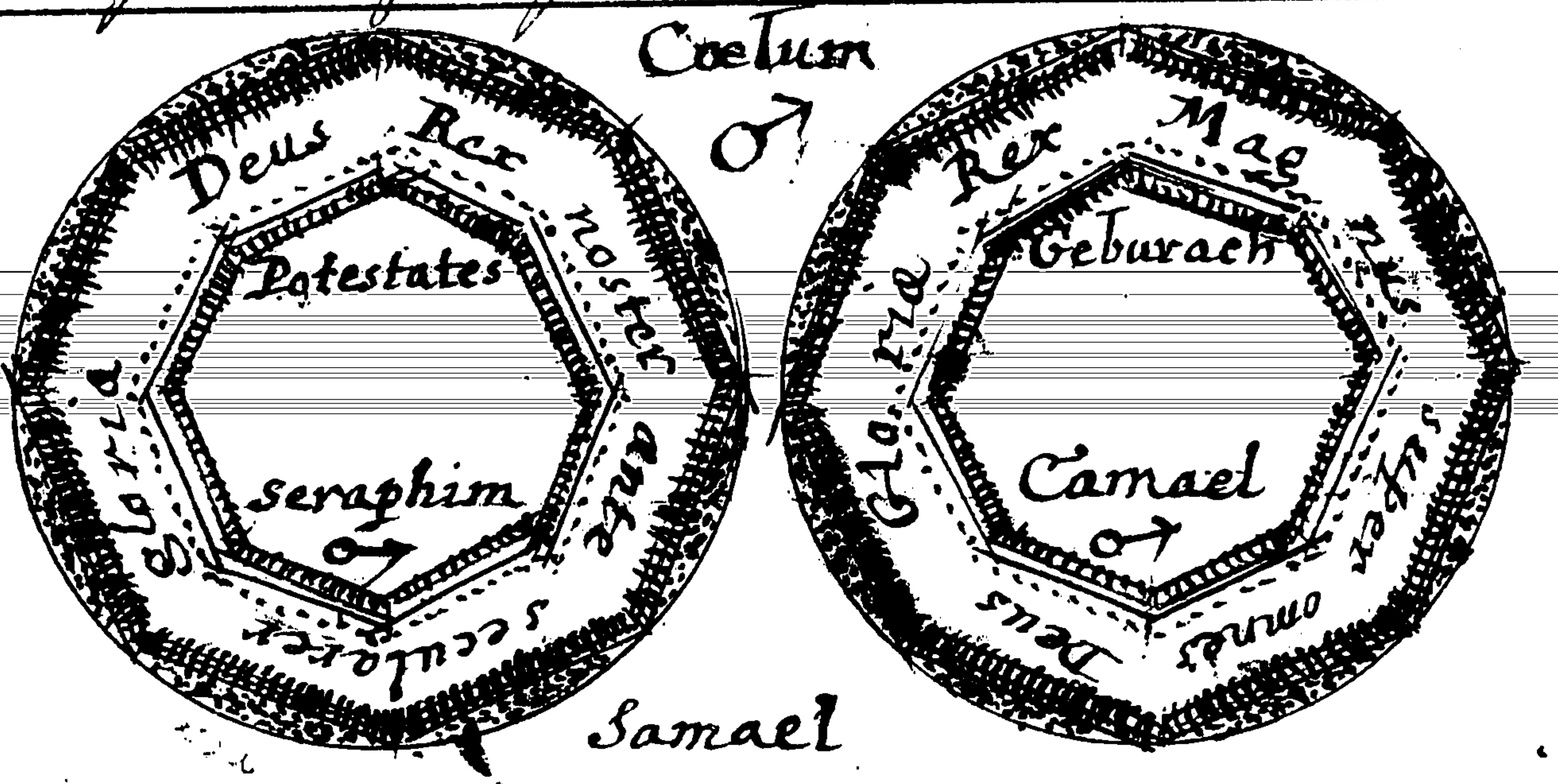
O You glorious Angels, or blessed intelligences, who are named & Called, Sachiel, or Zachiel, & Zeckiel; And all others the Sacred Cœlestiall Angels of the Order of Dominations, Residing and Located by Mansion proper in that Orb or Sphære of Heaven Called Jupiter, particularly Recited, Mentioned, Moved & Called forth to Visible Appearance, as in the foregoing Invocation is & hath been of us Lately & before at Large rehearsed, Earnestly Solicited, Supplicated & humbly Requested: by the Vertue power, force, & Efficacy whereof, & of all the Royall words, & Sentences therein Contained, & also by ye great Mighty powerfull & Excellent name of the Most high God El, And his numerall Attributes, Hesed, or otherwise by the truest & most especiall name of ye God [illegible] Highest, [illegible] [illegible] plainly [illegible] [illegible] [illegible] [illegible] humbly [illegible], Earnestly request [illegible] you, great Angels or Blessed intelligences [illegible] to the [illegible] [illegible] particular [illegible] Res[illegible] degree, nature & office Residing [illegible] Mansion or Sixth Heaven [illegible] of the planet or star Called Jupiter

Called Jupiter, & Serving the Commands of the Highest, in ye Order or Hierarchy of Angels Called Dominations. Move therefore Ye great & glorious Angels Sachiel, or Zachiel, & Zeckiel, or some one or more, or Either of you, ye Sacred Cœlestiall Angels of the Order of Dominations, by degree, nature & office, & by the Vertue power & Efficacy of all aforesaid; Descend & appeare Visibly here before us, & unto us, in this C:S: or G:R^s or otherwayes out of the same here before us, as it shall please God & also you his Servants, or Messagers of divine grace & mercy & to show forth plainly unto us, some Remarkable Signe or token, foregoing ye Comming & Appearance: And be friendly unto us, & do for us, as for the Servants of the Highest, Whereunto in his name we do againe Earnestly request & Move you, both in power & presence, whose friendship [illegible] unto us herein, & works, shall be a [illegible] (praise).

Amen.

The fifth Key

Moving & Calling forth to Visible Appearance, the Hierarchy of Angels of the Order of Potestates, whose principall governing Angells or blessed intelligences bearing Rule, are Samael, & Camael, & Residing in the fifth Mansion or Sphaere, being the 5th Heaven, or Sphaere of the planet or star called Mars.



[illegible] great, sacred, & Cælestiall Angels, or Blessed intelligences [illegible] whom [illegible] [illegible]

& Divine Commands & Appointments, in the Order of Hierarchy of Angels called Potestates, & Residing in the fifth heaven, & bearing office, Rule & power in the Mansion, Orbi or Sphaer of the planet or Star called Mars, & the servants also of ye highest, Reverently present in his holy feare, Do Call upon ye, & humbly Request & earnestly Intreat, & move ye, to Visible Appearance in & through his most Excellent, Ineffable, great, mighty, Signall, sacred & Divine name of the most high God, Elohim Gibor, & his numerall Attribute Geburah, who sitteth in the imperiall & highest Heavens, before whome all the host & Quire of Cælestiall Angels, incessantly sing O [illegible] Hallelujah: who in the Creation gathered the waters under the Heavens, together into one place, & called them Seas, & [illegible] Earth [illegible] all [illegible] according [illegible] the Works [illegible] Constituted & Appointed ye, to governe

to Governe the said third Day &c: And Established all aforesaid,
by the seale of his incomprehensible Almighty, & holy great name
Ay, Eliora, Elohim, as the most high & onely God of heaven,
And Lord of Hosts, the maker of time, & by the seale of ye
Creation, being the marke, or Character of holiness unto us, & by
the Occult, Mistery, & secret Vertue, Efficacy, & Influence
thereof, Signifiing and Confirming us in Orders, offices, [illegible]
Nature & Corporality, with Divine, Celestiall, Angelicall, Immortall,
Eternal & Genuine Excellency, glory, power, purity, perfection, goodness
& love: first unto the service of the most high God, his Divine Laws
and Commands; And nextly unto the Charge, Care & Tuition, Counsell,
Comfort, Conduct & Assistance of his servants, the Sons of men,
[illegible] to instruct & guide [illegible]
the ways of truth [illegible]
[illegible]
[illegible]
[illegible] God [illegible]
When [illegible] the [illegible]
[illegible]
the great [illegible] Vertue, power, [illegible] efficacy
thereof, [illegible] Secondary,

Secondary, by respective mediums, of Divine Light Grace & Mercy, as
Ordinated [illegible] flowing, & accordingly diffusing by
severall Emanations proper & Symbolizing power & Vertue, from ye
superiour to the inferiour: We do humbly Beseech & Earnestly Request,
& incessantly intreat ye, ye Magnifick, benevolent & Sacred Angels
or Blessed Intelligences, Samael, & Melchidimiel, governing in the
fifth heaven, Mansion, Orb, or Sphear of the planet or star called Mars:
together with all others ye Benevolent Sacred & Celestiall Angels
or Blessed Intelligences, Ministers of truth & predestined & appointed,
both Celestiall & terrestiall, Messagers Spirituall of Light, & Mediums
of Divine grace, located, Ruling & Residing in the Order or Hierarchy &
office called potestates, in the fifth heaven, Orb, or Sphear of the planet
or star called Mars, [illegible] unto the inferiour in generall,
[illegible] Respectively
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] permitt
[illegible]
Eyes & ye [illegible] Audibly
hear ye speake unto us [illegible] the same;

the same, as it shall please you, & ye his servants, of Divine Grace, and Messengers of mercy, seemeth most respected & pertinent or best befitting this Action, Appearance, Occasion, or Matter, & to show plainly & visibly unto us a foregoing signe or token of ye Appearance, Wee therefore further humbly beseech, Earnestly Intreat & [illegible] Request & Desire ye most benevolent & glorious Angell, or Intelligences Samael, & [illegible] together with all others the Sacred & Cælestiall Angels or Blessed Intelligences, from the superiour to the inferiour, in power & office: Residing in the fifth heaven, Mansion or Orbe, Sphear of the Planet or Star called Mars, And serving the Divine Decrees, Commands And Appointments of the Highest, in the office of potestates: in by & through, this Divine Signall [illegible] Name of God [illegible] Elohim Gibor: and his numerall [illegible] great Efficacy [illegible] [illegible] [illegible] [illegible] Apparently [illegible] standing [illegible] [illegible] of Divine Light, grace [illegible] best & most befitting this action, & also to shew forth a preceeding signe of ye Appearance and

and to be friendly unto us, & by ye Angelicall Benevolency, Cælestiall Illumination, favourable assistance, familiar Society, Mutuall Correspondency, Verball Converse, Continuall Community & Sacred Instructions, both now at this time present, & at all other times [illegible] present, & at all other times to instruct, & Rightly Direct our More Weake, Depraved, Stupid & Ignorant intellect, judgment & understanding, & to Conduct us by ye Angelicall Instincts, & Archidoctions, into the luminous path way of truth, Leading unto, & giving Enterance into the ports, Cities & Pallaces of Wisdome & true science, & to Make us partakers of Undefiled Knowledge without whose Angelicall guidance & Spirituall Conduct, Blessed Assistance, & benevolent Advertisements, it is very difficult if not impossible, for us or any Mortall on earth, to finde or attaine, or to be esteemed Worthy of Enterance, into with testimony Wherefore we [illegible] Ministering [illegible] Intelligences Samael [illegible] resident [illegible] planet [illegible] [illegible] appoint[illegible] through his ineffable, Imperiall, great, [illegible] Divine Name Elohim Gibor & his

and his numerall Attributes [illegible] & the power Efficacy & Vertue thereof We the servants of the same yᵉ God, & by the strength & force of our faith, & hope in him for Divine Assistance, grace & mercy herein, Do Earnestly Request, powerfully Invocate, & Confidently move yᵉ & call yᵉ forth to Visible Appearance, here before us in this C[illegible] or [illegible] – Or Otherwise here about here beyond us, as it shall please God is given unto yᵉ; so to do, & likewise to shew Visibly unto us, a foregoing signe of yᵉ Appearance, you Servants of [illegible] Samael, & [illegible] and all others yᵉ Cælestiall Ministering Angels, & Mediums of Divine grace & Light, from the Superiour to the Inferiour, Residing & serving & officiating in yᵉ Order of potestates: Move (we say) and by the superiour power & permission & in the name of the highest, Descend, & Appear Visibly [illegible] [illegible] & Respectively unto us, [illegible] standing here before us [illegible] same [illegible] as it shall please [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] & places, Whensoever [illegible] call you forth to Visible Appearance [illegible] truths or subject, Matters or things [illegible] in all wisdome & true science, both Cælestiall & terrestriall &c. that shall be necessary

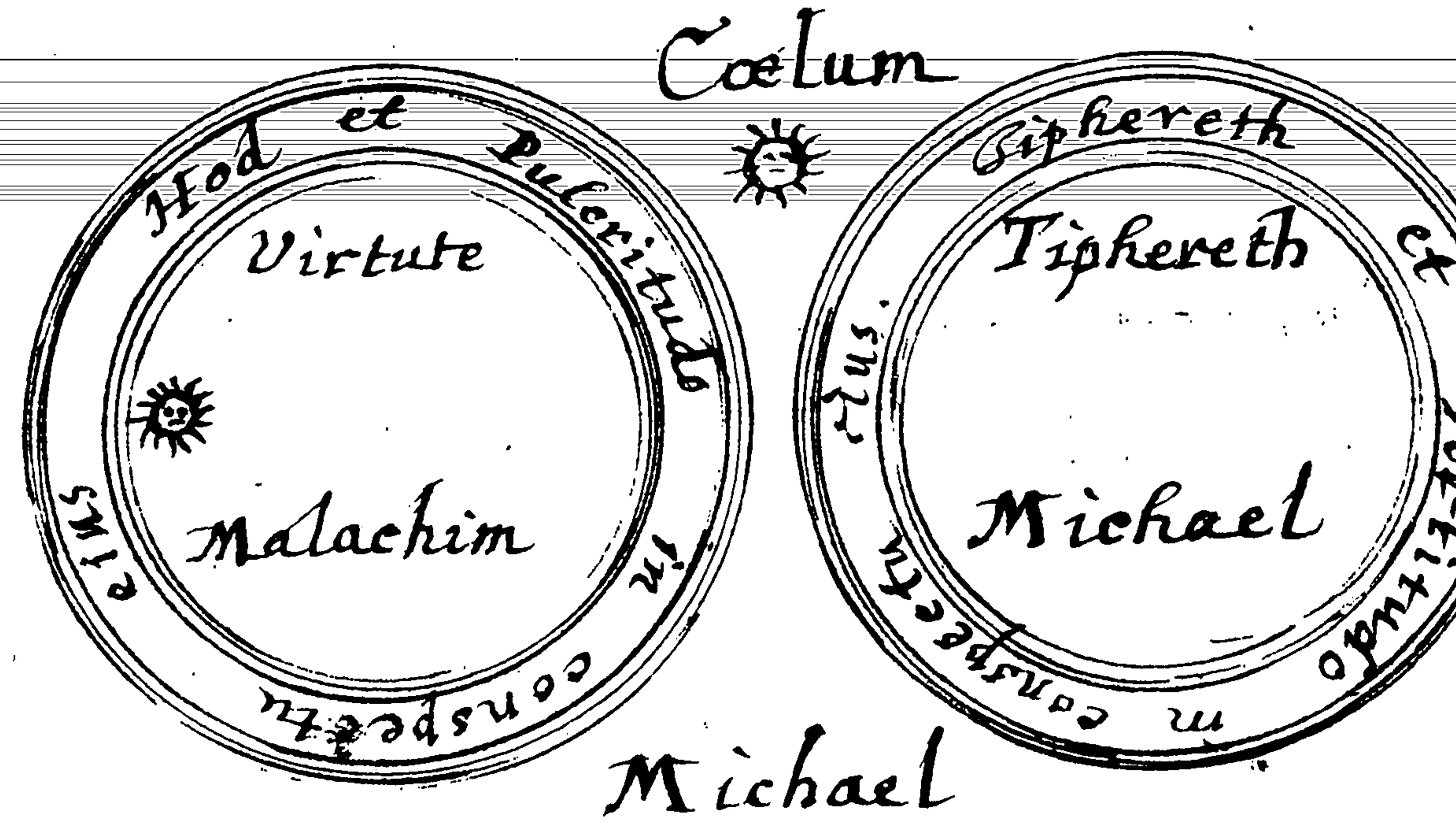
Necessary for us. & also, as any Other Emergent Occasion shall Duly & properly Require, to the Advancement, & setting forth of Gods Glory, & the [illegible] of our Welfare, Comfort, & benefit of our Worldly & temporall Estate & Condition, whilest we yet Live, & likewise in all such Matters or things, what soever Else, that shall be necessary for us to know, [illegible], Even beyond what we are Able to ask or think, wᶜʰ the Almighty giver, of all good gifts, shall in his bountifull [illegible] eternall Mercy, be graciously pleased, hereby to give you to Reveale & shew forth unto us, or otherwise to bestow upon us, Ye great Angels or Blessed Intelligences, Samael & Celladimiel, & all other yᵉ Cælestiall Angels, of the Order of Potestates: Mediums of Divine grace & Mercy, Ministers of true Light & Understanding, servants of the most high God, particularly recited, & [illegible] invocated, [illegible] & called forth [illegible] Visible [illegible] Descend (we say) & [illegible] [illegible] [illegible] Appear Visibly [illegible] [illegible] & [illegible] unto us, [illegible] most high God, [illegible] jointly & severally in [illegible] and the [illegible] [illegible]

Celestial glorious Spirits, or Blessed Intelligences, who by name is called Samael, & Madimiel: & all others the Sacred Celestial Angels of the Order of Potestates, Residing, & Seated, in mansion proper, in that Orb, or sphear of Heaven, called Mars, particularly Recited, Mentioned, allowed & called forth, to Visible Appearance, as in ye foregoing invocations, & hath been of us lately ~~Rehearsed~~ rehearsed, and more at large earnestly Sollicited, Supplicated & humbly requested, by ye Vertue, power, force, & Efficacy, whereof, and of all the Royal words & Sentences therein contained, & also by the great Mighty powerfull & Excellent name, of the most high God Elohim Gibor: And his Numerall Attribute, Geburah, or otherwise by the foremost & most Especiall names of ye God in the servants vise of the Highest, Reverently present [illegible] pleasure, [illegible] with hope [illegible] his holy [illegible] [illegible] Jagbiel [illegible] numerall [illegible] Respectively, by [illegible] Residing [illegible] mansion of fifth Heaven

Heaven, orbe, or sphear of the planet or star Called Mars, & serving the Commands of the Highest, in the Order or Hierarchy of Angels called Potestates, by Degree, nature & office, # & by the Vertue, power & Efficacy of all aforesaid, to descend & Appear, Visibly, here before us, & unto us, in this C:S: or G:R — or otherwise out of the Same here before us, as it shall please God, & also ye his Servants & Messengers of Divine Grace & mercy, & to shew forth plainely unto us, some Remarkable signe or token foregoing ye coming & Appearance, & be friendly unto us, & Do for us as ye the servants of the Highest, whereunto in his name we do again earnestly Request, & move you both in power & presence, whose friendship unto us herein, & works shall be a song of honour & the praise of [illegible] in your Creation, Amen.

[illegible] Samael, & Madimiel, or some one or more of either of you [illegible] Celestiall Angells of the Order of Potestates &

Moveing & [illegible] to Visible Apperance, the Cœlestiall Hierarchy of Angels of the Order of Vertues whose principall governing Angels Or Blessed Intelligences beareing Rule are Michael [illegible] & Residing in the fourth [illegible] heaven, Mansion or Sphear of Sol, Serving Before the great high honoured & excellent [illegible]



[illegible] you [illegible] Great [illegible] Celestiall [illegible] Intelligences who are called [illegible] Celestiall [illegible] honnorable [illegible] (creation [illegible] with Celestiall [illegible] Eloah [illegible] his (ontained [illegible] before the great, High & most Excellent & honoured [illegible] As Mini-

As Ministring Angels present alwayes at Divine Commands, in the Order or Hierarchy of Angels Called Vertues & Residing in the fourth Heaven, & beareing Rule, office, & power in the Orb or Sphear of the planet called Sol: we the servants also of the highest reverently here present in his holy feare: Do Call upon you and humbly request & Earnestly intreat you, & move you to Visible Apperance in by and through this ineffable great Mighty signall, sacred, & Divine name of the most high God, Eloha and his numerall Attribute Tiphereth who sitteth in the most imperiall & highest heaven, before whome all [illegible] continually singeth [illegible] created the heavens & the earth, & the [illegible] who created the Light from the Darkness in the first [illegible] also ordered & constituted & Appointed you to govern the [illegible] the state of his [illegible] most [illegible] by [illegible] Intelligences [illegible] influence [illegible] most high god & his Divine Laws & Commands [illegible] to the Charge

Charge, Care & Conduct, Council, Comfort, benefit, & Assistance of the
Servants the sons of men, living on Earth, to instruct & guide them
Unto the Knowledge true or truth, [illegible]
Physicall Sciences, [illegible] from the holy ghost unto more
Chosen [illegible] honour, [illegible] Mediators of Divine Grace, Dismission
[illegible] Souls unto the [illegible] servants of [illegible]
[illegible] on Earth, whensoever [illegible] shall [illegible] of them [illegible]
called forth, [illegible] to [illegible] appear unto them
[illegible] the great & signall Virtue, [illegible]
Excellency & efficacy thereof both immediately primary & light
mediately secundary [illegible] respective mediums of [illegible] grace
mercy, [illegible] dependent & [illegible] flowing, & Accordingly
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] office (called Virtues; in the fourth Heaven) [illegible]

[illegible] or Sheard of the Planet called Sol, from the superiour to ye
inferiour, in generall & particular, joyntly & severally, Every &
each one, or office Respectively [illegible]
together, [illegible] some one or more of ye, as it shall please god, & by
Divine permission, to descend [illegible] from your Celestiall Mansion
[illegible] place of Residence, into this C:S: or G:R: And [illegible] to appeare
[illegible] favourably pleased,
[illegible] to transmit [illegible] true [illegible] Rule
[illegible] unto the [illegible] unto our
[illegible] you, & [illegible] heard [illegible] speake unto us;
Or otherwise [illegible] out of the same, as it shall please god & you
the servants of Divine grace, [illegible] Mercy, seemeth
most meet [illegible] & pertinent [illegible] fitting this Action, [illegible]
[illegible] or [illegible] plainly & visibly
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
signall, Mighty & [illegible] of ye god [illegible] his

& his numerall Attribute Tiphereth: & the great Efficacy, Vertue, Excellency, Power, prevalency & Superiority thereof, to gird up & [illegible] together, every & each one of you, joyntly & severally by it selfe Respectively, & to move & descend from your Celestiall Mansion, or place of Residence, Apparently Visible to ye sight of our eyes, in this C:S: or G:R — standing here before us, as being sett for that purpose, or therein to appear, out of the same as it shall please you, & send this servants [illegible] Light, grace & mercy [illegible] seemeth good & most meet & [illegible] in this Actions & also to shew forth, preceeding signe of your Appearance, & to be friendly unto us, & by your Angelicall Benevolency, Celestiall Illumination, favorable Assistance, familiar society, Mutuall Correspondency, Verball converse & Continuall Community, & sacred Instructions, [illegible] in this present [illegible] time, to instruct & Readily [illegible] more [illegible]

[illegible]

we, humbly Entreat & move you, O you great Sacred, & Celestiall Ministring Angels or Intelligences, Michael, Uriel, & Schemeliel; & all others your residens, & inferiour Angels, Servants of the most high God, Residing & officiating in the fourth Heaven Mansion, Orbe, or Sphaeare of the Planet Sol, in the Order or Hierarchy of Angels Called Vertues, who all Obediently serve, & Readily fullfill his Omnipotent Decrees & Commandements, in his Divine Dispensations, & Appointments, According to your generall & Respective offices [illegible] & through his ineffable, Imperiall, great Signall, & Divine name Eloha, & his numerall Attribute, Tiphereth: under the power Efficacy, & Vertue thereof, we servants also of the same your God, & by the strength & force of our faith, & hope in him for Divine Assistance, grace & mercy herein, do earnestly request, powerfully invocate and Confidently move you, [illegible] to Visible Appearance [illegible]

[illegible] & all others the Celestiall [illegible] Appeare.

Appeare & Visibly show yor Selves, joyntly & Severally, & Respectively unto us, in this C[illegible] [illegible] Standing here before us, or Otherwise out of the Same, as it shall please God to permit & Appoint [illegible] & to show us a =preceding Signe thereof [illegible] by ye Mediate Angelicall Inspiration Information or Choose touchings, to instruct, helpe, Aide & assist us both at this time present, & at all other times & places, whensoever & wheresoever we shall Invocate move & call yee forth to Visible Appearance, & to our Assistance in whatsoever truthes or Subjects matter or things appertaining thereunto, in all Discoveries & true Science both Celestiall & terrestiall &c: that shall be necessary for us, & also of any Other Important Occation shall Duly & worthily Require, to the advancement [illegible] of Gods glory, & the [illegible] [illegible] World & [illegible] estate [illegible] likewise in such [illegible] [illegible] the [illegible] Necessary for us [illegible] [illegible] to ask or to think [illegible] [illegible] [illegible] gifts shall [illegible] [illegible] [illegible] gratiously [illegible] here [illegible] [illegible] forth unto us [illegible] Otherwise to [illegible] [illegible] Angels or [illegible]

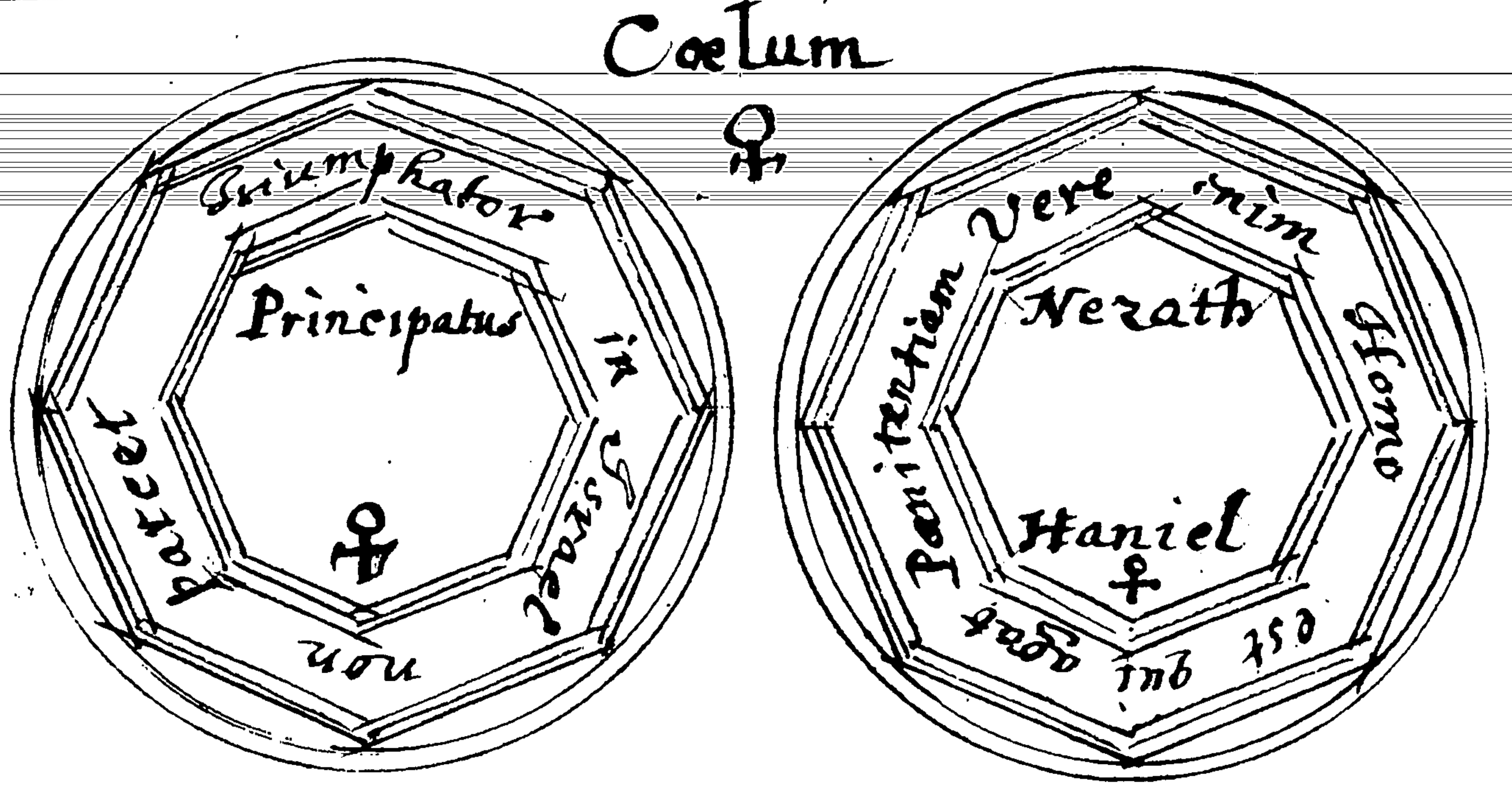
~~Blessed Intelligences~~, Michael, Uriel, & Zerachiel: And all Others ye Celestiall Angels of the Order of Vertues, Mediums of Divine grace, & Mercy, Ministers of true Light & Understanding, & Servants of the most High God particularly Recited, & Spoken of, invocated, moved & called forth, to Visible Appearance as aforesaid, Descend, (we say) & by the power of superiour [illegible] mission, some one or more of ye Appeare ~~Visibly~~ here before us, as it shall please God, & be friendly unto us, & in yor Respective offices, & for us as for the Servants of the most high God, whereunto we move you all in power & presence, whose works shall be a song of honour & the praise of yor God in yor Creation Amen:

O ye glorious Angells, or Blessed Intelligences, who by name is Called Michael, Uriel, & Schemeliel: And all Others the Sacred Cœlestiall Angels, of the Order of Vertues, Residing & Located by Mansion proper in that Orb, or Sphaeare of Heaven Called the Sun: particularly Recited, Mentioned, Moved, & called forth, to Visible Appearance, as in the foregoing Invocation, is and hath been, & [illegible] Lately, & more at Large Rehearsed, Earnestly solicited, Supplicated. & humbly Requested, by the Vertue power, force, & Efficacy, whereof, & by all the Royall words & Sentences therein Contained, & also by the great Mighty power, full & Excellent name of the Most high god Elohe, & his numerall Attributes Tiphereth; [illegible] & ye god, [illegible] present in his [illegible] holy [illegible] [illegible] pardon [illegible] of our [illegible] confirmation in his holy [illegible] [illegible] Request [illegible] fully Move you. O ye great Angells [illegible] Intelligences, from the superiour to the inferiour, in generall & particularly Every

in particular, Every & Each one, for, and by it selfe. Respectively by Degrees Nature & office, residing, & being in the Mantion or fourth. Heaven, Orbe or Sphaeare, of the planet, or Star Called the Sonne: & Serving the Commands of the highest, in the Order or Hierarchy, of Angels, Called, Vertues: Move Therefore O ye great & glorious Angels, Michael, Uriel, & Schemeliel; or Some One or More, or Either of ye. O ye Sacred Cœlestiall. Angels, of the Order of Vertues, by Degree, nature, & office, & by the Vertue, power, & Efficacy: of all aforesaid, Descend, & appear Visibly, here before us, & unto us in this C: S: or S: R: or Otherwise, out of the same, here before us as it shall please God: & also, you the Messagers of Divine grace, & Mercy, & to show forth plainely unto us. Some Remarkable Signe or token, foregoing, ye Comeing & appearance, & to be friendly unto us, & Do for us, as for the Servants of the highest, [illegible] [illegible] Earnestly request, & Move [illegible] [illegible] whose [illegible] [illegible] works shall be [illegible] honour, & the praise of ye God in ye Creation: Amen:

The Seaventh [illegible]

O mooving, & Calling forth to Visible Appearance, the Cœlestiall Hierarchy of Angels, of the Order of principalityes; Whose principall Governing Angels or Blessed Intelligencies, bearing Rule are, Anael, or Haniel, & Nogael: And Residing in the third Heaven, Orbe, Mantion, or Spheare, being the Orbe, heaven, or Spheare, of the planet, or star Called Venus.



[illegible] Glorious great, Secret & Reverend, [illegible] intelligencies [illegible] & [illegible] Called [illegible] Angels Servants of the Most high God, [illegible] Eternall God, [illegible] the [illegible] Creator of Heaven & Earth, [illegible] Visible & invisible, humane, Vegetable, Minerall [illegible] & [illegible] & therein, [illegible] that [illegible] Excellent, great [illegible] & Angels Called [illegible] the Most high

high, Superiour, & Divine Commands, & Appointments, in the Order, or Hierarchy of Angels, Called, Principalityes, & Residing in the third Heaven, and bearing Rule, office, & power, in the Mansion, Orbe, or Spheare, of the planet or star Called Venus: We the Servants, of The highest, Reverently, here present, in his holy feare, Do Call upon you, & humbly Request, & Earnestly Entreat you & move you, to Visible Appearance, in by and through, this most Excellent, Ineffable, great, Mighty, signall, Secret & Divine name, of the Most high God, Jehovah Zebaoth, & his numerall Attribute Nezah: Who sitteth in the most Imperiall, & highest heaven, before whome, all the Quier of Cœlestiall Angels, Incessantly singeth, [illegible] God Who Created all the four footed beasts, Cattle, or Animals & all Creeping things, Whatsoever, that liveth & Mooveth, upon the face of the Earth, bringing forth young & also Increasing & Multiplying, in their severall & [illegible] kinds, together, also with the most Admirable And wonderfull [illegible] Production, [illegible] of all Insects, [illegible] brought forth [illegible] heats [illegible] the [illegible] to [illegible] the activity of Nature: which by a Continuall [illegible] force, [illegible] Causes, that [illegible] most Admirably bringing forth [illegible] strange, and [illegible] in their kinds & severall Mansions, to [illegible] Created [illegible] & [illegible] after

after the most glorious, & Celestiall Image of himselfe; & gave them Dominion over the fishes of the Sea, & over the fowls of the Ayre, & over the Cattel, & over the Earth, & over Every Creeping thing that Creepeth upon the Earth; & when then ~~Creepeth~~ created, the whole Creation & also man, Even Male & female, blessed he them, & gave them Rule & Power over all, whatsoever, was Contained, in the Creation, Saying be fruitfull & Multiply & Replenish the Earth, & subdue it, & have Dominion over the fish of the Sea, over the fowles of the Ayre, & over Every living thing, that Moveth upon the Earth. And also gave to all Cattel or Beasts of the Earth, fowls of the Ayr, & to all Animals, & other Creatures Whatsoever, wherein there is life, Every green herbe, for Meat, &c. in the sixth Day of the weeke, & also Decreed & Constituted & Appointed you, to governe in the said sixt Day, &c: And he Created all things, & he beheld all things in the Creation, that he had made, and said, they were very good: Declaring & Confirming all [illegible] said, [illegible] most high [illegible] praise [illegible] holy name, Saying as the Most high, [illegible] gods of heaven, & Lord of hosts [illegible] And by the [illegible] of your Creation, [illegible] Characters, Holyness through [illegible] the Secret Mystery, [illegible] efficacy [illegible] through [illegible] in Order, office, Name, Nature, & [illegible] with [illegible] Eternall Divine Excellency, glory, [illegible] purity, perfection, [illegible] & Love

& Love: first unto the Servis of the Most high God, & his Divine Laws & Commands, & nextly unto the Charge, Care, Conduct, Councell, Comfort, & benefit, & Assistance, of his servants the sons of men, living one Earth; to inspire & instruct, & guide them into the Knowledge & Way of truth, & all true Physicall, & Metaphysicall, Sciences. Either Immediately from the Holy ghost unto the Lords Choyce Vessels of honour, or Mediately by Divine grace, & permition from ye selfe, or selves, unto the Sons of men, servants of God, Dwelling on Earth, whensoever ye shall be of them Invocated, Called forth, & thereby moved to descend, & Appeare unto them &c: by all afore said, & by the great signall Vertue, Power, Dignity, Excellency & Efficacy thereof, both immediately Primary & Mediately secundary by Respective Mediums of Divine Light, grace & Mercy, as Ordinately Dependent, & so thereby flowing & Accordingly Diffusing by severall Emanations [illegible] from the superiour [illegible] Mansion, Orders [illegible] Called [illegible] from the superiour to the inferiour, [illegible] with all those [illegible] Sacred & Celestiall Angels [illegible] true & true Science [illegible] both Celestiall & [illegible] & Messengers spirituall of Light, [illegible] Created

Ruling

Ruling, & Residing, in the Order or Hierarchy, & office Called Principalities, in the third heaven, Orb, or Sphere of ye planet or Star Called Venus, in generall & particular, joyntly & severally, Every & Each one by office Respectively, &c: to gird up & gather yor selves together, & some one or more of you, as it shall please God, & by Divine permission, to move & Descend, from yor Celestiall Mansion or place of Residence, into this C: S: or G: R: & therein to Appeare Visibly unto us, & we do also Entreat yo would be gratiously pleased, in & through the same, to transmit ye true Angelicall, & reall Appearance plainely unto the sight of our Eyes, & yor Voyces unto our Ears, that we may Visibly See you, & Audibly heare you Speak unto us, or otherwise to appeare out of the same, as it shall please God, & you his servants of Divine grace, & Messagers of Mercy, seemeth most Meet, proper, pertinent, or best befitting this Action, Appearance, Occation or Matter, and to show plainely, & Visibly Unto us, a foretelling signe or token of yor Appearance; wee do also, yet further, humbly beseech, earnestly Entreat, & Vehemently request & Move you, ye [illegible] & glorious Angells, or Blessed Intelligences Aforesaid, & Respectively, together with all others, ye Celestiall Angells, or Blessed Intelligences, from the superiour to the Inferiour, in power & office Residing in the third heaven, Mansion, Orb, or Sphere of the planet or star Called Venus, [illegible] the [illegible] & Commands & Appointments of the highest, in the office & order ~~Called~~ principalities, in by & through this Mighty Divine

Signall

Signall, & powerfull name ~~of yo God~~ Jehovah Zebaoth & his numerall Attribute [illegible] & the great Vertue, Efficacy, Excellency, power, prevalency & Superiority thereof, to Gird up and Gather yor selves together, Every & Each one joyntly & by it selfe Respectively, & severally, to Move & Descend, from yor Celestiall Mansion, or place of Residence Apparently, & Visibly to the sight of our Eyes, into this: C: S: or G: R: Standing here before us, as being set for that purpose; or otherwise unto us, & before us, out of them, as it shall please God, & you his servants of Divine light, grace & Mercy, seemeth ~~Most meet~~, & best befitting this Action; & also to show forth a preceeding signe, of yor Appearance; & to be freindly unto us, & by your Angelicall Benevolency, Celestiall Illumination, favorable Assistance, familiar Society, Mutuall Correspondency, Verball Converse, Continuall Community, & secret Instructions, both now at this present, & at all times, to informe & rectify [illegible] intellect, judgment [illegible] [illegible] instincts & [illegible] into the [illegible] of truth, leading unto the [illegible] into the [illegible] & true science, & to ~~Make~~ make us partakers of Undefiled Knowledge, without whose Angelicall Guide, & [illegible] Blessed Assistance, & Benevolent Advertisements, it is very Difficult, if not impossible for us or any Mortall on Earth, to find [illegible] obtaine, & to be esteemed worthy

Worthy of Entranced into, with testimony. Wherefore we humbly Intreat, & mady yiz ye ye Great Sacred & Cœlestiall Ministering Angels, or Blessed Intelligences, Anael, & Nogael: & all others, the [illegible] & Superiour Angels, Servants of the Most high God, Residing & officiating in the third Heaven Mansion or Sphear of the planet or Star Called Venus, in the Order & Hierarchy of Angels Called principalities, Who all Obediently serve, & Rightly fulfill his Omnipotent Decrees & Commandements, in his Divine Dispensations [illegible] [illegible] According to ye generall Respective offices, in and through this his [illegible] Imperiall, Great, Signall and Divine Name Jehovah Zebaoth: the Numerall Attribute Netza: & by the power, Efficacy, & Vertue thereof, We the Servants also of the same yr God, & by the strength & force [illegible] faith, & hope in him, [illegible] Divine Assistance, Grace & Mercy [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] faith, to Visible [illegible] [illegible] [illegible] [illegible] [illegible] thereof, thereout [illegible] before us [illegible] shall [illegible] [illegible] [illegible] [illegible] to Door; And likewise [illegible] Visibly [illegible] [illegible] signs of yor Appearance [illegible] [illegible] [illegible] [illegible] [illegible] and all Others the Cœlestiall Ministering Angels [illegible] of Divine [illegible] [illegible] the [illegible] to the Superiour Residing, serving & officiating in the Order of Principalities; Move (we say) & by the superiour power & permission in [illegible]

the name of the Highest, Descend, Appear, & show Visibly your selfe or selves, joyntly or Severally & Respectively unto us in this C: S: or G: R: standing here beyond us, or otherwise out of the same, as it shall please God, to permit and Ascent yu [illegible] [illegible] [illegible] signs thereof: And by yor Mediate Angelicall Inspiration, or [illegible] teaching to Instruct, helpe, Aide, & assist us, Both at this time present & Also at all other times, & places whensoever & wheresoever, we shall invocate Move & Call yu forth, to Visible Appearance, & to our Assistance, in wtsoever truths or subject Matter or things, appertaining thereunto, in all wisdome, & true Science, both Cœlestiall & Terrestiall &c: that shall be Necessary for us, And also as any other Emergent Occasion, shall duly & properly Require, to the Advancement & seting forth of Gods Glory, & the Improvement of our Welfare, Comfort & benefit of our Worldly & temporall Estate, & Condition, whilest we yet Live; & likewise in all such Matters or things [illegible] [illegible] else, that shall be Necessary [illegible] [illegible] [illegible] [illegible] [illegible] to [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in his [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] yu [illegible] [illegible] [illegible] to [illegible] ye great Angels & Blessed Intelligences [illegible] [illegible] [illegible] Cœlestiall [illegible] [illegible] the [illegible] principalities [illegible] [illegible] Divine Grace [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the Most high God, [illegible] [illegible] [illegible] [illegible] [illegible]

Invocated, Moved & Called forth to Visible Appearance as (aforesaid) Descend (we say) & by the power of the superiour Emision, Some One or More of you Appeare Visibly, here before us, as shall please God, & be friendly unto us, & in yor Respective offices, to serve us as for the servants of the most high God; Whereunto we move you all jointly, & severally, in power & presence; whose Works, shall be a song of honour, & the praise of yor God, in yor Creation: Amen:

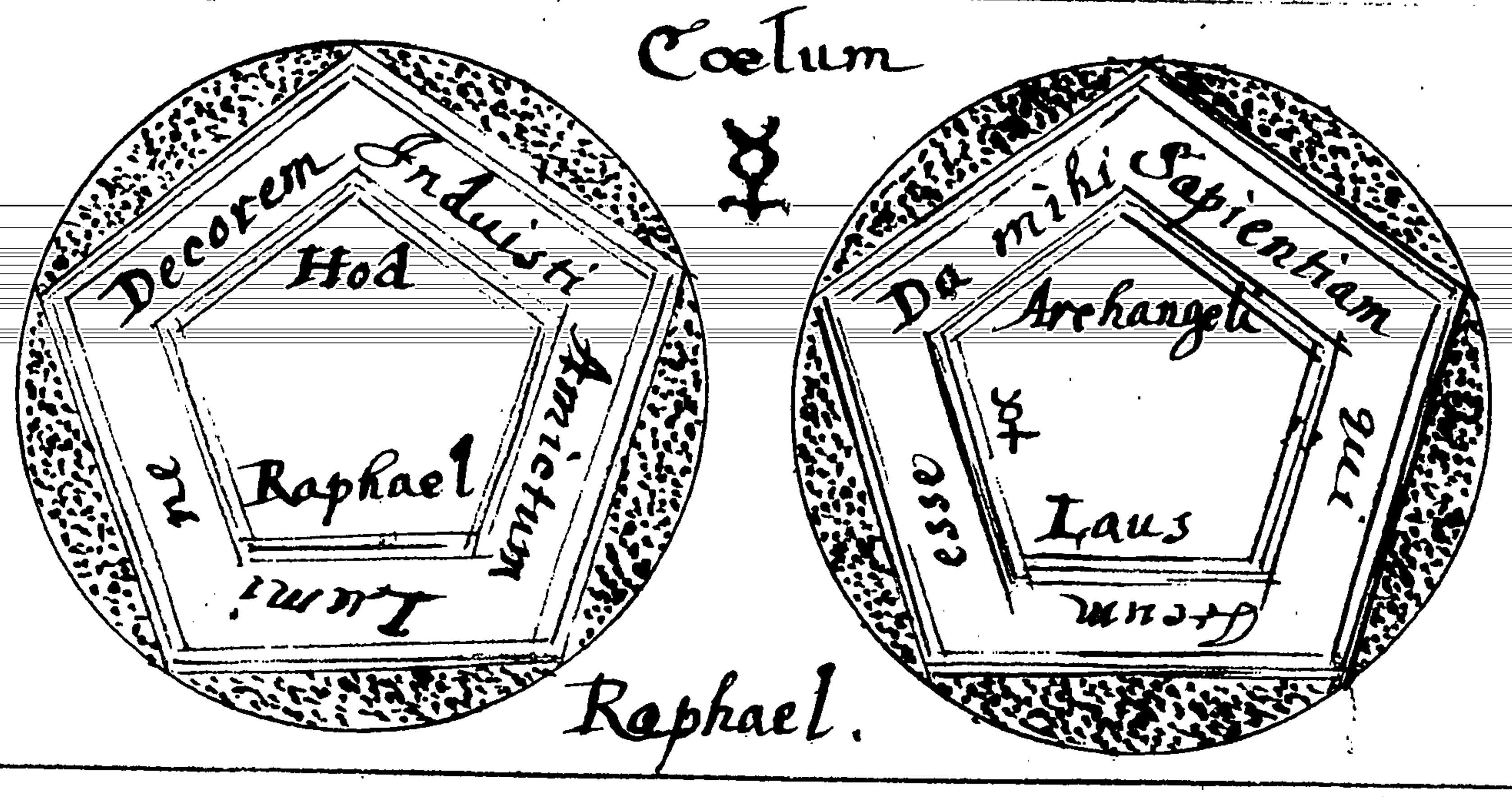
7th Replication

[O] you Glorious Angels, or Blessed Intelligences, who is named is Called Anael, & Nogaeli, & all other the Servient (celestiall Angels of the Order of Principalityes, Residing & located, by Mansion proper, in that Orb, or Sphaere, of Heaven Called Venus, Particularly Recited, & Mentioned, Moved & Called forth, to Visible Appearance, as in the foregoing Invocation is, & hath been of us lately, & more at Large Rehearsed, humbly sollicited, Supplicated, & earnestly Requested, by the Vertue, power, force & efficacy whereof, & of all the Royall Words & sentences therein Contained, & also by the great, Mighty, & powerfull, & Excellent Name of the most high God Jehovah, Elohim, & his numerall Attribute, NOZA: or Otherwise by the truest & most Especiall name of yor God, we the servants Also of the Highest, Reverently here present in his holy feare, According his Divine grace, [illegible] goodness, pleasure, patiently unto us here [illegible] by the [illegible] our faith, hope, & [illegible] our [illegible] his holy spirit, signifying us with [illegible] by [illegible], & Earnestly Request, & powerfully move you, [illegible] Blessed Intelligences, [illegible] all & particularly & [illegible] offices, [illegible] Residing [illegible] the Mansion [illegible] third Orb heaven,

heaven, or Sphoere, of the planet or Star called Venus, & serving the commands of the highest, in the Order or Hierarchy of Angels called principalityes: Moove therefore O you great & glorious Angels Anael & Nogael, or some one or More or Ether, of you, O you sacred Cœlestiall Angels, of the Order of principalityes, by Degree nature & office: & by the Vertue power, & Efficacy of all afore said, Descend & Appeare Visibly unto us in this C: S: or G: R: or Otherwise out of the same here before us, as it shall please god, & also you his Cœlestiall Messengers of Divine grace & Mercy, & to show forth plainely unto us, some Some Remarkable signe or token foregoing your Coming & appearance & be friendly unto us, & Do for us as for the servants of the highest, Whereunto in his name wee Do againe earnestly Request, & Move you both in power & presence, whose friendship unto us here [illegible] shall be [illegible] & the praise of your God in your Creation, Amen

The [illegible] 7 –

[illegible] to Visible Appearance, the Cœlestiall, Hierarchy of Angels, of the Order of ArchAngels; Whose principall governing Angels or Blessed Intelligences, bearing rule, are, Raphael, & [illegible], & Residing in the second [illegible] Mansion Or [illegible], being the Orb, Heaven, or Sphear, of the planet, or Star called Mercury



O you glorious, Great, Sacred, & Cœlestiall Angels or Blessed Intelligences, [illegible] Raphael, & [illegible] [illegible]

[illegible]

[illegible] all things

[illegible]

[illegible] Invest [illegible]

[illegible]

[illegible] Divine

Commands [illegible] Angels called,

Called Archangels, & Residing in the Second Heaven, Bearing office, Rule & power, in the Mansion, Orb or Sphear, of the Planet or Star called Mercury; we Servants also, of the Highest, Reverently here present, in his holy fear, do call upon you, & humbly Request, & Earnestly entreat you, & move you, to Visible Appearance in by & through, this most Excellent, ineffable, great, mighty, royall, sacred & Divine name, of the Most high God, Elohim, Zebaoth, & his numerall Attribute Hod, Who sitteth in the most imperiall and Highest [illegible], before whom all the Hosts of Celestiall Angels incessantly singeth, O Mappa laman Hallelujah, Who Created the two Lumanaryes or great Lights, & set them in ye firmament of Heaven, to divide the Day from the night, & also for signes the or seasons, [illegible] dayes & yeers, the greater Light Sol, to give Light upon the Earth, & [illegible] the [illegible] the Lesser Light [illegible], to give light upon the Earth, to [illegible] the [illegible] permanent of Heaven, to give light upon the Earth, [illegible] from the Day [illegible] the night, [illegible] on the fourth Day of the Week, [illegible] & Appointed [illegible] confirming all Above said [illegible] holy names [illegible] Most High [illegible] host, [illegible] of time, And

And by the Seal of ye Creation, being the Marke or Character of holyness unto you, & by the Occult Mistery, & secret Vertue, efficacy, & influence thereof, Dignifying & Confirming you, in orders, office, name, nature, Corporality, with Divine Celestiall, Angelicall, & immortall, & Sublime Excellency, Glory, power & purity, perfection, Goodness & love, first, unto the Servis of the most high God, & his Divine Laws, & Commands, Nextly unto the Charge Care, & Conduct, Councel, Comfort, benefit, & Assistance of his servants, the Sons of men Living on Earth, to inspire, instruct, & guide them into the Knowledge, & way of truth, & all true physicall & Mettaphisacall Sciences; Ether Immediately from the holy Ghost, unto more Choyced Vessels of Honour, or Mediately by Divine grace, & permission, from ye selves [illegible], unto the sons of men, servants of God, Dwelling on Earth, [illegible] shall [illegible] forth, & [illegible] said [illegible] efficacy thereof [illegible] Mediums [illegible] Inferiour words;

We do humbly beseech, Earnestly Request, & Incessantly Intreat yē
O yē Magnifick, Benevolent, & Sacred Angels or Blessed Intelligences,
Raphael, & Cochabiel, governing in the Second Heaven, Mansion,
Orb or Sphear, of the planet or Star, Called, Mercury; together wth
all others, yē benevolent, Sacred, & Celestiall, Angels or Intelligences,
Ministers of truth, & true Science, & sapience, both Celestiall & Terres-
triall, Messengers Spirituall of Light, & Mediums of Divine grace,
Located, Ruling, & Residing in the office, order, or Hierarchy, Called
Archangels: from the superiour to the inferiour in generall, &
particular, joyntly & severally, Every & each one by office, Respectively
&c: And to gird up, & gather yē selves together, Some One or more of yē,
as it shall please God, & by Divine permission, to Move & Descend, from
yē Celestiall Mansions, or places of Residence, into this C. Stone
& here [illegible] visibly [illegible] yē [illegible]
[illegible] & through [illegible] yē [illegible]
& [illegible] pleasure, [illegible] sight [illegible], & yē [illegible]
Unto our Ears, that we may Visibly see yē, & Audibly hear you, speake,
[illegible] God,
& yē [illegible] most
Most proper [illegible] Appearance,

Occasion

Occasion, or matter, & to shew, plainly & Visibly unto us a foregoing
Signe, or test of yē Appearance; And we also yet further humbly beseech,
Earnestly Entreat & undeniably request & move yē, O yē benevolent &
glorious Angels, or Blessed Intelligences, Raphael, & Cochabiel;
together with all others, the Sacred & Celestiall Angels, or Intelligences
from the Superiour to the Inferiour, in power & vertue, Residing in yē
Second heaven, Mansion, Orb, or Sphear, of the planet or Star Called
Mercury, & Serving the Divine Decrees, Commands & Appointments,
of the highest in the office & order of, Arch Angels, in, by & through,
this Divine, Signall, Mighty, & powerfull name of yē God Elohim Zebaoth
And his numerall Attributes, Hod, & the great Efficacy, Vertue, &
Excellency, power & prevalency, & superiority, thereof; to gird up
and gather yē selves together, Every & each one joyntly, & by
[illegible] from yē
Celestiall Mansions, or places of Residence [illegible] Appear [illegible], & Visibly
[illegible] this C. Stone [illegible] standing here before us
[illegible] as
it shall please God, & yē [illegible] grace & Mercy
[illegible] this [illegible] forth A
preceding signe of yē Appearance, & [illegible] unto us & by yē

Angelicall

Angelicall, benevolence Celestiall, Illumination, favorable
Assistance, familiar society, Mutuall Correspondency, Verball
Converse, Continuall Community, & Sacred Instructions, both now
at this time present, & at all times, to inform, & Rightly direct
our Mere weake & depraved stupid ignorant, Intellect judments, &
Understandings, & to Conduct us by ye. Angelicall Instincts, &
Are[illegible], into the Luminus pathway of truth, Leading unto
And giving Entrance, into the ports, Cityes, & palaces of wisdom
& true science, & to make us partakers of Undefiled Knowledge;
Without whose Angelicall Guide & Spirituall Conduct, Blessed
Assistance, & Benevolent Advertisement, it is very Difficult
if not impossible, for us or any mortall on Earth, to find or
obtain, or to be [illegible] & worthy of, Instruction, [illegible] testimony
Whereof [illegible] great [illegible] &
Celestiall, [illegible] Angels [illegible]
[illegible] partakers [illegible]
Servants of the most high God, Residing [illegible]
[illegible] the planet or Star
Called Mercury, [illegible]
Arch Angels, who [illegible] his Omnipotent

Omnipotent, Decrees & Commands, & in his divine Dispensations, & Appointments,
According to ye generall & Respective offices, in by & through, this his ineffable
great imperiall, Signall & Divine name, Elohim Zebaoth; & his numerall
Attribute God; & by the power, Efficacy & Vertue thereof, we servants also of ye
same God, & by the strength, & force, of our faith, & hope in him, for Divine
Assistance, Grace, victory herein: do Earnestly Request, powerfully Invocate, and
Confidently move ye, & call ye forth to Visible Appearance, here before us in this
C: Sey: St: or otherwise thereout here before us, as it shall please God, is given unto
ye, so to do, & likewise to show Visibly unto us a foregoing signe of ye Appearance,
ye Servants of mercy, Raphael, & Cochabiel, & all others the Celestiall
Ministring Angels, Mediums of Divine Grace, & Light, from the superiour to ye
Inferiour, [illegible] the order of Archangels, move
[illegible] most high God,
[illegible]
[illegible] shall
[illegible] Mediate
[illegible]
[illegible]
[illegible] Appearance

Appearance, & to our Assistance, in what soever truth or Subject Matter, or thing pertaining thereunto, in all Wisdome, & true Science, both Cælestiall & terrestiall &c. that shall be Necessary for us, & also as any other Emergent occasion shall Decently & properly require, to the Advancement & seting forth of Gods Glory, And the Improvement of our Welfaire, Comfort, & benefit, of our Worldly & temporall, Estate & Condition, Whilest we yet Live, & Likewise in all such Matters or things Whatsoever, Else that shall be Necessary for us, to know: Even beyond What we are able to aske or think, Which the almighty giver of all good gifts Shall in his bountifull & fatherall mercy, be gloriously pleased, hereby to move, & guide to Reveale & show, forth unto us, or Otherwise to bestow upon us the great Angels or blessed Intelligences. Raphael, [illegible] & all other [illegible] Archangels, [illegible] the most high God, [illegible] [illegible] called forth, to Visible Appearance [illegible] [illegible] Supream [illegible] [illegible] & Appear Visible here before [illegible] shall [illegible] God [illegible] [illegible] for the [illegible] of the most high God [illegible] In power & presence Whose [illegible] & the praise of your God in your Creation. Amen.

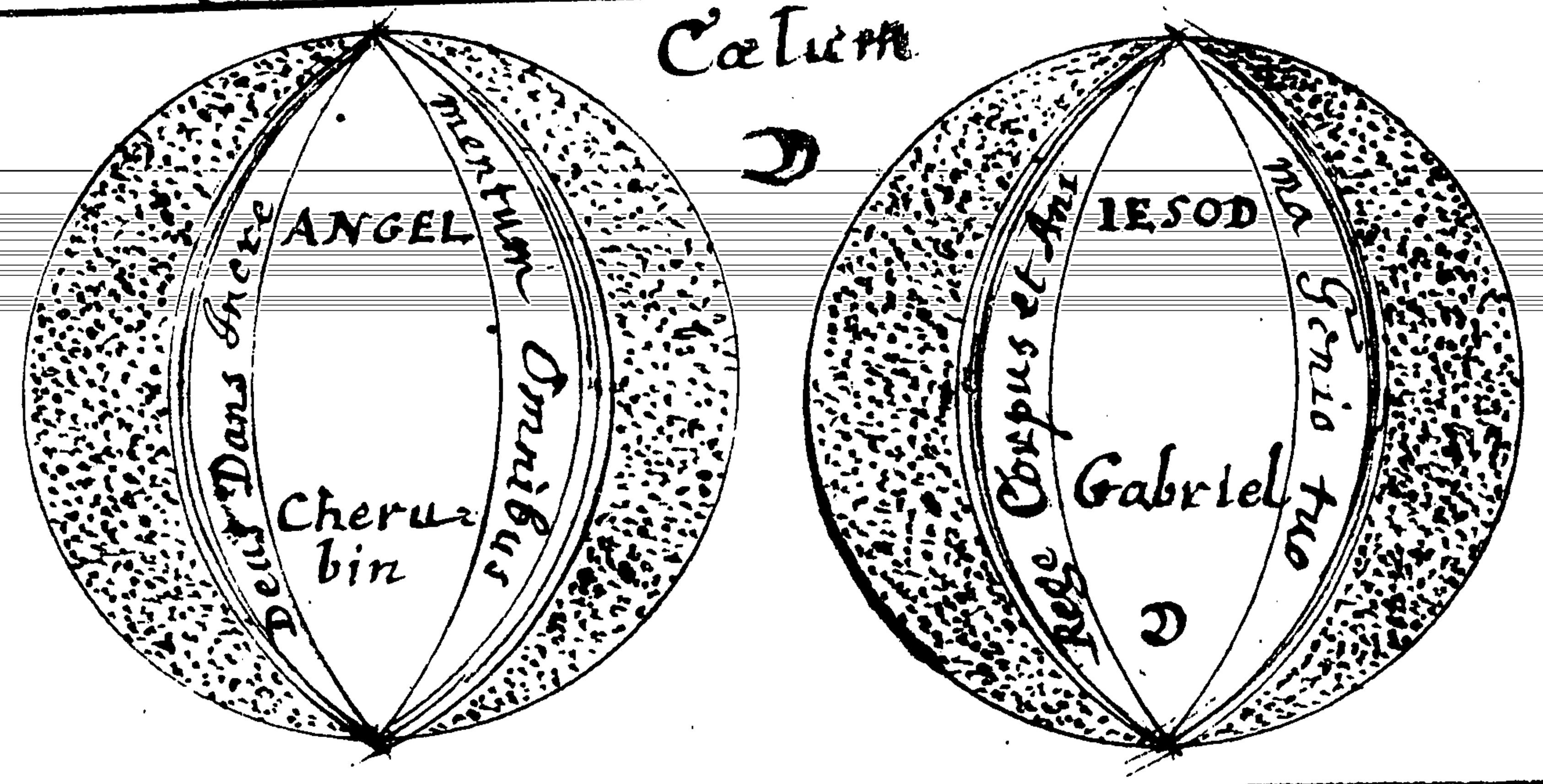
8th Replication

O you Glorious Angels, or Blessed Intelligences, Who by name is Called Raphael, [illegible] & all others the sacred Cælestiall Angels, of the Order of Archangels, Residing & Located, by mansion proper, in that Orb, or Sphere of heaven called Mercury particularly Resited, Mentioned, Moved & Called forth, to Visible appearance, as in the foregoing Invocation, is and hath been by us Lately more at Large Rehearsed, Earnestly Sollicited, supplicated & humbly Requested, by the Vertue, power, force & Efficacy, thereof, & of all the Royall words, & sentences therein Contained, & also by the great & mighty powerfull, & Excellent name of the most high God, Elohim Sabaoth, & his numerall Attribute Hod, or otherwise by the [illegible], & most Especiall Name of [illegible] God, [illegible] the servants Also of the Highest, Reverently present in his holy [illegible] [illegible] good pleasure, paternally [illegible] [illegible] [illegible] with [illegible] [illegible] the [illegible] [illegible] & each one [illegible] & being [illegible] star Called [illegible] the Order

Order, or Hierarchy of Angels Called Arch=Angels, move there fore O ye Great & glorious Angels, R. Raphael, & Cochabiel; or Some one or more or other of you, O ye sacred Cælestiall Angels, of the Order of Arch: Angels, by degree nature & office, & by the Vertue power & Efficacy, of all afore said, Descend & Appear Visibly here before us, & unto us, in this C: S: or GR: or Otherwise out of the same, here before us, as it shall please God, & also you his Servants, & Messagers of Divine grace & mercy, & to shew forth plainly unto us, some Remarkable signe or token, fore going ye Coming & Appearance, And be friendly unto us, & do for us as, for the Servants of the highest, whom unto in his name, we do againe Earnestly Request, & move you, both in [illegible] [illegible], whose friendship unto us, herein & works, shall be [illegible] [illegible], [illegible] of ye God in ye Creation Amen,

The Ninth K[illegible]

Chief [illegible] & Calling, [illegible], to Visible Appearance, the Cælestiall Hierarchy or Angels of the Order of Angels, [illegible] [illegible], all governing Angels or blessed intelligences, bearing rule [illegible], Gabriel, & [illegible], & Residing in the first Orb, Mansion or Sphear, being the [illegible] Heaven, or Sphear of the planet Called Luna, or the Moon, &c.



O you glorious great Sacred & Cælestiall Angels, or Blessed intelligences, [illegible] [illegible] [illegible] [illegible] Angels, or Servants of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] & all [illegible] [illegible], with [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Representing [illegible] [illegible] [illegible] [illegible] [illegible] therein [illegible] [illegible] [illegible] [illegible] [illegible] Angels [illegible] [illegible] [illegible] [illegible] [illegible] high Supream [illegible] [illegible] Commands [illegible] [illegible] [illegible] Order or Hierarchy

Hierarchy of Angels, Called [illegible]s, & Residing in the first Heaven & Bearing Office, Rule & power in the Mansion, Orbe, or Sphear, of the planet, Called Luna, or the Moon; we servants also of the Highest, Reverently here present in his holy fear, Do Call upon you, & humbly Request & entreat you, & move you to Visible Apparance, in by & through, this most Excellent, ineffable, Great, Mighty, & Signall, Sacred & Divine name of the most high God, Saday, & his numerall Attribute Jesod, who sitteth on the imperiall & highest heaven, before whome all the hosts or Quires of Angels incessantly singeth, O[illegible]appa-laman Hallelujah, who Created the firmament in the midst of the Waters, & Divided those waters, that were beneath the firmament, from those yt were above it, & Called the firmament heaven, [illegible] in the second day of the weeke, & also Decreed [illegible] Constituted [illegible] you to [illegible] the said second [illegible] of the [illegible] & [illegible] the [illegible] [illegible], Great, & [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the Great [illegible] Characters, [illegible] [illegible] [illegible] & [illegible] [illegible] [illegible] [illegible] & Confirm [illegible] you in Order, office, name, Nature, & Corporality, in the Divine, Celestiall Angelicall, Immortall, [illegible], [illegible] Excellency,

Excellency, Glory, power, purity perfection, Goodness, & Love, first unto the Servis of the Most high God and his Divine Laws, & Commands, & nextly Unto the Charge, Care, & Conduct, Councell, Comfort, benefit, & Assistance, of his servants, the Sons of men, Living on Earth, to inspire, instruct, & to guide them, unto the Knowledge & way of truth, physicall, & Metaphysicall Science Either immediatly, from the holy Ghost, unto Moses Chosen Vessels of honour, or Mediatly by Divine grace & permission, from your Selfe or Selves Unto the sons of men, servants of God, Dwelling on Earth, whensoever You shall be of them invocated, Called forth, & moved thereby, to Descend & appeare, unto them, &c: by all afore said, & by the great signall Vertues, power, Dignity & Excellency, & Efficacy thereof, both immediatly primary & Mediatly secondary, by Respective Mediums, of Divine Light, Grace & [illegible], & according [illegible] Diffusive [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] earnestly Request, & [illegible] [illegible] you [illegible] [illegible] [illegible] of Sacred & [illegible] [illegible] [illegible] [illegible] [illegible] in the first heaven [illegible] [illegible] [illegible] [illegible] planet [illegible] Called Luna, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Celestiall [illegible] [illegible] [illegible], Ministers of truth & [illegible] [illegible] [illegible] [illegible] [illegible] Foresaid, [illegible] [illegible] [illegible] Mediums of [illegible] [illegible] [illegible],

Located, Ruling, & Residing, in the Order or Hierarchy, & office Called Angels, from the Superiour to the Inferiour, in generall & particular, Joyntly & Severally, Every & Each one by office, Respectively: to Girdup & gather yor selves together, Some one or more of you, as it shall please God & by Divine permition, to move & descend from yor Cælestiall Mansion Or place of Residence, into this C:S: or G: R: & therein to Appeare Visibly, Unto us, & we also Entreat you would be graciously pleased, in & through the Same to transmit yor true Angelicall, & Reall presence, plainly, Unto the sight of our Eyes, & yor Voyces unto our Ears, that we may Visibly see you, & Audibly heare you, speake unto us, or otherwise to Appeare out of the Same, as it shall please God, & you his Servants of Divine grace, & Messengers of Mercy, Seemeth most meet, proper, pertinent, & best befitting this Action, Appearance, Occasion, or Matter [illegible] to shew [illegible] visibly here [illegible] Appearance [illegible] Entreaty [illegible] Request [illegible] glorious [illegible] Blessed [illegible] with all other [illegible] from the Superiour to the Inferiour [illegible] & office, Residing in the [illegible] Mansion [illegible] the planet Called Luna, or the moon,

Moon, & Serving the Divine Decrees, Commands, & Appointments of the Highest, in the Office & Order of Angels, in by & through, this Divine, Signall, Mighty & powerfull name of yor God Saday. And his numerall Attribute Yesod, & the great Efficacy, Vertue, Excellency, power, prevalency & Superiority thereof, to girdup & gather yor Selves together, Every & Each one joyntly, & by it selfe, Respectively & Severally, to move & Descend from yor Cælestiall Mansion, or place of Residence, Apparently Visible, to the sight of our Eyes, into this, C:S: or G:R: Standing here before us, as being set for yt purpose, or otherwise unto us, & before us, out of the Same, as it shall please God, & you his Servants of Divine Light, Grace & Mercy, Seemeth most meet, & best befitting this Action, & to Show forth, some pleading Signe of yor Appearance, & to be friendly unto us, by yor Angelicall Benevolency, Cælestiall Illumination, favourable Assistance, familiar Society, Mutuall Correspondency, Verball Converse, Continuall Communitie [illegible] & Instruction [illegible] this time [illegible] to informe [illegible] & Rightly Direct our weake, depraved, stupid, ignorant intellects, judgments, Understandings, [illegible] & instincts, & [illegible] into the [illegible] & giving Entrance into the ports [illegible] wisdome And true Science, to be made partakers of undefiled knowledge,

Knowledge without whose Angelicall guide, & Spirituall Conduct, blessed
Assistance, & benevolent Advertisements, it is very Difficult if not
Impossible, for us or any Mortall on Earth, to find or obtaine, & to be
Esteemed Worthy, of Enterance into wch testimony, Wherefore wee
humbly Entreat & move you, O ye great Sacred, & Cælestiall Angels,
or blessed Intelligences, Gabriel, & Levaniel, & all Others ye president
& Inferiour Angels, Servants of the most high God, Residing & officiating
In the first heaven, Mansion, Orb, or Standard, of the planet or star called
Luna, or the Moon, in the Order or Hierarchy of Angels Called Angels,
Who all Obediently Serve, & Readily fullfill, his Omnipotent Decrees, &
Comands, in his Divine Dispensations, & Appointments, according
to ye generall, Respective offices, in & through, this his ineffable,
[illegible]
[illegible] also of the
same [illegible] for
Divine Assistance, grace [illegible] herein, Do earnestly Request,
[illegible] & call you forth, to Visible
Appearance, here before us, in this, C: S: or: S: R: or otherwise thereout
here before us, as it shall please God, [illegible] And likewise

Likewise to shew Visibly unto us, a foregoing Signe, or test of yor
Appearance. O you Servants of Mercy, Gabriel & Levaniel, &c: And all
Others the Cælestiall Ministering Angels, & Mediums of Divine Grace
& Light, from the Superiour to the Inferiour, Residing Serving, & officiating
in the Order of Angels, Move (we say) & by the superiour power & per
mition, & in the Name of the highest, Descend, Appeare, & Visibly Shew
yor selfe or selves, joyntly & Severally, & Respectively, unto us in this, C: S: or S:
R: Standing here before us, or otherwise, out of the same, as it shall please
God, to permit and Appoint you, & to shew us a preceding signe thereof. &
by ye Mediate Angellicall inspiration, Information, & Cleere teachings,
to Instruct, helpe, Aid, & assist us, both at this time present & also at all
Other times, & places, when Soever & where soever, we shall Move &
call you forth, to Visible Appearance, & to our assistance, in whatsoever
[illegible] Wisdome
[illegible] that shall be
[illegible]
that ~~Dorely~~ Daily [illegible] forth
[illegible]
[illegible]
[illegible] also,
that shall be [illegible]
whatsoever

What we are Able to Aske or thinke, which the Almighty Giver of all good gifts, Shall in his bountifull & paternall mercy be graciously pleased, hereby to give yo.u: to reveale & shew forth unto us, or Otherwise to bestow upon us, O ye great Angels, or Blessed Intelligences, Gabriel, & Levaniel, & all Others ye Cœlestiall Angels, of the Order of Angels, Mediums of Divine grace, & Mercy, Ministers of true Light & Understanding, & Servants of the most high God, particularly Recited & Spoken of, Moved Invocated, & Called forth, to Visible Appearance as aforesaid, Descend (we Say) & by Divine power & superiour permition, Some one or More of ye, Appeare Visibly here before us, as it shall please God & be friendly unto us, & in ye Respective office, Do for us as for the Servants of the most high God, Whereunto we move you all joyntly, & severally, in words & deeds, whose Workes shall be a song of honour, & the praise of yo.r God, in yo.r Creation. Amen ~ ~

A Replication ~

O ye glorious Angels, or Blessed Intelligences, who by name is Called Gabriel, & Levaniel & all others the Sacred Cœlestiall Angels of the Order of Angels, Residing & located, by Mansion proper in that Orb or Sphear of Heaven, Called Luna or the Moon, particularly Recited, Mentioned, Moved & Called forth, to Visible Appearance, as in the foregoing Invocation, is & hath been of us, lately & more at Large Rehearsed, Earnestly Solicited, Supplicated, & humbly Requested, by the Vertue power force & Efficacy whereof, & by all the Royall Words & Sentences therein Contained, and Also by the great Mighty, powerfull & Excellent Name of the most high God Saday, & his numerall Attribute Jesod; Or Otherwise, by the trewest & most especiall name of yo.r God: we the Servants also of the highest, Reverently present in his holy feare, Attending his Divine grace, Mercy, & good pleasure, personally unto us [illegible] by the strength & power of our faith hope & Confidence in our God, & the Confirmation of his holy spirit, Dignifying us with Superiour power, & perfection, humbly intreat & earnestly request & move you [illegible] ye great Angels, or blessed Intelligences from the superiour to the inferiour in generall & particular, Every & each one for it selfe, Respectively of Degrees, Nature & Office, Residing & being in the Mansion, or first heaven, Orb,

Orb, or Spheare, of the planet or Star Called Luna or the moon, & Serveing the Commands of the highest, in the Order or Hierarchy of Angels Called Angels; Move therefore, O ye great, & glorious Angels, Gabriel, & Levaniel, or some one or more, or either of ye, O ye Sacred Caelestiall Angels, of the Orders of Angels, by Degree Nature & office; & by the Vertue, power & Efficacy, of all Aforesaid, Descend, & Appeare Visibly here before us, & unto us in this + + C.S. or G.R. + + or Otherwise out of the Same; here before us, as it Shall please God, & also ye his Messagers of Divine Grace & mercy, & to show forth plainely unto us, some Remarkable signe or token, foregoing ye Coming & Appearance & be friendly unto us, & do for us as for the Servants of the highest, whereunto in his name, we do, Againe, earnestly Request, & move you, both in [illegible] & [illegible] Whose [illegible] unto us [illegible] shall be done [illegible] honour, & the praise of ye god in ye Creation. Amen.

The Tenth [illegible]

[illegible] ... (Merus) or Quire of Blessed Soules ... Principall Governour is (Isim) ... the Soul of (Messiah) ... the order of Animastick ... (Heros) ... [illegible] Sphere of the Elements.

O Thou glorious great sacred & Caelestiall Angell called St N: that serve before and belonging to the order of (Animastick) or Quire of Blessed Soules whose principall Governour is (Isim) or the Soule of (Messiah) bearing Obedience to Animastick Order from the Superior to the Inferior by divine Command appointments residing in the order of (Heros) or Quire of blessed Soules & bearing Office Rule and Power in that Sphere of the Elements Wee servants of the highest reverently here present in his holy fear do call upon you St N: humbly requesting and intreating you to move to visible apparition in by & through that powerfull Comand of your Principall Governour (Isim) or the Soul of (Messiah) comanding you that [illegible] without any delay lingring or tarrying but at this instant give up descend and come away as you will answer the contrary upon the highest of Misdemeanour to your principall King and Governour (Isim) who dwells in the Imperiall & highest Heaven before whome all the Hosts and Quire of (Heros) & blessed Soules incessantly singeth (Omap-pa-la-man-Hallelujah) belonging to that (Anamastick order) who Created heaven Comandeth Earth & Hell & sealed all by the Imperiall Diadem, which is his great & holy Name (Marinata Abim Iega) being the most High and only King & Governour of Heaven (Isim) by him being permitted to us The true knowledge or Knitting together of Natures & also the destruction of Natures & of things that may perish & as of conjoyning & Knitting them together moving from Place to place as into this Country or that Country att pleasure The Knowledge of Mechanick handycrafts The knowledge of finding out and use of Mettalls The Congulation of Stones & the Vertue of all Stones, The knowledge of Physick & all its parts and the curing of all diseases Transformation & Transplantation The Knowledge of all Elementall Creatures amongst us How many kinds there are & their Vertues & use in the Creation as they are severally placed Move therefore Move therefore Move therefore (Move I say) & by all aforesaid descend even att this very instant [illegible] plainly in this C:S: or G:R: & performe all according to order And all that shall be required [illegible] of you Being fully Comanded & charged upon you by your Principall King & Governour (Isim) O St N: residing & bearing Office Rule and Power in that Sphere of the Elements of the Anamastical order or (Heros) or Quire of blessed Soules Being therefore Comanded by the Great Magnitudes by Ogim 351 who by Interpretation is (Isim) or the Soul of (Messiah) by whose power being Comanded you must obey and serve us in all Mundane affaires and occasions whatsoever For why [illegible] are Servants of the same your God & true Worshippers of the Highest whose Works [illegible] be a song of Honour & the Praise of your God in your Creation. Amen.

A Select Treatis, as it was first Discovered to the Caldean Magii, And Accordingly by them practised in antient times, & so Traditionally Descending to the Knowledge of the Chaldeans, & Successively from Antient, to Modern Ages; & here Delivered out of Darkness, & brought to Light; more Intelligibly, Usefully, & beneficially, for the practis, & Experience, thereof, then ever there to fore since the Universall Deluge, hath been, Declared, or shewed forth,

We shall not here make an historicall prefase, parafraise, or Discourse of the Egiption Magii, nor of there great Learning & Knowledge, before the flud, for that hath been already Amply Defined of, both before the flud, in the time of Sahalock King of Egipt, who lived some time before the Deluge; whoe being foretold, by his Magicians, that the world would be Drowned, did build two great towers, or pyramides, wherein he put all the Egiptian Treasury & Books of Learning &c. to preserve them from the flud; the which although over flowen with the waters, yet were safely Defended, from the Rigor & Destruction thereof, through the grace & permission of Divine Goodness & so since the Restoration of the world, & all mankind, hath been found Dispersed, through the world, & in process of time, by Ignorance & Distruction of Countryes, by wars & Rapines & the Captivityes of peoples all the More noble & greater part of that science, with the [illegible]

Knowledge, & benefits thereof, hath been even utterly Destroyed, & even hardly or Impossibly, to be Conjectured, by all humane Reason, or Immagination that it Can be restored, or in any wise Regained, but by the incessent labours, Unwearied, Industry, powerfull perseverance, & strong indeavors, of an Indulgent, Sober, Discreet, Grave, & Studious proficient in the Metaphysicks

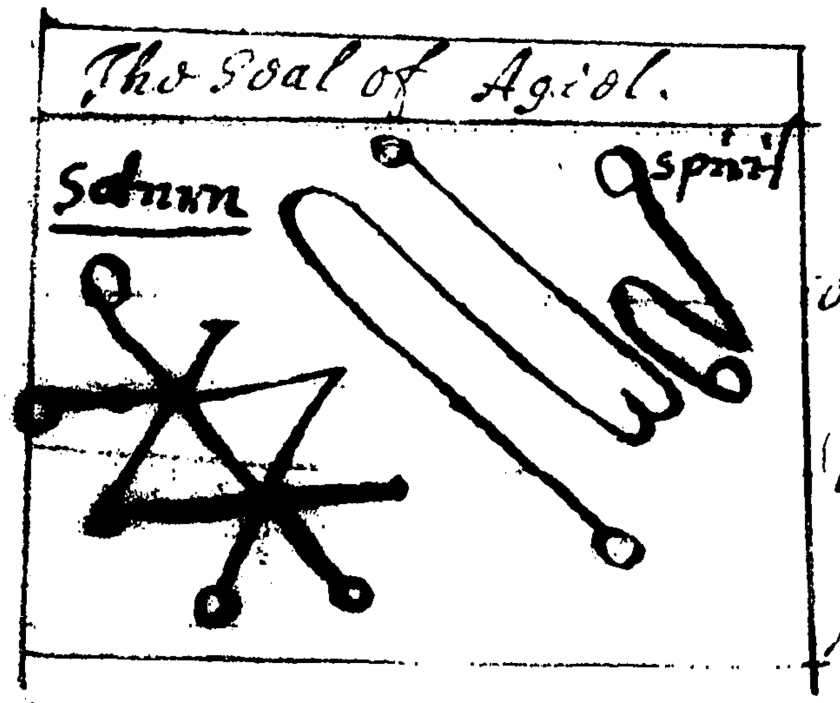
It is to be Understood, that the Egiptian Magii, or Inspirati, in the primitive times, before the flud, received there profound Knowledge, Mediately from ye Revelations of Angels, or other Spirituall Ministery, both of the Cælestiall Intelligences, or some one or other, of the Angelicall Messagers, of Divine Grace, Residing in Orders, in any of the Hierarchyes properly referred, to every, & each particular & respective, superiour Intelligence, Set over & Governing in every & each, both of planetary, & other Cælestiall Orbs; Whereunto they [illegible] properly ascribed [illegible] or otherwise, from the Elementall [illegible], or Spirits of Light, Celestially Dignified, & by Nature [illegible] pure natural tradition, being found Written, [illegible] some time After, the Deluge, Coming to the hands of posterity, [illegible] after [illegible], & began to florish, insomuch, that many of the [illegible] Chaldeans, then residing amongst, the Egiptians Learned those sciences, & became well skilled therein

Theoria, as themselves. And, allthough, the Chaldeans, & Severall, Others, hath writt much, of supernaturall, Arts, & Sciences, yet they have, written, So Hieroglyphically, Parabolically, & Enigmatically, that none Could, Understand the scripts, nor Misticall, figures, but those of their own Societyes, & Such as weare, Admitted, therinto, or Would Reveale, shew forth, & teach too; the Reason, whereof may probably, be for the abovoyding Allowing, Ignorant Censures; by wch meanes, there full Knowledge, in the Meta=physicall Sciences, was never yet Discovered, to the Understanding of modern Ages, Excepting to some fere Learned, in the Originall, or Easterne tongues, & obtained, Such fragments of the Metaphysicall Sciences, as hath given ym incouragement Incouragement, Studiously, to persist in, & Elaborally, to persue the Same; In the Beginning of time: or primitive Age, of the World, there weare Certaine particular tables revealed, shewed forth, & Discovered to the Wisdome of wise men of those times, Curiously inquisitive, & with great Diligence, Carefully, Searching into secret & transcendent Sciences, whereinwere. Inscribed Certaine letters of the Chaldean Character, with proper numbers, or numerall figures Attributed, or Appropriated Severally, to Each, & perticular of them; the which, is Distributed & Referred, to the Seaven planets & those notes, or Misticall

Misticall, figures, wch are Called the Sacred Tables, of the planets, & also are Endowed, with many & Very great Vertues, of the Heavens; in as much as they Represent, that Divine Order, of Cælestiall, numbers, Impressed upon Cælestialls, by the Ideas of the Divine Mind, by meanes of the Soule of the world, & by the sweet harmony, of those Cælestiall Rayes, Signifying according, to the proportion, of Effigies, Supercælestiall Intelligences, which Can no Other way be Expressed, then by the Marks of Numbers, & Characters; for Materiall, Numbers, & figures, Can Do Nothing in the Misteryes, of hid things, but Representatively, by formall Numbers & figures, as they are governed & informed by Intelligences & Divine numerations, which, Unite the Extreams of the Matter, & Spirit, to the will, of the Elevated Soule. receiving through great Affection, by the Cælestiall power, of the Judicious practicionar in sublime Arts, a power from god, applyed through the Soule of ye Universe, & observations of Cælestiall Constillations, & Matter fit, for a forme, the Mediums being Disposed, by the skill, & industery of the wiser, Ancient, prophycies,

There, are Seaven Intelligences or Spirits, of light, who are Celestially Dignified, & by nature, Angelicall & Benevolent, whose names are to be Collected, & Characters drawn from the forementioned tables; with the names of God, governing them, by the force, Influence, Vertue, & Misticall, & Secret. Efficacy, whereof, them good Demons are powerfully moved, & to be Called forth, to Visible, Appearance, whose Names are as followeth,

The good Angel, or Intelligence Ascribed, to the planet Saturn, Is named Agiel, & the great Names of God Governing it are; Ab, Hod, Jah, hud, jehovah, And whose Seal, or Character is as here is Denoted,



The Seal of Agiel.

This Intelligence, & Hierarchy thereunto Belonging, are of the nature of the planet Saturn; When by position it is both, Essentially, & Accidentally Very well Dignified, & fortified, & by office, are Assistant in helping, to bring forth, the Birth of Children, with great safety, & little Dolor, or Danger, either to Child or Mother; & also of all Animal Creatures, causing them to go out their full time of Conception, without fears, of Abortion, or Miscarriage; & to make women safe & powerfull, Causeth good

good Success in petitions, & other Addresses to princes, & Soveraign powers; & is Very benevolent, & good to all, who Ether Can have any Converse, or Communityd, by a Visible Apparition, therewith, or that Can be truly Dignified, with the Seal, or Character thereof,

Ist — Invocation Moveing & Calling the Intelligence Agiel, &c: To Visible Appearance

O You benevolent Intelligence, of Celestiall light, Dignified, & by Nature Angelicall, who art Known or Called, by the name, Agiel: & said to be of the Nature & office, of the planet or Star Called Saturn, When by Celestiall position it shall, be both Essentially & Accidentally Well Dignified, and fortified with all Others ye Substitutes the president Intelligences, or Dignified, powers of Light, properly, Residing in or otherwise Appertaining to ye Mansion, Orders, or Hierarchy, from the Superiour, to the inferiour, & serving the most High God in ye Respective orders, & offices, as Mediums, of Divine Grace, & Mercy, & as in Charge Commanded & Appointed, we the Servants also of the Highest, reverently here present, in his holy feare Do Earnestly, beseek, humbly request, Strongly Invocate, Call forth, & powerfully move ye, to Visible Appearance, in by & through the Excellent, Ineffable great Signall Sacred, & Divine names of

God Ab: Hoc, jah, Ehud, Even the Omnipotent, Immortall, Immense, Incomprehensible, & most high god & Lord of hosts Jehovah, before whome the whole Quire of heaven, Continually Singeth, Oo: Mappa: Laman Halleluyah And by the Seale of ye Creation, being the Marke or Character of holiness unto ye, & by the great Mistery, Vertue, force, power, Efficacy, & Influence, of all wch we so Strongly invocate, Confidently Call forth, & powerfully Move ye, O you benevolent intelligence, or Angelicall Medium of Light, Cœlestially Dignified, who by name art Called, Agiel, with all Others, the president, & Servient Angels, or Mediums, of Light Cœlestially Dignified by Degree & office, in generall & particular, Every & Each one for & by it selfe, respectively Appertaining to ye Hierarchy, Mantion or place of Resident, to Visible Appearance; Move therefore O ye benevolent Intelligence, Agiel, with all Others of ye Orders, office & Hierarchy or Mantion Joyntly, & severally as aforesaid, Gird up & gather ye selfe or selves, Accordingly together & Every one, or Either or more of ye, as it shall please god, & his speciall grace & permission, is given to ye, & also Accordingly Descend from your Mantion or place of Residence or where Soever else, ye may be Otherwise officiating or Chancely absent therefrom & Immediately forthwith Appeare Visibly here before us in this ++ C: S: or G: R: Standing here before us in ye chrystall the Same to

Lemegeton Clavicula Salomonis: Rex

The little Key of Salomon the King which containeth: all the names, orders and offices of all Spirits that ever he had any converse with, with the seales or Charecters belongeing to Each Spirit, and the manner of calling them forth to appearance; in 5 Parts called Books viz — — — — — — — — —

The first part, is a Book of evill spirits called Goetia shewing how he bound up those spirits and used them in severall things whereby he obtained great fame.

The second part, is a Booke of spirits, partly good and partly evill, wch is called Theurgia Goetia being all spirits of the ayre. — — — —

The third part is of spirits governing ye Planetary houres, and wt spirits belong to every degree of the signes and planets in ye signes, and is called Ars Paulina

The fourth part of this Booke is called Ars Almadel Solomonis contayning 20 chiefe spirits wch governe the four Altitudes or the 360 degrees of the world & signes &c.

These two last orders of spirits, is of good, and is called the true Theurgia, and is to be sought after by divine seeking &c — — — — — — —

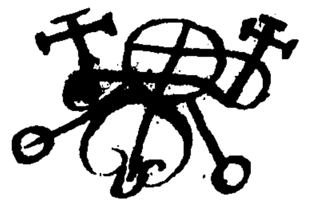
The fifth part is a Booke of orations and prayers that wise Salomon used upon the alter in the temple which is called Artem Novam he wch was revealed to Salomon by the holy angel of God called Michael; and he also received many breefe Notes written by the finger of God wch was delivered to him by ye said Angel with thunder claps, without wch Notes Salomon had never obtained so high knowledge, for by them in short time he knew all arts and sciences both good and bad which from these notes is called Ars Notoria — —

In this Booke is contained the whole art of Salomon although there be many other Books [illegible] said to be his yet none is to be compared with this. for this containeth them all [illegible]

they be filled with severall other names, as the Booke Helisoe wth is the very same as this last is, wch is called Artem Novam & Ars Notoria &c.
These Bookes were first found in the Chaldean & hebrew tongues at Hierusalem, by a Jewish Rabbi & by him put into ye greeke Language; & from thence into ye Latine, as it is said &c — — — — — — — —

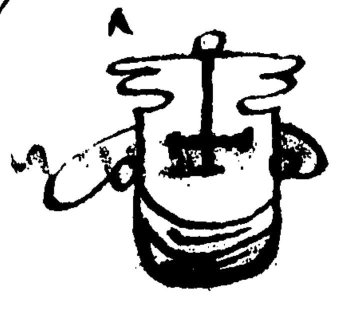
Of The Arte Goetia
The first · Spirite

The first principall spirit is a King ruling in ye East, called **Bael** he maketh men goe Invisible, he ruleth over 66 Legions of Inferiour spirits he appeareth in divers shapes, sometimes like a catt, sometimes like a Toad sometimes like a man & sometimes in all these formes at once: he speaketh very horsly.



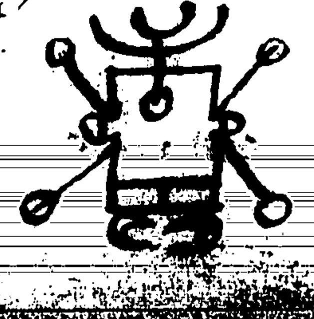
This is his Charecter wch is to be worne as a Lamen before him who calleth him forth, or else he will not doe you homage.

The second spirit is a Duke called **Agares**, he is under ye power of ye East and cometh up in the form of a fair Old man riding upon a Crocodill, very mildly, carring a goshawke on his fist. he maketh them runne that standstill, and fetcheth backe ye runnawayes, he can teach all Languages or tongues presently, he hath power also to destroy dignities, both supernaturall & temporall: & cause Earth quakes: he was of ye order of Vertues, he hath under his government 31 Legions &c: this is seale or charecter wch is to be worne as a Lamen



King Agares

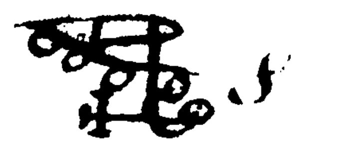
The third spirit is a mighty prince, being of ye same nature as Agares, he is called Vassago, this spirit is of a good nature, & his office is to declare things past and to come; and to discover all things hidden or lost ~~[illegible]~~ &c: he governeth 26 Legions of spirits. This is his seal



The 4th spirit is called **Gamigin** a great Marquise, he appeareth in ye forme of a little horse or asse and then into humane shape he putteth himselfe at ye request of ye Master and speaketh wth a hoarse voice, he teacheth all Liberall sciences, and giveth an account of ye dead soules & of them that dye in sin, & he ruleth over 30 Legions of Inferiours &c. This is his seal, wch is to be worne by the Magician when he Invocateth.

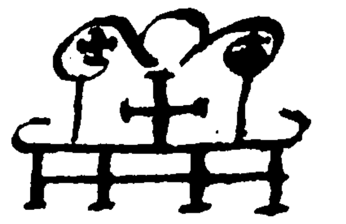
The 5th spirit is called **Marbas** — he is a great president, and appeareth at first in ye forme of a great Lyon: but afterwards putteth on humane shape at ye request of ye Master he answereth truly of things hidden or secret, he causeth diseases and cureth them againe & giveth great wisdome & knowledge in mechanicall arts, & changeth men into other shapes he governeth 30 Legions of spirits. his seale is this

The 6th spirit is **Valefar** he is a Mighty Duke & appeareth in ye forme of a Lion with a mans head Roaring, he is a good familiar, but tempteth those he is familiar with to steale he governeth 10 Legions of spirits, this is his seal, to be worne constantly if you will have his familiarity else not

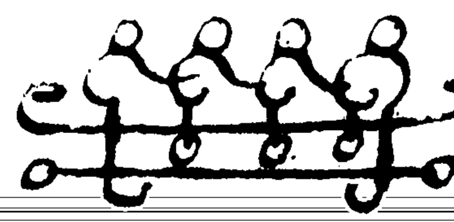


The 7th spirit is **Amon**. he is a Marquis great in power & most strong. he at first appeareth like a wolfe with a serpents taile, vomiting out of his Mouth fleames of fire, but at ye command of ye Magician he putteth on ye shape of a man, with dogs teeth set in a head like a Raven, or in a Ravens Head, he telleth all things past & to come, and procureth love, and reconcileth controversies between friends & foes, & governeth 40 Legions of spirits, his seal is thus, wch is to be worne as aforesaid.

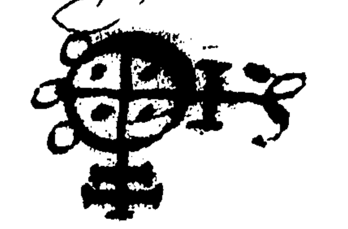
The 8th spirit is called **Barbatos** he is a great duke & appeareth when ye ☉ is in ♐ with fower noble kings and their companions in great troops, he giveth ye understanding of ye singing of Birds, and ye voice of other Creatures and ye barking of dogs &c. he breaketh hidden treasures open, that have been Laid by ye Enchantment of Magicians, he is of ye order of vertues, which some part beareth rule still &c he knoweth all things past and to come: and reconcileth friends & those that are in power he ruleth over 30 Legions of spirits his seal of obediance is this. wch weare before you &c.



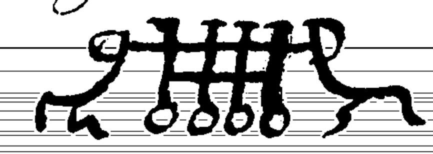
The 9th spirit in order is **Paimon**, a great King & very obedient to Lucifer. he appeareth in ye forme of a man [illegible] a dromedary wth a Crowne most glorious on his head. There goeth before him a host of spirits [illegible] with trumpets and well sounding Cymballs, and all other sorts of musicall Instruments &c. he hath a great voice, and roareth at his first coming and his speech is such as ye Magician cannot well understand, unless he compelleth him. This spirit can teach all arts and sciences, and other secret things, he can discover what ye Earth is, and what holdeth it up in ye waters, and ye minde or what it is or any other thing ye desire to know, he giveth dignity & confirmeth ye same, he bindeth or maketh a man subject to ye Magician if he desireth it he giveth good familiars, and such as can teach all arts; he is to be observed towards ye North west, he is of ye order of dominions and hath 200 Legions of spirits under him, one part of them is of ye order of Angells & ye other of Potestates, If you call this spirit Paimon alone you must make some offering to him & there will attend him 2 Kings called **Bebal** and **Abalam** & other spirits of ye order of Potestates in his host are 25 Legions because all those spirits wch are subject to him, are not always wth him unless ye Magician compell him; This is his Character



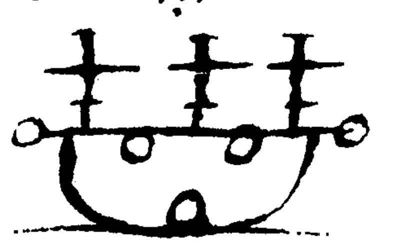
The 10th spirit is **Buer**, a great president and appeareth in ♐ that is his shape when ye ☉ is there. he teacheth Philosophy morall & naturall, & ye Logicall arts, & ye vertues of all hearbes & plants, & healeth all distempers in Man, & giveth (familiars) good familiars, he governeth over 50 Legions of spirits, & this is his seale of obediance wch you must weare when you call him to appearance.



The 11th spirit is a great and strong duke called **Gusoin** he appeareth like a Xenophilus he telleth of all things past, present & to come: he sheweth ye meaning of all questions you can aske he reconcileth friends and giveth honour and dignity to any, and ruleth over 40 Legions of Spirits his seal is this. wch weare as aforesaid &c.

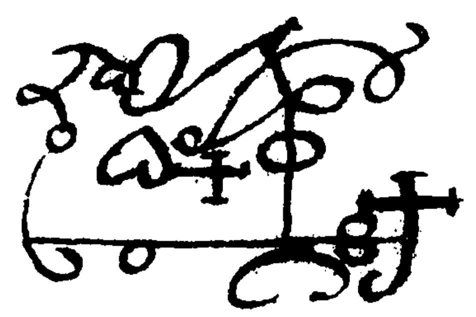


The 12th Spirit is **Sitri**, he is a great prince & appeareth at first with a Leopards face, and wings as a griffin. But afterwards at ye command of ye exorcist he putteth on a humane shape very Beautifull, Inflaming Men with womens Love, and women with mens love, and causeth them to shew themselves naked, if it be desired, &c. he governeth 60 Legions of spirits, and his seal to be worne is this.



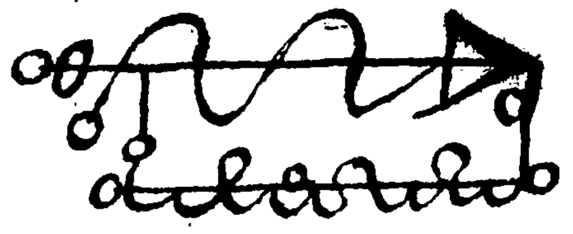
The 13 spirit is called **Beleth**, he is a mighty King and terrible, riding on a pale horse with trumpets and all other kinds of Musicall Instruments playing before him, he is very furious at his first appearance that is while ye Exorcist allayes his courage, for to doe this, he must hold a hazel stick in his hand, stretched forth towards ye South & East quarters making a Triangle without ye circle, commanding him into it by ye vertue of ye Bonds & chaines of spirits hereafter following, if he doe not come into ye △ at your Threats, rehearse ye Bonds & chaines before him, and then he will yeeld obediance and come into it and doe what he is commanded by ye Exorcist, yet he must receive him courteously, because he is a great King & doe homage to him, as the Kings and princes doe that attend him, and you must have alwayes a silver Ring on the middle finger of the left hand held against your face as they do for Amaymon, This great King Beleth causeth all ye love that possible may be, both of Men and women till ye Master Exorcist hath had his minde fullfilled &c. he is of the order of Powers and governeth 85 Legions of spirits.

Spirit, his true seal is this wch is to be worne before you in the time of working

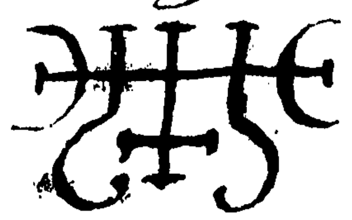


Ch: 14th spirit is called **Leraye** or Leraj, he is a Marquess great in power shewing him selfe in y^e^ likeness of an archer, cladd in green carrying a Bow and quiver he causeth all great Battles & contests, & causeth ye wounds to putrifie that are wth arrows by archers this belongeth to ✠ he governeth 30 Legions of spirits, his seale of obedience is this

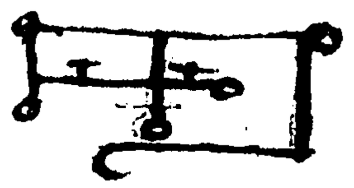
Ch: 15th spirit is called **Eligor**, a great duke, he appeareth in form of a goodly knight carrying a lance an Ensigne & a serpent, he discovereth hidden things and knoweth things to come, & of warrs and how the souldiers will or shall meet he causeth the love of Lords and great persons, and governeth 60 Legions of spirits, his seal is this, wch wear or else he will not appear nor obey you, &c



Ch: 16th spirit is called **Zepar**, he is a great duke & appeareth in red apparell & armed like a souldier, his office is to cause women to love Men and to bring them togather in love he also maketh them barren, and governeth 26 Legions of Inferiour spirits, his seal is this wch he obeyeth when he seeth it.

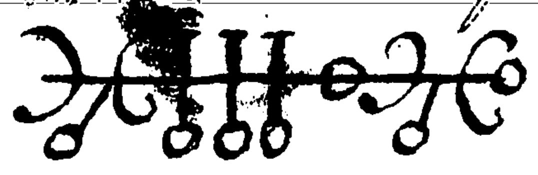


Ch: 17th spirit is called **Botis** a great president and an Earle, he appeareth at y^e^ first in y^e^ form of an ugly viper then at y^e^ command of y^e^ Magician he putteth on humane shape, with great teeth & two horns, carrying a sharp bright sword in his hand, he telleth of all things past and to come and reconcileth friends and foes, he governeth 60 Legions of spirits his seal is this, that he obeyeth when he seeth it.

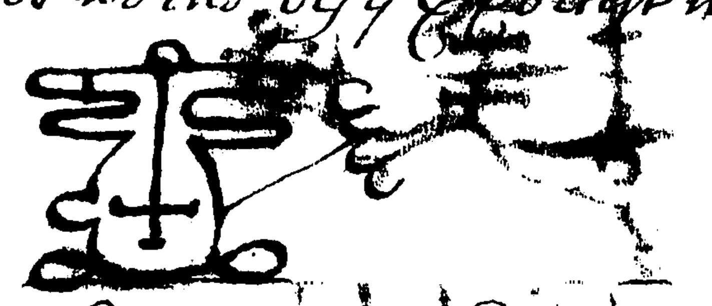


Ch: 18th spirit is called **Bathin**, he is a mighty strong duke & appeareth like a strong man, wth y^e^ taile of a serpent, sitting on a pale coloured horse he knoweth the vertues of hearbes & pretious stones, & can transport men suddenly from one country to another, he ruleth over 30 Legions of spirits his seale is thus to be made and to be worne before you

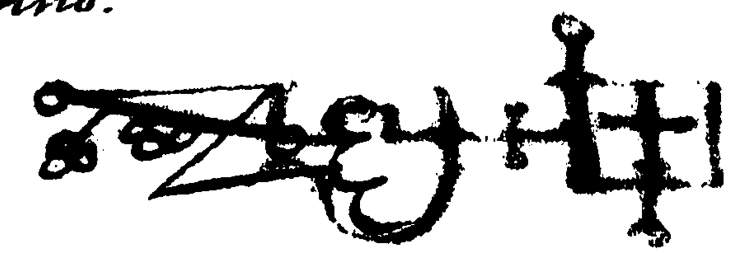
Ch: 19th spirit is called **Saleos**, he is a great and Mighty duke and appeareth in form of a gallant souldier, ridding on a Crocodile, wth a dukes crown on his head peace-ably he causeth y^e^ love of women to men, & men to women, he governeth 30 Legions of spirits his seal is this, wth must be worne before you



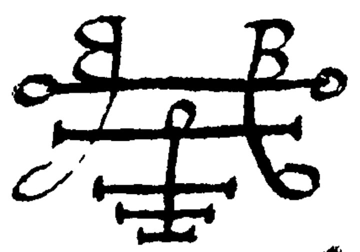
Ch: 20th spirit is called **Purson** a great king, he appeareth commonly like a man wth a Lyons face, carring a cruel viper in his hand, and ridding on a Bear going before him many trumpets sounding, he knoweth hidden things, and can discover treasure & tell all things present past and to come, he can take a Body either humane or aierey, and answereth truly of all Earthly things, both secret and divine, & of ye Creation of ye world he bringeth forth good familiars, & under his government are 22 Legions of spirits partly of y^e^ order of vertues & partly of y^e^ order of Thrones, & his mark or seal is this, wth he oweth obedience to & must be worne by y^e^ Exorcist in time of action.



Ch: 21 spirit is called **Morax** he is a great Earle and a president, he appeareth in y^e^ forme like a great Bull wth a mans face, his office is to make men very knowing in Astronomy, and all other Liberall sciences, he can give good familiars & wise, wch know y^e^ vertues of hearbes and pretious stones he governeth 30 Legions of spirits, & his seal is to be made thus and worne.



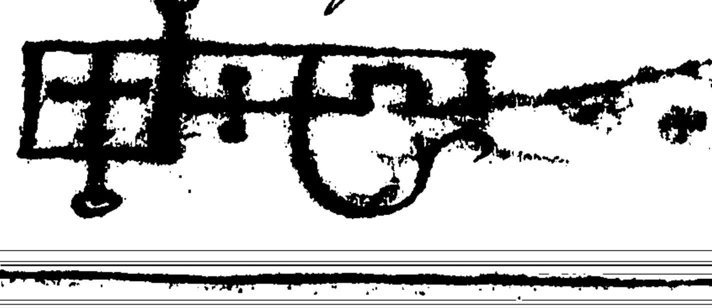
The 22d spirit is called **Ipos** — he is an Earle and a mighty prince and appeareth in ye forme of an angel, wth a Lions head, goose feet & a hares taile he knoweth things past and to come; he maketh men witty and bold, and governeth 36 Legions of spirits, his seal or Charecter is this, wch must be worne as a Lamen before you



The 23d spirit is called **Aim**, a great duke and strong, he appeareth in ye forme of a very handsome man in body, wth 3 heads, the first like a serpent ye 2d like a man wth 2 starrs in his forehead, the third is like a catt, he rideth on a viper, carring a fire brand in his hand, turning wherewith he setts Citties Castles & great places on fire he maketh one witty all manner of wayes, and giveth true answeres to privy matters, he governeth 26 Legions of Infernall spirits, his seal is thus to be made and worne as a Lamen before you

The 24th spirit is called **Naberius**, he is a most valliant Marquiz & appeareth in ye forme of a Black Crow, fluttering about the Circle; & when he speaketh it is with a hoarse voice, he maketh men cunning in all arts & sciences, but especially in ye art Rhetorick he restoreth lost dignity and honour & governeth 19 Legions of spirits his seal is this, wch must be worne.

The 25th spirit is called **Glasya Labolas**, he is a Mighty president & sheweth himselfe in ye forme of a dogge wth wings like a griffin; he teacheth all arts in an instant and is an author of bloodshed & manslaughter, he telleth all things past & to come if desired, & causeth the love of friends & foes; he can make a man goe invisible, and hath under his rule 36 Legions of spirits, his seal is this, ye wch weare as a Lamin —



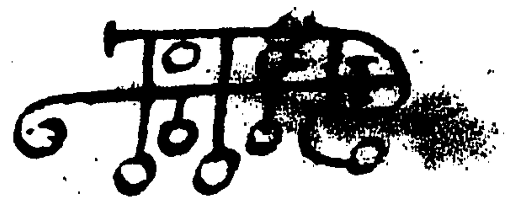
The

The 26th spirit is called **Bune**, he is a strong great & mighty duke & appeareth in ye forme of a Dragon wth 3 heads one like a dog, the other like a griffin: the 3d like a man, he speaketh wth a high & comely voice, he changeth ye places of ye dead, & causeth those spirits that are under him, to gather together upon their sepulchres, he giveth riches to a man & maketh him wise & eloquent he giveth true answeres to ye demands, & governeth 30 Legions of spirits, his seal is this wch is to be worne as a Lamen &c

first

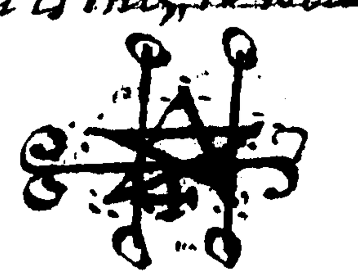
Nota he hath another seal or Charecter wch is made thus ye may use wch ye will but ye first is best as Salomon saith

The 27th spirit is named **Ronove**, he appeareth in ye forme of a Monster, he teacheth Art of Rhetorick very well, and giveth good servants knowledge of tongues, favour of friends & foes; he is a Marquiz & a great Earle: and there obeyeth him, 19 Legions of spirits his seal is this

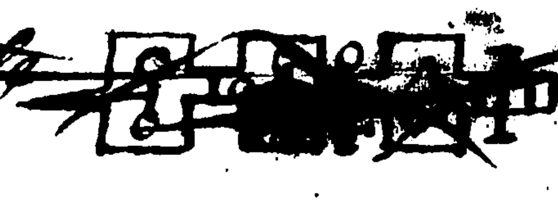


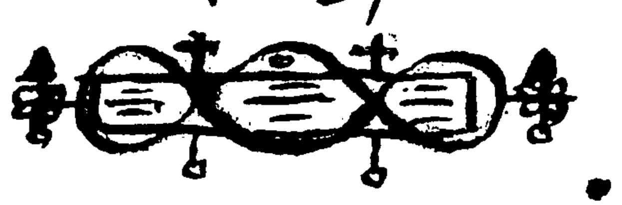
The 28th spirit in order as Salomon bound them, is named **Berith**. he is a mighty great and terrible duke; he hath two other names given to him by men of latter times, viz **Beal** & **Bofry** he appeareth like a souldier wth red clothing riding on a red horse & a crown of gold upon his head he giveth true answeres of things, past present & to come. you must use a Ring as is before spoken of Beleth in calling him forth. he can turn all mettales into gold; he can give dignity & confirm them to men, he speaketh wth a very cleare & subtill voice, he is a great lyer and not to be trusted much he governeth over 26 Legions of spirits his seal is this which must be worne as Lamin

The 29th spirit in order is named **Astaroth**, he is a Mighty & strong duke and appeareth in forme of an unbeautifull angel, ridding on an Infernall like dragon, and carring in his right hand a viper (you must not lett him come toward ye least he doe ye damage by his stinking breath therefore ye Exorcist must hold ye Maginall Ring neare to his face and ye will be, bend him he giveth true answers of things present past & to come & can discover all secrets; he will declare willingly how ye spirits fell, ~~if desired~~ & ye reason of his own fall. he can make men wounderfull knowing in all Liberall sciences. he rules 40 Legions of spirits, his seal is this, wch weare as a Lamen before ye, or else he will not appear nor obey you

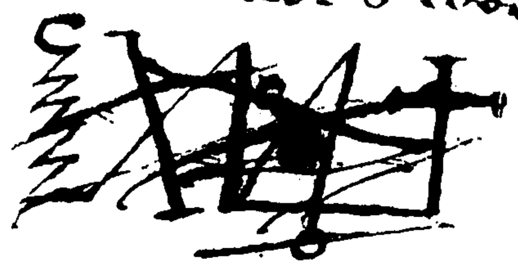


The 30th spirit is called **Forneus**, he is a mighty great Marquis, & appeareth in ye forme of a great sea Monster, he teacheth & maketh men wounderfull knowing in ye art of Rhetorick he causeth men to have a good Name, and to have ye understand of tongues, he maketh men to be beloved of their foes, as ~~they~~ well as they ~~are~~ by their friends, & he governeth 29 Legions of spirits, partly of ye order of Thrones and partly of angels, his seal is this to be made and worne as a foresaid &c.

~~this is the seale~~  ~~of the 30th spirits~~



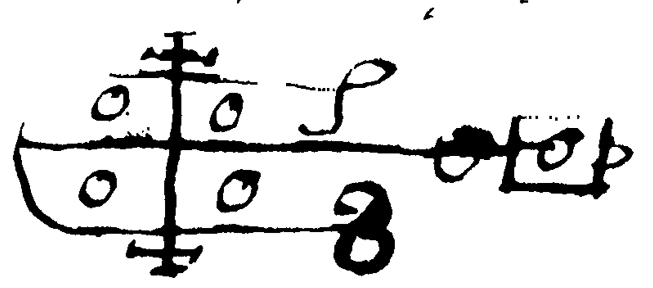
The 31 spirit in order, is named **Foras**, he is a mighty great president & appeareth in ye forme of a strong man, in humane shape he can give ye understanding to men how they may know ye vertues of all hearbs and pretious stones, & teacheth them ye art Logick & Ethicks in All their partes thereof, he maketh men Invisible, witty, Eloquent & to live long, he discover treasures and recover things lost, & he ruleth over 29 Legions of spirits his Seale or Character is this to be made & worne as a Lamen.

~~this is ye seale~~ of  ~~the 31th spirit~~

The 32 spirit in order is called **Asmoday**. he is a great king, strong & powerfull, he appeareth with 3 heads, whereof ye first is like a Bull the second like a Man the third like a Ram, with a serpents taile; Belching or vomitting up flames of fire out of his mouth his feet are webbed like a goose, he sitteth on an Infernall dragon carring a Launce with a flag in his hand he is ye first & chiefest under ye power of **Amaymon**, ~~he goeth before all others~~; when the

Exorcist hath a mind to call him, lett it be abroad, and lett him stand on his feet all ye time of action with his cap off; for if it be on Amaymon will deceive him, and cause all his doeing to be bewrayed; But as soone as ye Exorcist seeth Asmoday in ye shape aforesaid, he shall call him by his Name, saying thou art Asmoday & he will not deny it, and by & by he will bow down to ye ground, &c he giveth ye Ring of vertues he teacheth ye art of Arithmitick geomitry, Astronomy, and all handicrafts absolutly. he giveth full and true answers to ye demands. he maketh a man Invisible; he showeth ye place where treasure layeth, and guardeth it, if it be among ye Legions of Amaymon, he governeth 72 Legions of Inferiour spirits, his seal is this, to be made and worne as a Lamen before on your Breast.

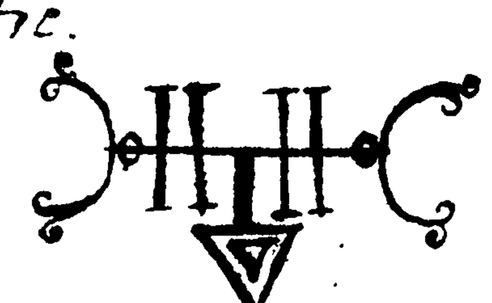
The 33 spirit is **Gaap**, he is a great president & a mighty Prince he appeareth when ye ☉ is in some of ye southern signes in ~~he~~ a humane shape, going before ye great & mighty kings, as if he was a guide to conduct them along in their way. his office is to make men knowing in Phylosophy and all ye Liberall sciences, he can cause love or hatred, and make men Insensible he can teach ye how to consecrate those things that belong to ye dominion of Amaymon his king & can deliver familiers out of the custody of other Magitians, and answereth truly and perfectly of things past present and to come; & can carry and recarry most speedily from one kingdome to another at ye will and pleasure of ye Exorcist, he ruleth over 66 Legions of spirits as he is of ye order of potestates, his seal is this to be made & to be worne as a Lamen &c.



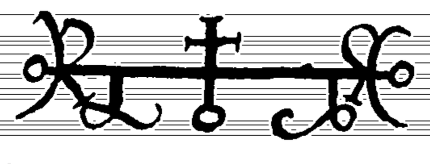
The 34 spirit is called **Furfur**, he is a great Earle, & appeareth in ye forme of an Hart with a firey taile; he never speaketh truth, except he be compelled or brought up within a triangle; △ being compelled therein. he will take upon himselfe ye forme of an angel being bidden. he speaketh with a hoarse voice & will willingly make love between man & wife he can raise Thunder Lightning & Blasts and great tempestuous

stormes &c. he giveth true answers both of things secret and divine &c. [illegible]

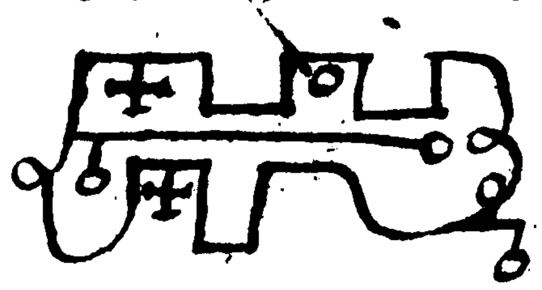
if commanded and ruleth over 26 Legions of spirits. his seale is this which is to be worne as Lamin &c.



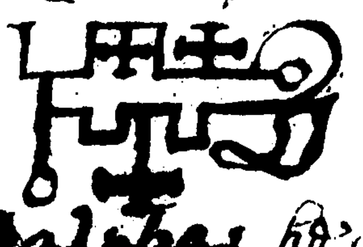
The 35 spirit is called **Marcholias**, he is a great and mighty Marquiz appearing at first in forme of a wolfe; having griffins wings, and a serpents taile; vomiting up fire out of his mouth But afterwards at ye command of ye Exorcist, he putteth on ye shape of a man, and is a strong fighter he giveth true answers to all questions, & is very faithfull to ye Exorcist in doing his Businesse, he was of ye order of Dominations he governeth 30 Legions of spirits, he told his cheife Master wth was Salomon, that after 1200 years he hath hopes to returne to ye 7th throne &: his seal is this to be made & worne as a Lamin &c.



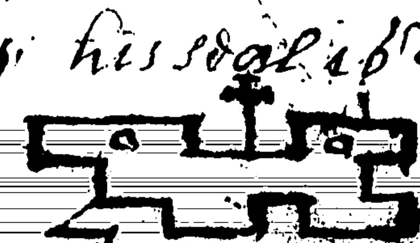
The 36th spirit is called **Stolas**, he is a great and powerfull Prince, appearing in ye shape of a Night Raven at first before ye Exorcist, but afterwards he taketh the image of a man &c: he teacheth the Art of Astronomy, & the vertues of hearbs & pretious stones, he governeth 26 Legions of spirits, his seal is this to be made & worne as a Lamin.



The 37th spirit is called **Phænix** he ~~appeareth~~ his a great Marquis, appeareth like ye Bird Phænix having a childs voice; he singeth many sweet notes before ye Exorcist, wth he must not regard, but by & by he must bidd him put on humane shape, then he will speak marvellously of all wonderfull sciences, he is a good & excellent Poet, & will be willing to doe ye Request he hath hopes to returne to ye 7th Throne after 1200 years more, as he said to Salomon. he governeth 20 Legions of spirits, his seal is thus to be made & worne ~~&c~~



The 38th spirit is called **Malphas** he is a great Earl and appeareth in ye forme of a stock dove, and speaketh wth a hoarse voyce; his office is to build up towers & to furnish them wth ammunition and weapons, and to send men of warre to ~~[illegible]~~ places appointed, he ruleth 26 Legions of spirits; his seal is thus to be made & worne as a Lamin &c



The 39th spirit in order is called **Malphas**, he appeareth at first in ye forme of a ... But afterwards will put on humane shape at ye [illegible] of ye Exorcist & speaks wth a hoarse voyce; he is a mighty president and powerfull he can build houses & high towers & he can bring quickly artificers to gather from all places ye ... he can destroy ye Enemies desires or thoughts, and wt they have done, he giveth good familiars, & if ye make any sacrifice to him, he will receive it kindly and willingly, But he will deceive him yt doth it; he governeth 40 Legions of spirits; his seal is thus to be made and worne as a Lamin &c:

~~this is the seale of~~ [redacted] ~~ferneus in the place of the 39 spirits throw a mistake, for the seale of the thirtieth spi~~ [redacted] ~~rite belongeth here~~

The 40th spirit is called **Raum**, he is a Earle, & appeareth at first in ye forme of a Crow but afterwards, at ye command of ye Exorcist he putteth on humane shape his office is to steale treasures out of kings houses and to carry it where he is commanded & to destroy Cities, and ye dignities of men, & to tell all things past, & wt is, & wt will be; & to cause love between friends & foes; he was of ye order of Thrones, and governeth 30 Legions of spirits his seal is thus, which make and weare as a Lamin before you

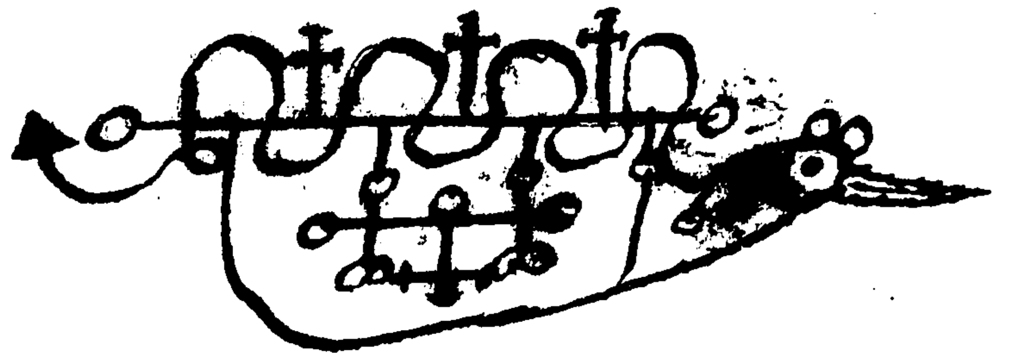
this Likewise is the seale of the 31 thorow a mistake

The 41 spirit in order is called **Focalor** he is a great duke & strong, & appeareth in ye forme of a Man with griffins wings, his office is, to kill men, and to drown them in ye waters, and to over throw ships of warre: for he hath power over both winds and seas, but he will not hurt any man or thing, if he be commanded to ye contrary by ye Exorcist, he hath hopes to returne to ye 7th Throne after 1000 years, he governeth 3 Legions of spirits, his seal is this wch must be worne as a Lamin.

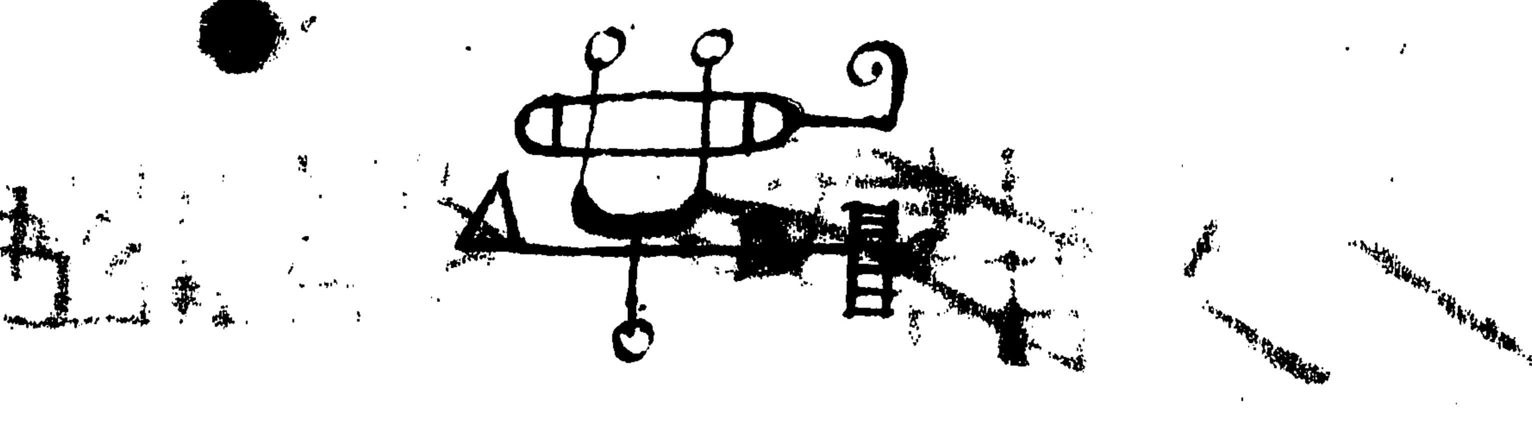
The 42d spirit is named Vepar he is a great & strong duke, & appeareth like a Mairmaid, his office is to guide ye waters, & ships Ladden wth armour thereon he will at ye Exorcist cause ye seas to be rough and ~~stormy~~ stormy, and to appeare full of ships he causeth men to dye in 3 dayes wth putrifying their sores and wounds, & causing wormes in them

fo.

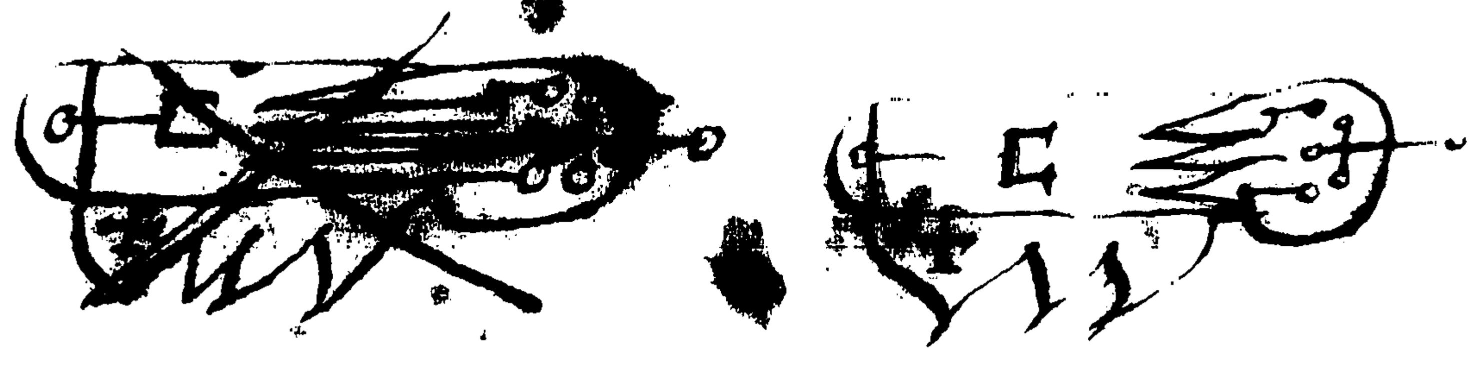
...he governeth 29 Legions of spirits, his seal is thus to be made and worne as a Lamin &c.



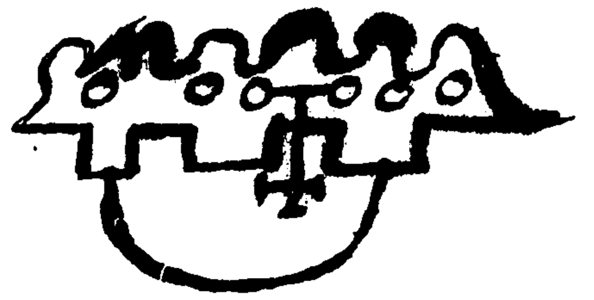
The 43 spirit ~~is named~~ in order as Sa[redacted] them into ye Brazen vessel is called Sabnach he is a mighty great Marquis & strong appearing in ye forme of an armed soldier with a Lyons head, ridding on a pale coloured horse, his office is to build high Towers, Castles and Citties, and to furnish them with armour; & to afflict men several dayes with wounds & rotten sores full of wormes, he giveth good familiars at ye command of ye Exorcist he commandeth 50 Legions of spirits, his seal is thus to be made, and worne as a Lamin &c.



The 44th spirit in order is named Shax, he is a great Marquis & appeareth in ye forme of a stock dove, speaking with a hoarse & subtill voice. his office is to take away ye sight hearing & understanding of any Man or woman, at ye command of ye Exorcist & to steal money out of Kings houses, & carry it againe in 1200 yeares, if commanded, he will fetch horses or any thing at ye Request of ye Exorcist. but he must be commanded into a Triangle first or else he will deceive him & tell him many lyes, he can discover all things that are hidden, & not kept by wicked spirits, he giveth good familiars, sometimes, he governeth 30 Legions of spirits his seal is thus to be made, and worne as a Lamin &c.



The 45th spirit is called Vine, he is a great king & an Earle, & appeareth in ye forme of a Lyon ridding on a black horse with a viper in his hand his office is to discover things hidden witches, and things present past & to come he at ye command of ye Exorcist will build towers throw down great stone walls, make waters rough with stormes &c. he governeth 35 Legions of spirits, his seal is this which make and weare as a Lamin &c



The 46th spirit is called Bifrons, he is an Earle and appeareth in ye forme of a Monster at first but after a while at ye command of ye Exorcist he putteth on ye shape of a man, his office is to make one knowing in Astrology, Geometry & other arts & sciences, teacheth ye vertues of all hearbes, pretious stones & woods, he changeth ye dead Bodyes & putteth them into another place, & lighteth candles seemingly upon ye graves of ye dead he hath under his command 6 Legions of spirits, his seal is this, which he will owne and submit unto &c.

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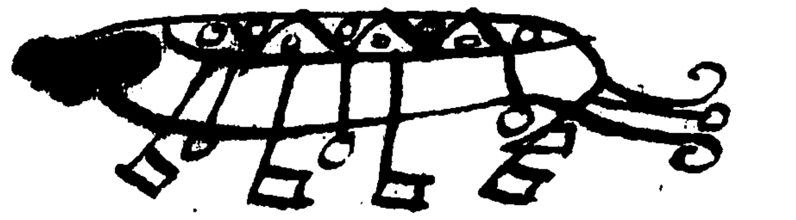
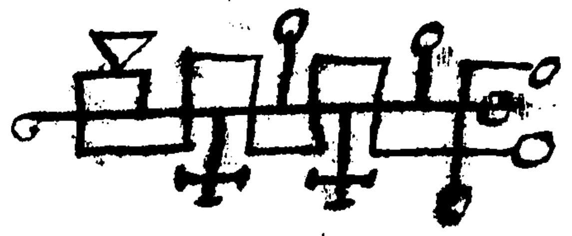
16. C

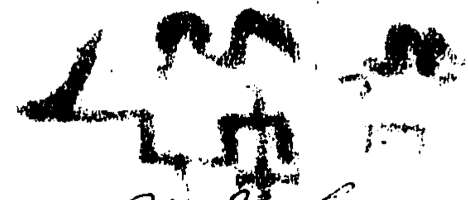


The 47th spirit is called Vual. he is a great & mighty strong duke, he appeareth in ye forme of a mighty dromedary at first, but after a while he putteth on humane shape, and speaketh ye Egyptian tongue but not perfectly, his office is to procure ye love of women, and to tell things past, present and to come, and also to procure friendship between friends & foes, he was of ye order of Potestates he governeth 37 Legions of spirits, his seal is thus to be made and worne as a Lamin before you &c.

The 48th spirit is called Haagenti he is a great president appearing in ye forme of a mighty Bull with gryffin wings at first, but after at ye command of ye Exorcist he putteth on humane shape, his office is to make men wise, and to instruct them in divers things, to transmute all mettals into gold, to change wine into water & water

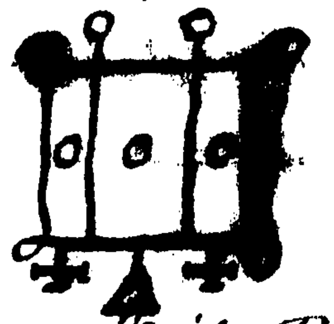
[illegible]wise; he commandeth 33 Legions of Spirits, his seale is thus madde & to be worne as a Lamin &c



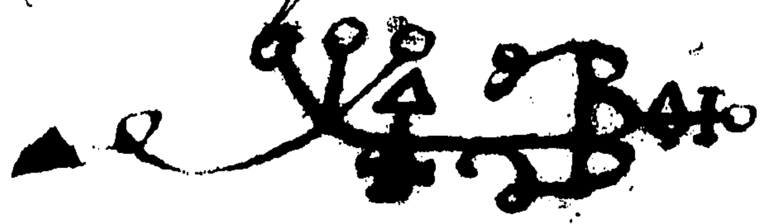


The 49th spirit is named Procel, he appeareth in ye forme of an angel, he is a great & strong duke, speaking somthing mystically of hidden things; he teacheth ye art of geomitry & ye Liberall sciences, he at ye commande of ye Exorcist will make great noises like ye running of great waters, although there be none; he warmeth waters and distempereth Baths &c. he was of ye order of potestates (as he declared to Salomon) before his fall, he governeth 48 Legions of spirits, his charactor or mark is thus to be made, and worne as a Lamin before you.

The 50th spirit in order is called Furcas, he is a knight & appeareth in ye forme and similitude of a cruel old man with a Long Beard and a hairy head, sitting on a pale collored horse, with a sharpe weapon in his hand; his office is to teach ye art of Phylosophy, Astronomy, Rhetorick, logick, Chiromancy & Pyromancy in all their partes perfectly, he hath under his power 20 Legions of spirits, his seal or mark is this which make & weare as a Lamin—



The 51st spirit in order is Balam, he is a terrible great and powerfull king, appearing with three heads, the first is like a Bulls, the second like a mans, ye third like a Rams head; he hath a serpents taile, & eyes flaming, riding upon a furious Beare carrying a goshawke on his fist; he speaketh with a hoarse voyce, giving true answers of things past present & to come; he maketh men to go invisible & witty; he governeth 40 Legions of spirits his seale is thus made, & to be worne as a Lamin &c.



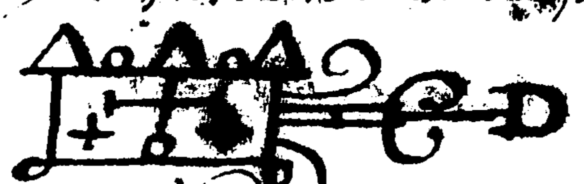
The 52d spirit is called Allocer — he is a great & mighty strong duke, appearing in ye forme of a souldier ridding on a great horse; his face is like a Lyons, very redde, having eyes flaming, his speech is hoarse & very Bigg; his office is to teach ye art of Astronomy & all ye Liberall sciences; he bringeth good familiars & ruleth 36 Legions of spirits; his seale is thus madde, & to be worne &c

The 53d spirit is called Caim, he is a great president & appeareth in ye forme of a Bird called a Thrush at first, but after a while he putteth on ye shape of a man carrying in his hand a sharp sword; he seemeth to answer in Burning ashes; he is a good disputer, his office is to give men ye understanding of all Birds, lowing of Bullocks, Barking of doggs & other creatures; & also ye noise of waters, and giveth very true answers of things to come; he was of ye order of angels & now ruleth 30 Legions of Infernall spirits; his seal is this which wear as a Lamin.

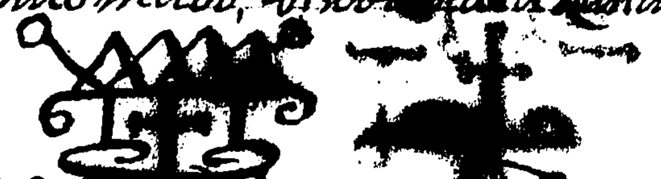
The 54th spirit in order called Mu[illegible] a great duke & an Earle, & appeareth in ye forme of souldier, ridding on a g[illegible] a ducall crown on his head, there goeth before him two of his Minnisters with great trum[illegible]; his office is to teach Phylosophy perfectly, & to constraine soules deceased to come before ye Exorcist to answer those things he shall aske them, if he desireth; he was partly of ye order of thrones & partly of angels & ruleth now 30 Legions of spirits; his seal is this which is to be worne as a Lamin &c

The 55th spirit is called Orobas, he is a mighty great prince, appearing at first like a horse; But afterwards at ye commande of ye Exorcist he putteth on ye Image of a man; his office is to discover all things past, present and to come and to give dignities & places & ye favour of friends & foes, he giveth true answers of divinity & of ye creation of ye world; he is faithfull to ye Exorcist, & will not suffer him to be tempted by any spirit

spirit he governeth 20 Legions of spirits, his seal is this which must be made & worne as a Lamin &c

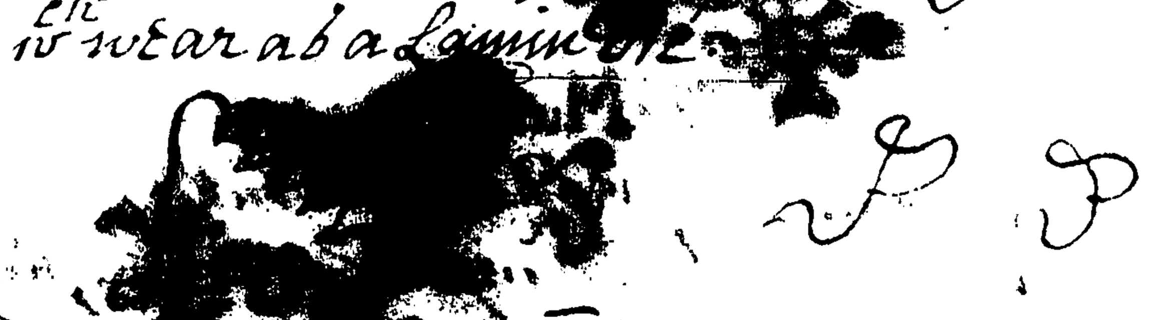


The 56 spirit is called **Gemory** he is a strong and powerfull duke appearing in the forme of a Beautifull woman, with a Dutchess Crownett tyed about her middle, ridding on a great Camell; his office is to tell of all things past present & to come; and of treasure hidden and what it lyeth in, & procureth ye love of women, both young & old: he governeth 26 Legions of spirits, his seal is thus made & worne as a Lamin before ye Exorcist in time of working.



The 57 spirit is called **Ose** he is a great president & appeareth like a Leopard at first But after a little time he putteth on ye shape of a man; his office is to make one cunning in ye Liberall sciences & to give true answers of divine & secreet things; and to change a man in any shape that ye Exorcist desireth so that he that is so changed, will not think any other thing but that he is that creature or thing, he is changed into; he governeth 3 Legions of spirits; his seal is this: which wear as a Lamin

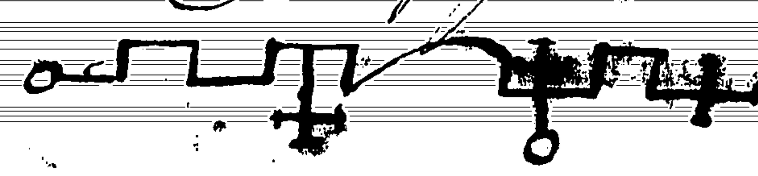
The 58th spirit is called **Amy**, he is a great president, & appeareth at first in ye forme of a flaming fire, But after a while he putteth on ye shape of a man & his office is to make one wounderous knowing in Astrology & all ye liberall sciences; he giveth good familiars, & can bewray treasure, which are kept by spirits; he governeth 36 Legions of spirits, his seal is this which wear as a Lamin &c



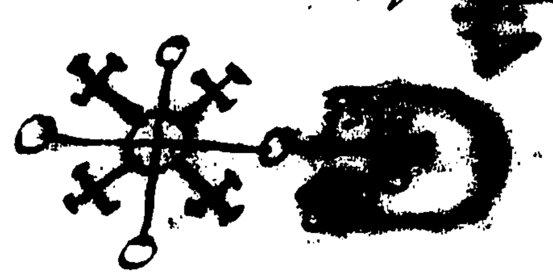
The 59 spirit is named **Orias** he is a great Marquiz and appeareth in ye forme of a Lyon, ridding on a mighty horse, with a serpents taile holding in his right hand 2 great serpents hissing; his office is to teach ye vertues of ye starrs, & to know ye Mansions of ye planets and how to understand their vertues; also he transformeth men, & giveth dignities, [illegible] prelacys and confirmations & ye favour of friends & foes; he governeth 30 Legions of spirits, his seal is this; to be made & worne &c

The 60th spirit is called **Vapula** he is a great ~~and mighty~~ mighty & strong duke, appearing in ye forme of a Lyon, with griffins wings; his office is to make men knowing in all ~~things~~ handicraft professions also in Phylosophy & other sciences &c he governeth 36 Legions of spirits; his seal or Character is thus made and is to be worne as a Lamin &c.

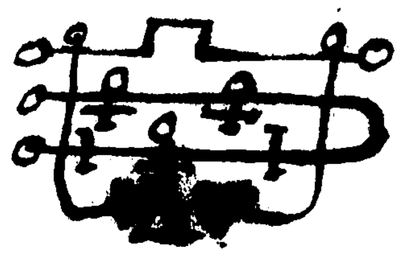
The 61 spirit is called **Zagan** he is a ~~mighty~~ great king & president and appeareth at first in ye forme of a Bull with griffins wings, But afterwards he putteth on humane shape he maketh men witty, and can turne wine into water & Blood into wine, and also water into wine he can turne all Mettalls into Coyne of the dominion ye mettle is of & can make fools wise he governeth 33 Legions of spirits; his seal is thus made & worne as a Lamin.



The 62d spirit is called **Valac** he is a mighty great president & appeareth like a Boy with angels wings ridding on a 2 headed Dragon; his office is to give true answers of hidden treasures, and to tell where serpents may be seen, which he will bring and deliver to ye Exorcist without any force or strength he governeth 30 Legions of spirits, his seal is this which must be made & worne as a Lamin &c



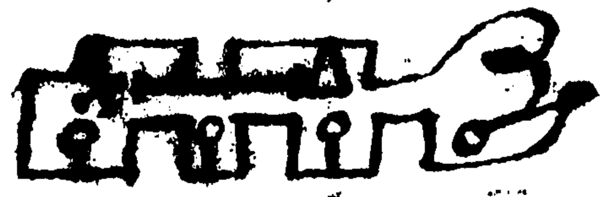
The 63 spirit is called **Andras** he is a great Marquiz appearing in ye forme of an angell with a head like a Black night Raven, ridding upon a black strong woolf with a sharpe bright sword ~~[illegible]~~ flourished in his hand, his office is to sow discords if ye Exorcist hath not a care he will kill him and his fellows; he governeth 30 Legions of spirits his seal is thus to be worne as a Lamin before on your Breast.



The 64th Spirit is named **Flauros**, he is a great duke and appeareth at first like a mighty terrable and strong Leopard but afterwards at ye command of ye Exorcist he putteth on ye shape of a man with fiery Eyes and a terrable Countenance; he giveth true answers of all things past present & to come, but unless he be commanded into a Triangle, he will Lye in all those things and deceive or beguile ye Exorcist in other things or Buisness, he will gladly talke of Divinity, and of ye Creation of ye world, and of his and all other spirits fall, he destroyeth and burneth those that are ye Exorcist Enimies if he Requesteth it, and will not suffer him to be tempted by any spirit or otherwise: he governeth 36 Legions of spirits, his seal is thus to be made & worne as a Lamin &c.

The 65 spirit is called **Andrealphus** he is a mighty great Marquiz appearing at first in ye forme of Peacock with great Noise but afterward he putteth on humane shape he can teach perfectly Geometry, & all things belonging to measuring, also Astronomy, he maketh men very subtile and cunning therin, he can transforme a man into ye likeness of a Bird & he governeth 30 Legions of spirits his seal is this which is to be worne as a Lamin &c.

The 66th spirit is called **Cimeies** he is a [illegible] Marquiz, strong & powerfull appearing like a valiant souldier riding on a goodly Black horse, he ruleth over all spirits in ye parts of Africa, his office is to teach perfectly grammar Rhetorick Logick and to discover treasures & things lost or hidden, he can make a man seeme like a souldier of his owne likeness he governeth 20 Legions of chiefe spirits but more Inferiour then himselfe his seal is thus made & worne as a Lamin &c

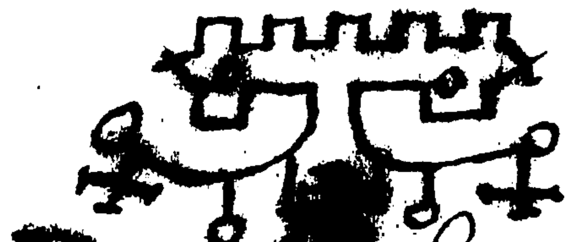


The 67 spirit [illegible] is called **Amduscias**, he is a great & strong duke appearing at first like an unicorne, But afterwards at ye Request of ye Exorcist he standeth

standeth

standeth before him in humane shape causing trumpets and all manner of Musicall Instruments to be heard But not seene also trees to bend and Incline according to ye Exorcist will, he giveth Excellent familiars & ruleth 29 Legions of spirits his seal is thus formed which is to be worne as a Lamin &c.

The 68 spirit is called **Belial**, he is a mighty king and powerfull; he was created next after Lucifer & is of his order; he appeareth in ye forme of a Beautifull angel sitting in a chariot of fire, speaking with a comly voice, declaring that he fell first & amongst ye worthier sort that went before Michael & other heavenly angels; his office is to distribute preferments of senatorship, and to cause favour of friends & foes, he giveth Excellent familiars & governeth 80 Legions of spirits. Note this King Belial ~~[illegible] angels~~, must have offerings sacrafices & gifts presented to him, by ye Exorcist, or Else he will not give true answers to his demands. But then he tarryeth not one hour in ye truth, except he be constrained by devine power & his seal is thus which is to be worne as a Lamin, before ye Exorcist &c.

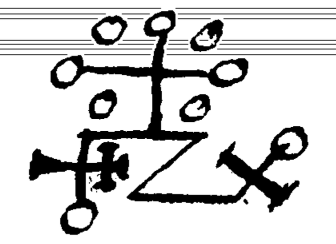


The 69 spirit is called **Decarabia**, he appeareth in ye forme of a starre in ye Pentacle at first, but afterwards at ye command of ye Exorcist, he putteth on ye Image of a man, his office is to discover ye vertues of hearbes and pretious stones, and to make ye similitude of all Birds to fly before ye Exorcist, and to tarry with him, singing and drinking as naturall Birds doe, he governeth 30 Legions of spirits being himselfe a great Marquiz, his seal is thus to be made and worne as a Lamin before ye Exorcist &c.

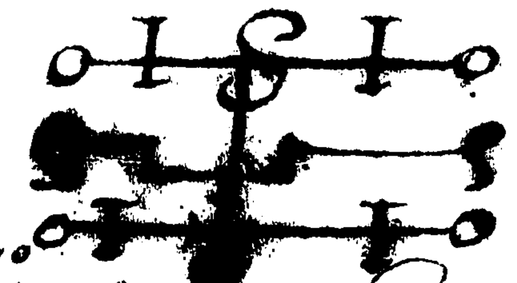
The 70th Spirit in order is called **Seere** he is a Mighty Prince ~~[illegible]~~ and is under Amaymon King of ye East he appeareth in ye forme of a Beautifull Man, riding on a strong horse with wings his office is to goe & come, and to bring all things to pass on a suddain & to carry or recarry any thing whether thou wouldest have it, from for he can passe over ye whole world in ye twinckling of an eye, he maketh a true relation of all sorts of theft and of

Treasures hidd and of all other things, he is Indifferently good natured, willing to do any thing ye Exorcist desireth; he governeth 26 Legions of spirits his Mark or Seal is thus made and is to be worne as a Lamin &c.

The 71 spirit is called **Dantalion** he is a great & Mighty duke appearing in ye forme of a Man wth many faces all like men & women & a Booke in his right hand, his office is to teach all arts and sciences to any one, and to declare ye secret Counsells of anyone, for he knoweth ye Thoughts of all men and women and can change them at his will, he can cause Love and shew (by vission) ye true similitude of any one lett them be in what place or part of ye world they will, he governeth 36 Legions of spirits his seal is this wch is to be worne as a Lamin



The 72d spirit in order is called **Andromalius** he is a great and Mighty Earle appearing in ye forme of a Man, holding a serpent in his hand, his office is to bring a Theefe & goods yt are stolen, Back, and to discover all wickedness and underhand dealings, & to punish Theeves & other wicked people, & to discover treasures that is hidd &c. he ruleth 36 Legions of spirits his seal is this wch make & wear as a Lamin in time of action &c.



These be the seventy two Mighty Kings or Princes wch King Salomon commanded into a vessell of Brass wth their Legions of whome **Belial Bileth Asmoday** & **Gaap** were the chiefest, [illegible] for their pride, for Salomon never declared why he thus bound them, and when he had thus bound them up & sealed ye vessel, he by ye divine power cast them all into a deep lake or hole in Babilon, & the Babilonians wondering to see such a thing there, they went wholy into ye lake to break ye vessel open, expecting to find a great treasure, but when they had broken it open out flew all ye cheife spirits Immediatly, and their Legions followed them, and they were all restored again to their former places; But only **Belial** who entered into

into a certaine Image, and there gave answers to those who did offer sacrafice unto him as ye Babilonians did, for they offered sacrafices & worshiped that Image as a God &c

Observations

Thou art to observe first ye Moons age for ye working, The best days are when ye ☽ is 2, 4, 6, 8, 10, 12 or 14 days old, as Salomon sayeth, and no other days are profitable &c

The seals of those 72 Kings are to be made in Mettalls, The cheefest Kings in ☉, Marquises in ☽, Dukes in ♀, Prelates in ♃, Knights in ♄ & Presidents in ☿ & Earles in ♀ & ☽ equally alike &c

Those 72 Kings are under the power of **Amaymon, Corson, Ziminiar & Goap** wch are Kings ruling in ye 4 quarters East, West North & south, and are not to be called forth except it be upon great occasions But Invocated & commanded, to send such or such spirits as are under their rule and power, as is shewed in ye following Invocations or conjurations &c

The cheife kings may be bound from 9 to 12 of ye Clock at noon & from 3 till sun set

Marquises may be bound from 3 of ye Clock in ye after noon till nine at night and from 9 at nt till sun rising.

Dukes may be bound from sun rising till noonday in cleare weather.

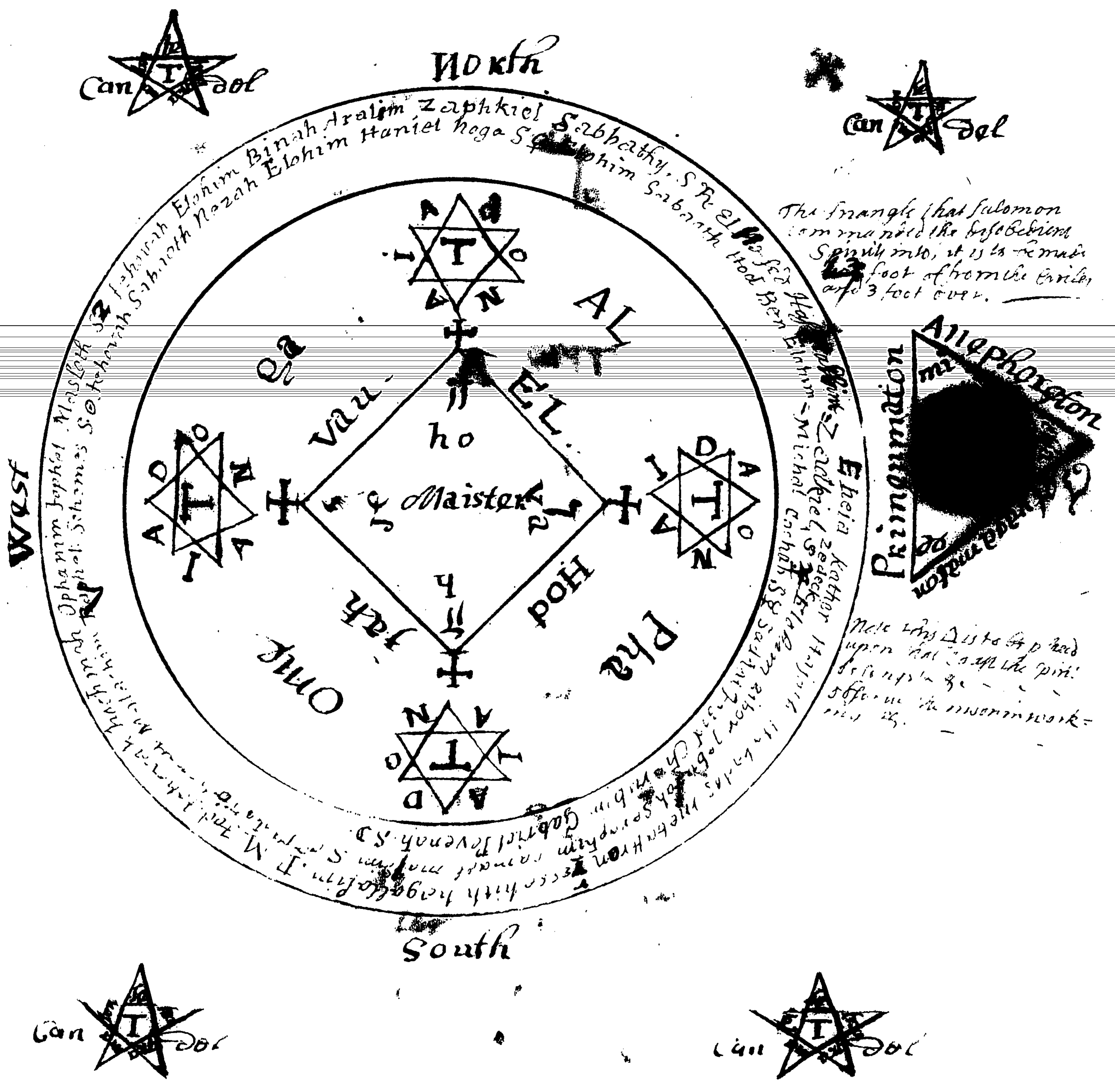
Prelates may be bound in any hour of the day.

Knights may be bound from ye dawning of ye day till sun rising or from 4 o'clock till sun set.

Presidents may be bound in any hour of ye day Excepting twilight at night or the king whome he is under be invocated &c.

Counts or Earles may be bound in any hour of the day so it be in woods or any other place where Men resort not, or where no noise is &c.

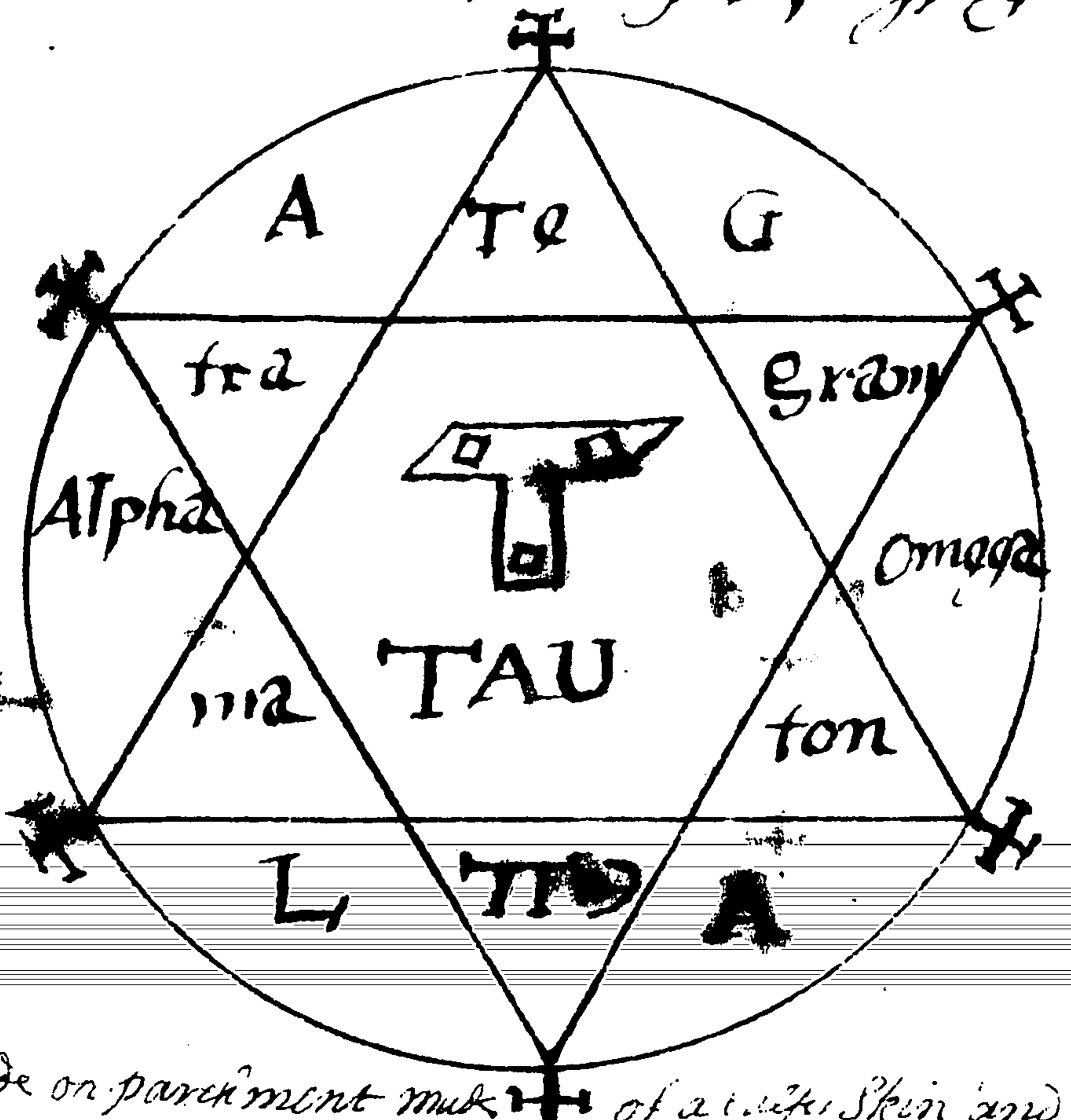
A figure of the Circle of Solomon ~~that~~ he made for to preserve himself from the [illegible] of these evill Spirits &c



The triangle that Solomon commanded the disobedient Spirits into, it is to be made 2 foot of from the Circle, and 3 foot over.

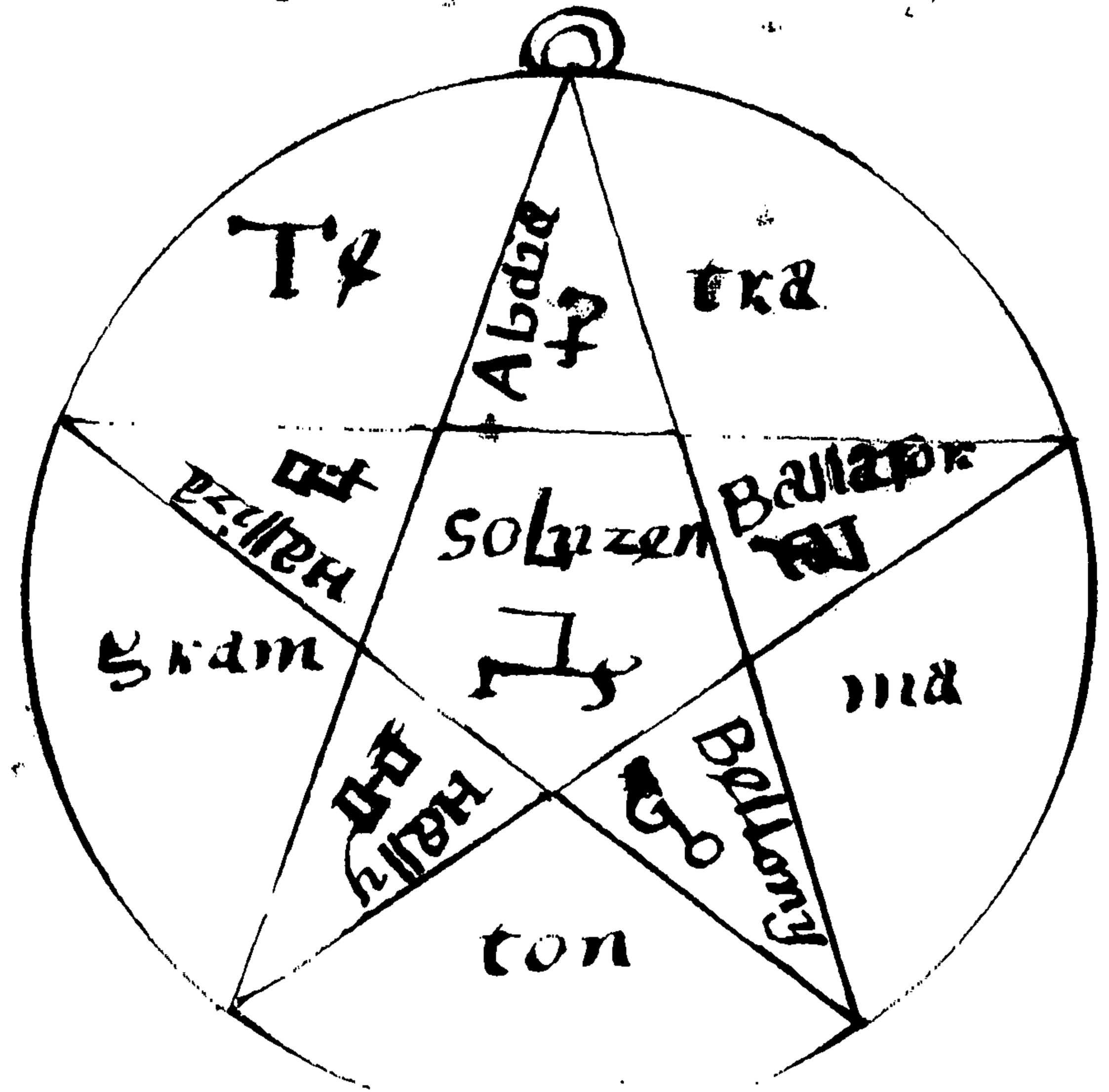
Note this △ is to be placed upon that [illegible] the Spirit [illegible] [illegible] in the [illegible] work [illegible]

Solomons sexangled ffigure —

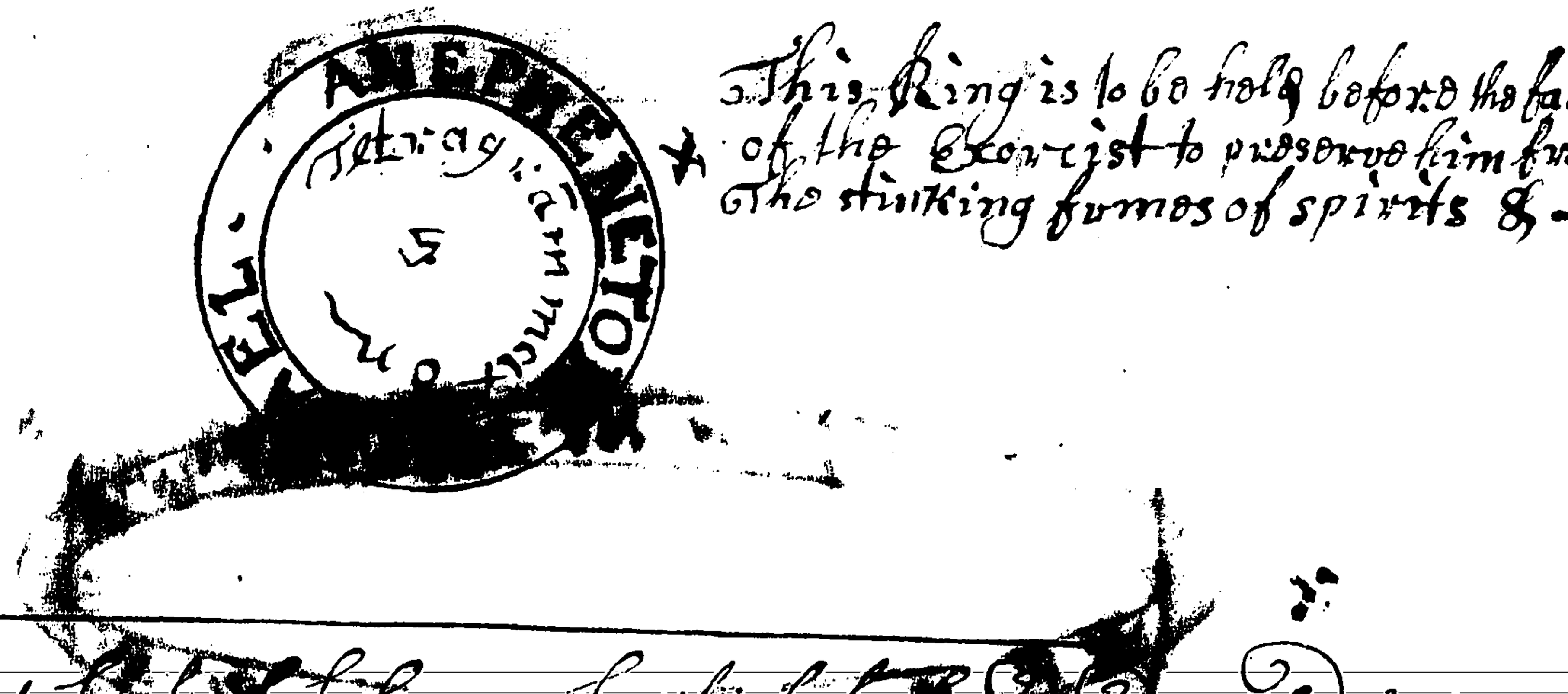


The [illegible] made on parchment mak[illegible] of a calfes Skin and worne at the Skirt of ye white [illegible] and covered wth a linnen cloath to ye which is to be shewed to the Spirits when they are appeared that they may be compelled to be obedient and take a humane shape &c —

The Pentagonall ffigure of solomon

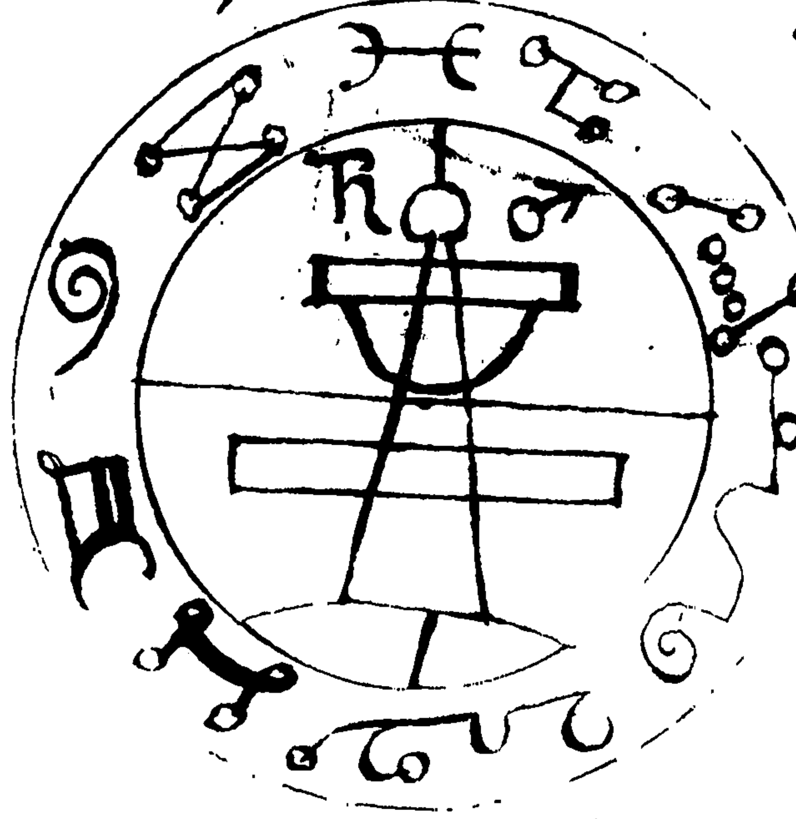


[illegible] worne upon the Brest [illegible]
of [illegible] and [illegible] to comand ye [illegible]



This Ring is to be held before the face of the Exorcist to preserve him from the stinking fumes of spirits &c —

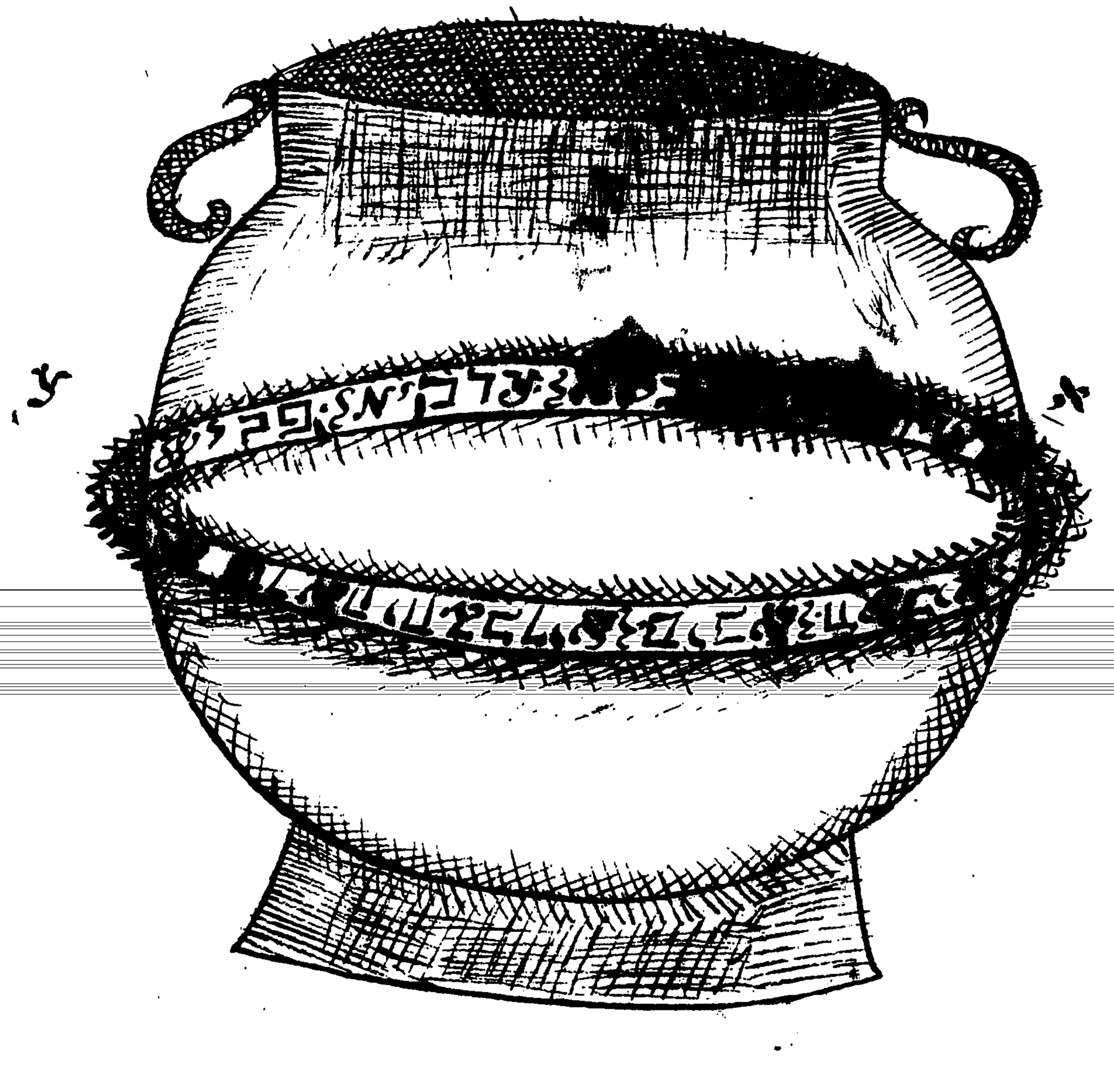
The Secret Seal of Salomon by which he bound and sealed up the aforsaid Spirits with their Legions in a Brazen Vesel &c.



This secret seal is to be made by one that is clean both Inward and Outward and hath not defiled himself by any woman in the space of a Month, but hath with fasting and prayers to God desired pardon of all his sins &c: It is to be made ~~on~~ a ~~Thursday~~ Tuesday or Saturday night at 12 of the Clock written with the Blood of a Black Cock which never trode hen, on virgins parchment Note, on those nights the ☽ must be encreasing in ♍ when it so ~~made~~ made fume it with Allum, Raisins of the Sun, dates, Cedar, Lignum aloes, by this seal Salomon compelled the afore said spirits into a Brass Vessel, and sealed it up with the same, he by it gained the love of all manner of persons and overcame in Battle for neither weapon fire nor water could hurt him.

The forme of

The fforme of the Brasse vessel that Salomon shut these spirits in — — —



The vessel seal aforesaid was made in Brasse, to cover the vessel with at ye top &c.

The other materialls is a scepter or sword, a miter or cap, a long white robe of Linnen, with shoes and other Clothes for ye purpose also a girdle of a Lyons skin 3 inches broad, with all the names about it as is about the uttermost round Circle, &c. also perfumes and a chafindish of Charcoles kindled to put the fumes into; to smoke or perfume ye place appointed for action. also annoynting oyle to anoynt ye Temples & Eyes, & fair water to wash ye selves in & in so doing ye are to say as david said (viz) Thou shalt purge me wth Hysop o Lord & I shall be cleane; Thou shalt wash me & I shall be whiter then snow &c. & at ye Garments putting on, you must say by ye figurative mysteries of these holy vestures or vestments, I will cloath me with ye armour of Salvation in ye strength of ye highest Ancor Amacor Amides Theodonias Anitor, That my desired End may be effected through ye strength Adonay to whome ye praise & glory will for ever & ever belong. Amen.

After ye have so done, make prayers to God according to your worke, as Salomon hath commanded the formes that Salomon used for any perticular art is shewed in ye 5th part of this Book wch is called Artem Novam. &c.

The Conjuration for to call forth any of the forsaid Spirits.

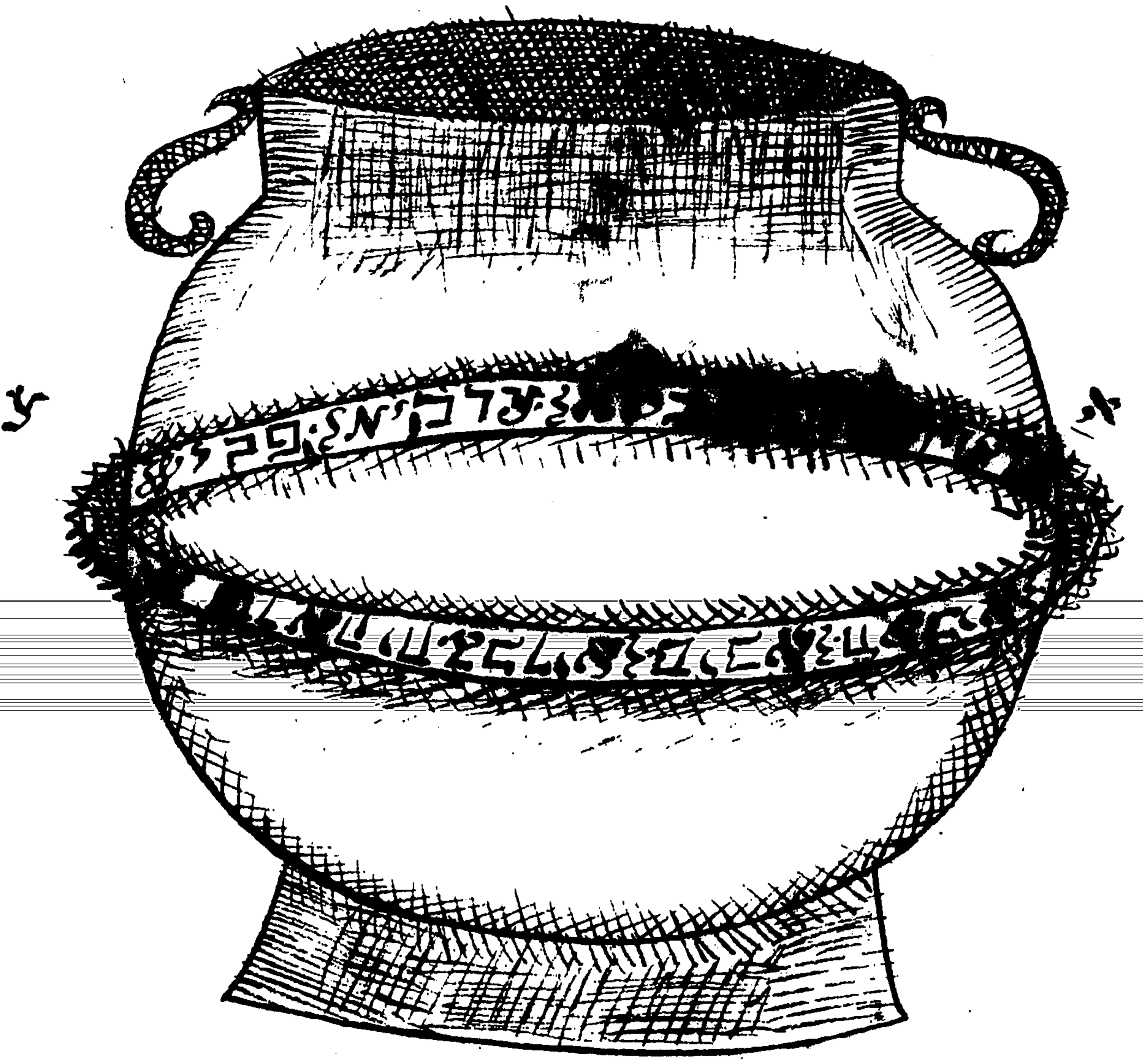
I Invocate and conjure you spirit N. & being wth power armed from ye supreame Majesty I strongly command you by Beralanensis, Baldachiensis, Paumachiæ & Apologiæ sedes and ye most powerfull princes Genio Liachidi ministers of ye Tartarean seat; Chiefe princes of ye seat of Apologia, in ye ninth Region; I exorcize & powerfully command you spirit N. in and by him that said ye word, and it was done; and by all ye holy and most glorious names of ye most holy and true God, and by these his most holy names Adonai, El, Elohim, Elohe, Zebeoth, Elion, Escerchie, Jah, Tetrasramaton, Saday, That you forthwith appear and shew yr selves here unto me before this Circle, in a fair and humane shape, without any deformity or ugly shew and without delay, doe ye come; from all parts of ye world to make rationall answers unto all things wch I shall ask of you, and come ye peaceably visibly and affably without delay, manifesting wt I desire, being conjured by ye name of ye Eternall living and true God, Helioren I conjure you by ye especiall and true Name of your God that ye owe obediance unto and by ye name of ye king, wch beareth rule over you, That forthwith you come without tarrying, and fullfill my desires, and command, and persist unto ye End, & according to my Intentions and I conjure ye by him, by whome all creatures are obediant and by this ineffable name Tetragrammaton Jehovah, wch being heard, ye Elements are overthrown; The aire is shaken, the sea runneth back, the fire is quenched, the Earth trembleth, and all ye hosts of Celestialls, Terrestialls & Infernalls doe tremble, and are troubled and confounded togather that you [illegible] speak unto me with a cleare voice Intelligible, and without any ambiguity, therefore come ye in ye name Adonai Zebeoth, Adonai Amiorent, come come [illegible] you [illegible] Adonay, Saday, the King [illegible] [illegible] you.

[illegible]

Say as ffolloweth.

I Invocate, conjure and command you spirit N: to appear [illegible] before this Circle, in faire and comely shape, without any deformity or tortuosity, by ye name and in ye name Y [illegible] wch Adam heard & spake & by ye name Joth wch Jacob heard from ye angel wrestling with him, and was delivered from ye hands of Esau his Brother, and by ye name of God Agla, wch Lot heard and was saved with his family, and by ye name Anaphaxaton

The Forme of the Brasse vessel that Salomon shutt these spirits in — — —



This vessel afore said was made in Brasse, to shutt the spirits up in &c.

The other magicall requisites is a sceptre or sword, a mitre or cap, a long white robe of Linnen, with shoes and other Clothes for ye purpose also a girdle of a Lyons skin 3 Inches broad, with all the names about it as be about the outermost round Circle, &c. also perfumes and a chafindish of charcoles kindled to put the fumes into, to smoke or perfume ye place appointed for action. also anoynting oyle to anoynt yr Temples & Eyes with; & fair water to wash yr selves in & in so doeing ye are to say as david said (viz) Thou shalt purge me with Hysop o Lord & I shall be cleane; Thou shalt wash me & I shall be whiter then snow. & at ye Garments putting on you must say. by ye figurative mysteries of these holy vestures or vestments, I will cloath me with ye armour of Salvation in ye strength of ye highest Ancor Amacor Amides Theodonias Anitor, That my desired End may be Effected through thy strength Adonay to whome ye praise & glory will for ever & ever belong. Amen.

After yu have so done, make prayers to God according to your worke, as Salomon hath commanded. The formes that Salomon used for any perticular art is shewed in ye 5th part of this Book wch is called Artem Novam. &c.

The Conjuration for to call forth any of the forsaid Spirits.

I Invocate and conjure you spirit N. & being with power armed from ye supreame Majesty I strongly command you by Bealanensis, Baldachiensis, Paumachiæ, Apologiæ sedes and ye most powerfull princes Genio Liachidi ministers of ye Tartarian seat, chiefe princes of ye seat of Apologia, in ye Ninth Region, I exorcize & powerfully command you spirit N. in and by him that said ye word, and it was done; and by all ye holy and most glorious names of ye most holy and true God, and by these his most holy names Adonai, El, Elohim Elohe, Zebeoth, Elion, Escerchie, Jah, Tetragramaton Saday, That you forthwith appear and shew yr selves here unto me before this Circle, in a fair and humane shape, without any deformity or ugly shew and without delay, doe ye come; from all parts of ye world to make rationall answers unto all things wch I shall ask of you, and come ye peaceably visibly and afably without delay, manifesting wt I desire, being conjured by ye name of ye Eternall living and true God, Helioren I conjure you by ye especiall and true Name of your God that ye owe obediance unto and by ye name of yr King, wch beareth rule over you, That forthwith you come without tarring, and fullfill my desires, and command, and perfist unto ye End, & according to my Intentions and I conjure ye by him by whome all creatures are obediant and by this ineffable name Tetragrammaton Jehovah, wch being heard, ye Elements are overthrown; The aire is shaken, The sea runneth back, The fire is quenched, The Earth trembleth, and all ye hosts of Celestialls, Terrestialls & Infernalls doe tremble, and are troubled and confounded togather. that you visibly and affably speak unto me with a cleare voice Intelligible, and without any ambiguity, Therefore come ye in ye name Adonai Zebeoth, Adonai Amiorent, come, [illegible] you [illegible] Adonay, Saday, the King of Kings commands you.

Say this as often as you please [illegible]

Say as followeth.

I Invocate, conjure and command you spirit N. to appear [illegible] before this Circle, in fair and comely shape, without any deformity or tortuosity, by ye name and in ye name Y and V wch Adam heard & spake & by ye name Joth wch Jacob heard from ye angel wrestling with him, and was delivered from ye hands of Esau his Brother, and by ye name of God Agla, wch Lot heard and was saved with his family, and by ye name Anaphaxaton

wth Aron heard and speak and became wise; and by ye name Scheme Amathia wch Joshua called upon and ye Sun stood still; and by ye name Emanuel wch the 3 Children Sedrach Mesech and Abednego sung in ye midst of ye fiery furnace and were delivered; and by the name Alpha & Omega which Daniel named & Destroyed the Bell & ye Dragon; & by the name Zebaoth which Moses named, & all the Rivers & waters in the land of Egypt were turned into blood & by the name Elcerchie Oriston wth Moses named, & all the Rivers brought forth froggs, they went into ye houses of ye Egyptians, Distroying all things; & by the name Elion wth Moses called upon, & there was great haile, such as never was since the Creation of the world to that Day, & by the name Adonay wth Moses named And there came up Locusts throwout all the land of Egypt and devoured all that the Haill at lost; and by the name Hagios. and by the seal of Adonay and by Otheos. — Icyros. Athenatos; Paracletus and by these holly and sacred names Agla On. Tetragrammaton and by the dreadfull Judgment of god, and by uncertain sea of glass: which is before the face of the divine Majesty; who is mighty and most powerfull And by the four beasts before the throne having Eyes before and behind, and by the fire round about the throne: and by the holly angels of heaven: and by the mighty wisdom of god, and by the seal of Baldachia, and by this name Primeumaton which Moses named and the Earth opened and swallowed up Chora, Dathan & Abiram, That you make true and faithfull answers, to all my demands and to performe all my desires, so farr as in office you are capable to performe therfore come ye peaceable visible and affable now without delay to manifest what I desire Speaking with a perfect and clear voyce, Intelligible unto my understanding &c

[illegible] at the [illegible] of these [illegible] in my conjuration (but without they will) [illegible] constraint —

I conjure the spirit N. by all [illegible] and effectual [illegible] of the most great and In comprehensible Lord god of Host, that you come quickly without delay, from all parts and places of the world: to make rational answer to my demands and that visible and affably speaking with a voice Intelligible to my understanding as aforesaid, I conjure and con= strain you spirit N. by all aforesaid and by these seven names by wch wise Salomon bound thee and thy fellows in a vessel of Brass Adonay. Prerai Tetragrammaton; — Anephexeton, Inessenfatall, [illegible]thatumon, & Itemon. That you appear here before this Circle, to fullfill my will in all things, that shall seem good unto me and if you be disobedient and refuse to come, I will in the power and by the power of the name of ye supream and everliving god. Who created both you and me and all the whole world in six days and what is contained in it Eye-Saray. and by the power of

of his name Primeumaton; which comandeth the whole Hoste of Heaven, Curse you and deprive you, from all your office, Joy & place and binde you in the depth of ye Bottomless pit there to remaine unto the day of the last Judgment, and I will bind you into Eternall fire & into the lake of fire and Brimstone unless you come forthwith and appear here before this Circle to doe my will in all things therfore come in and by these holly names Adonay. Zebeoth, Adonay, Amiorem; come you Adonay commandeth you:

If you come so farr and he yet doth not appear you may be sure he is sent to some other place by his King, and cannot come and if it be so, Invocate the King as followeth to send him. But if he doth not come still, then you may be sure he is bound in chaines in hell: and he is not in the custody of his King: So if you have a desire to call him from thence, you must rehearse the spirits chaine &c

For to Invocate the Kinge say as ffolloweth —

O you great mighty and powerfull Kinge Amaymon; who beareth rule by the power of thy supream god EL over all spirits both superior and inferiour of the Infernal order in the Dominion of the Earth; I invocate and command you by the especial and truest name of your god and by god that you worship and obey, and by the seal of ye Creation & by the most mighty & powerfull name of god Jehovah Tetragrammaton, who cast you ought of heaven, with all other of the Infernall [illegible] spirits and by all ye most powerfull and great names of god who created heaven Earth & hell and all things contained in them, and by their powers and vertues & by ye name Primeumaton who commandeth the whole host of heaven that you cause enforce and compell N. to come unto me here before this Circle in a fair and comely forme, without doeing any harme to me or any other Creature and to answere truely and faithfull to all my requests That I may accomplish my will and desires in knowing or obtaining any matter or thing wch by office you know is proper for him to performe or to accomplish. through the power of god EL who created and disposeth of all things both celestiall aireall, terrestiall and Infernall —

After you have Invocated the King in this manner twice or thrice then conjure ye spirit you would have called forth by the aforesaid conjurations, rehearsing them several times together, and he will come without doubt if not at ye first or second time rehearsing. But if he doth not come add the spirits chaine to the end of ye aforesaid conjuration and he will be forced to come if he be Bound in chaines, for the chaines will break of from him and he will be at liberty: &c

The Generall Curse called the Spirit's Chaine against all Spirits that Rebell

O thou wicked and disobedient Spirit because thou hast rebelled and not obeyed nor regarded my words which I have rehearsed, they being all most glorious and incomprehensible names of the true god maker and creator of you and me and all the world, by the power of those names which no creature is able to resist I doe curse you into the depth of the Bottomless Pitt. There to remaine untill ye day of doome in chaines of fire and Brimstone unquenchable unless you forthwith appeare before this circle in this Triangle ▽ to doe my will. Therefore come peaceably and quietly in & by these names — Adonai Zebaoth, Adonay Amioram, come come why stay you Adonay comandeth you

When you have read so farr and he doth not come. Then write his name and seal in virgin parchment and put it into a Black Box with Brimstone assafoetida and such things that have a stinking strong smell, and bind the Box round with a wire and hang it on the Swords point, and hold it over the fire of Charcoales and say to the fire first (it being placed toward that quarter the spirit is to come) — — — I conjure you fire by him that made thee and all other good creatures in the world that you Torment Burne and consume this Spirit N. everlastingly. I condemn thee thou spirit N. into fire everlasting because thou art disobedient and obeyed not the comand nor kept the precepts of the lord thy god: neither wilt thou appeare to me nor obey me nor my invocations, having thereby called you forth, I who am the Servant of ye most high and Imperiall Lord, god of hosts Jehovah and dignified and fortified by his Celestiall power and permission neither comest thou to answer to these my proposalls hear made unto you, for which your averseness and contempt you are guilty of grand disobedience and Rebellion, and therefore I shall excomunicate you and destroy thy name and seal which I have hear enclosed in this Black Box and shall burne thee in imortall fire and bury thee in immortall oblivion. unless thou immediatly comest & appearest visibly affably, friendly, & curteously hear unto me before this Circle in this Triangle, in a faire and comely forme and in no wise terrible hurtfull or frightfull to me or any other creature whatsoever upon the face of the Earth and make rationall answers to my requests and performe all my desires in all things that I shall make unto you &c

If he come not yet, say as followeth

Now O thou spirit N. since thou art still pertinacious and disobedient and wilt not appear unto me to answer to such things as I should have desired of you or would have been satisfied in &c. I doe in the name and by the power and dignity of the omnipotent Immortall Lord god of hosts Jehovah Tetragrammaton The only creator of heaven Earth and hell and all that is in them who is the marvellous disposer of all things both visible and invisible curse you and deprive you from all your office, joy and place and do bind thee in ye depth of ye Bottomless pitt There to remaine untill the day of Judgment, I say into the lake of fire & Brimstone which is prepared for all rebellious disobedient obstinate & pertinacious spirits, let all the

Holy company of heaven curse thee, the ☉. ☽ and stars the light and all ye hosts of heaven curse thee, I curse thee into the fire unquenchable, & torments unspeakable, and as thy name and seal is contained in this box, chained and bound up and shall be choaked in sulphurous & stinking substance and burne in this materiall fire, so I in the name Jehovah and by the power and dignity of these three names Tetragrammaton, Anephexeton, & Primeumaton doe cast thee. O thou disobediant Spirit N into that lake of fire which is prepared for the damned and cursed spirits and there to remaine untill the day of doome and never more to be remembred of before the face of god which shall come to judge the quick and the dead and the world by fire —

Now the Exorcist must put the box into the fire and by and by he will come. But as soon as he is come quickly quench the fire that the Box is in and make a sweet perfume and give him a kind entertainment shewing him the pentacle that is at ye bottom of ye vesture covered with a linnen cloath saying. Behold your conclusion if you be disobedient. Behold the Pentacle of Salomon which I have brought heare before thy presence. Behold the person of ye Exorcist who is called Octinomos, in the midst of the Exorcisme who is armed by god and without fear who potently invocateth you and called you to appear Therefore make rationall answers to my demands and be obedient to me your master in the name of ye Lord Bathat rushing upon Abrac Abeor coming upon Aberer.

Then they or he will be obedient and bid you ask what you will for they are subjected by god to fulfill your desires and demands, and when they or he are appeared and shew themselves humble and meek then you are to say: welcom spirits or most noble king or kings I say you are welcome unto me because I called you through him who created both heaven and earth and hell and all that is contained in them and you have obeyed also by the same power that I called you forth I binde you that you remaine affably and visibly here before this circle (or before this Circle in this ▽) so constant and so long as I have occasion for you and not to depart without my licence untill you have faithfully and truely performed my will without any fallacie &c. . . . .

A Licence to Depart

O thou spirit N because thou hast very diligently answered my demands, and was ready and willing to come at my first call I doe hear licence thee to depart unto thy proper place without doeing any injury or danger to any man or beast depart I say and be ever ready to come at my call being duely exorcised and conjured by ye sacred rites of magick. I charge thee to withdraw peaceably and quietly and the peace of god be ever continued between me and thee Amen.

After you have given the spirit licence you are not to go out of ye circle till they be gone and you have made prayer to god for the great blessing he hath bestowed upon you in granting you your desires and delivering you from the malice of the enemy the divill

Nota you may comand these Spirits into the Brazen vessell as you doe into the Triangle saying That you forthwith appeare before this Circle in this vessell of Brasse in a faire and comely shape &c as is shewed before in the forgoeing Conjurations: &c

The End of the First Part which is called Goëtia

Here beginneth the Second Part called The Art Theursia Goëtia of Kinge Salomon

In this following Treatise you have 31 Names of ~~those~~ chiefe Spirits with severall of the ministring Spirits which are under them, with their Seals and Characters which are to be worne as a Lamin on your Breasts for without that the Spirit that is appeared will not obey you, to doe your will &c

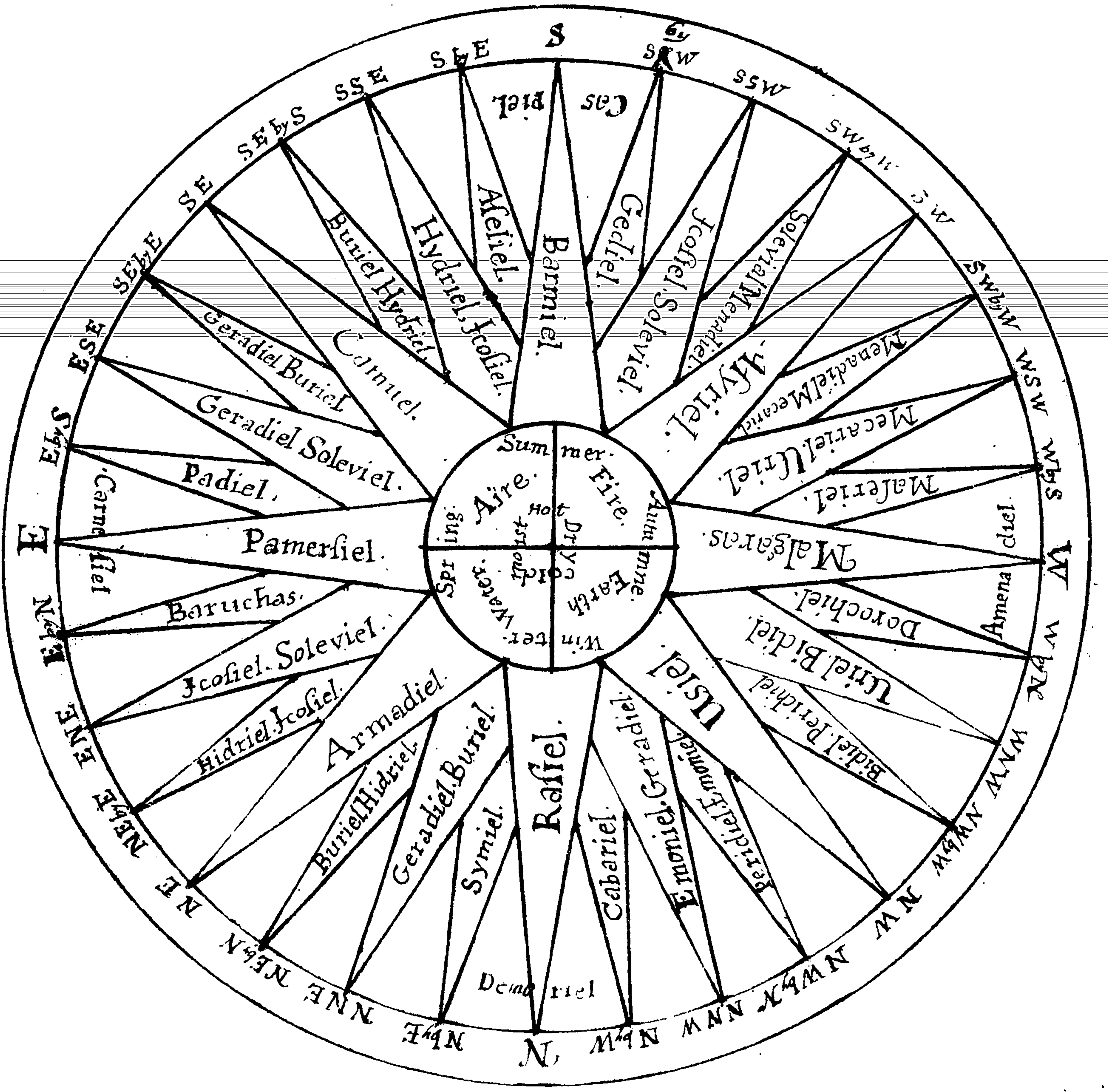
The offices of these Spirits is all one for what one can doe the other can doe the same, they can shew and discover all things that is hidd and done in the world: and can fetch and carry or doe any thinge that is to be done or is contained in any of the four Elements Fier, Ayre, Earth and water &c also the ~~Decrees~~ secrets of Kings or any other Person or persons let it be in what kinde it will.

These Spirits are by nature good and evill That is, one part is good, and the other part evill. They are governed by their princes, and each prince hath his place ~~and~~ of abode in the points of the compass as is showed in the following figure; Therefore when you have a desier to call any of the Kings or any of their Servants, you are to direct your selfe to that point of the compass the Kinge hath his mansion or place of abode, and you cannot well erre in ~~[illegible]~~ your operations

Now every prince is to observe his conjuration, yet all of one forme except the name and place of the Spirit, for in that they must change and differ. also the seale of the Spirits is to be changed accordingly:

as for the garments and other Materiall things they are spoken of in the Book Goëtia beforegoing Therefore it is needless to mention them here againe &c

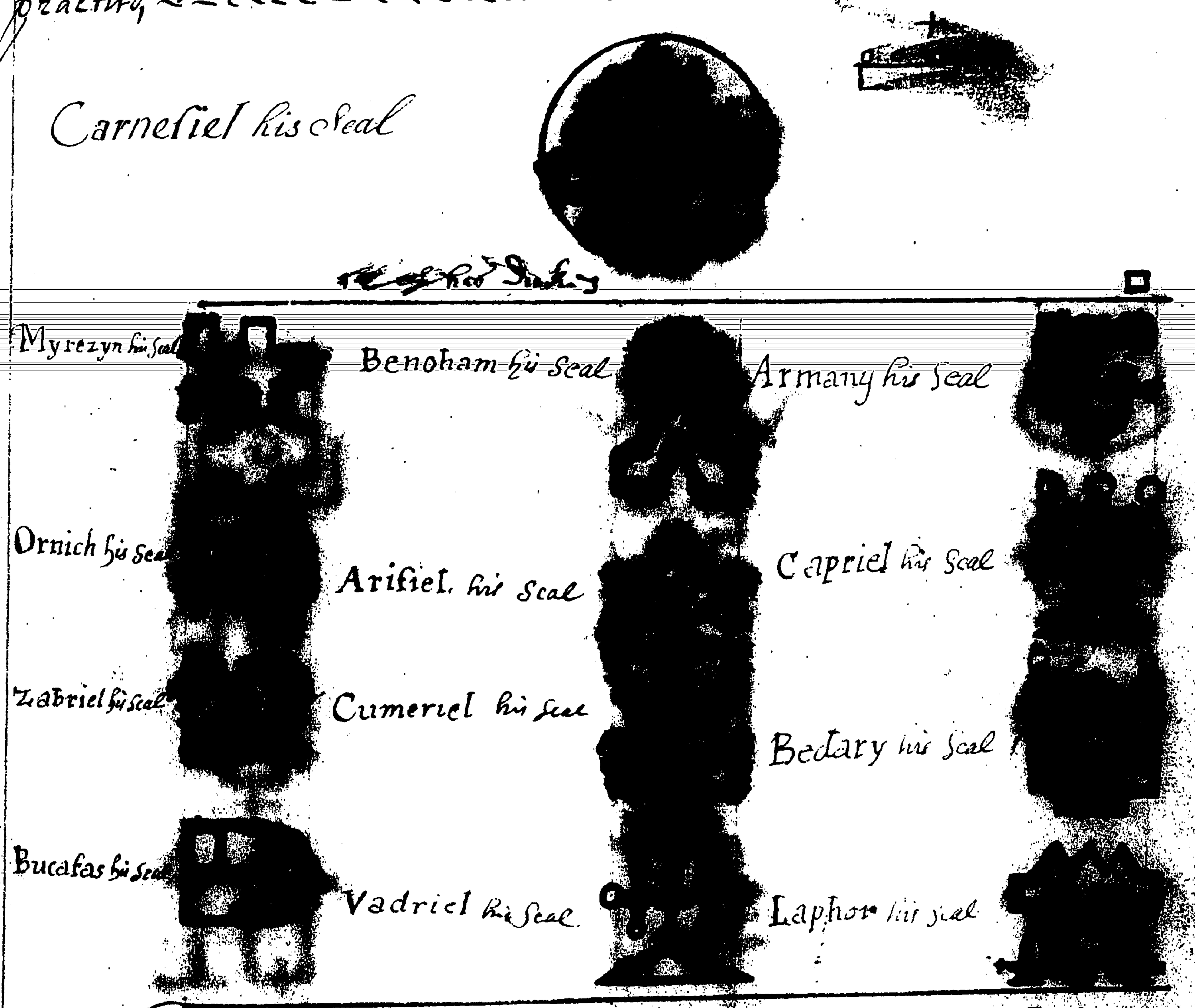
The form of the figure which discovereth the order of the 31 Kings or princes wth their servants ministring for when the king is found his subjects are [illegible] found out &c



You may [illegible] by this figure that 20 of these Kings have their [illegible] and [illegible] in one place and that ye other 11 are moveable and are sometimes in one place sometimes in another and in some other times together more or less. therfore its no matter which way you stand with your face, when you have a desire to call any of them forth or their servants ~ ~ ~

British Museum

Carnesiell is the most great and Cheefe Emporor Ruling in the East who hath 1000 great Dukes and a 100 lesser Dukes under him, besides 50000000000000 of ministring spirits which is more Inferiour then the Dukes, whereof we shall make no mention, but only 12 of the Cheefe Dukes and their seals because they are sufficient for practice,



Note Carnesiel, when he appears, day or Night, attends him 60000000000000 Dukes but when you call any of these Dukes there never attend about 300 and sometimes not above 10 &c

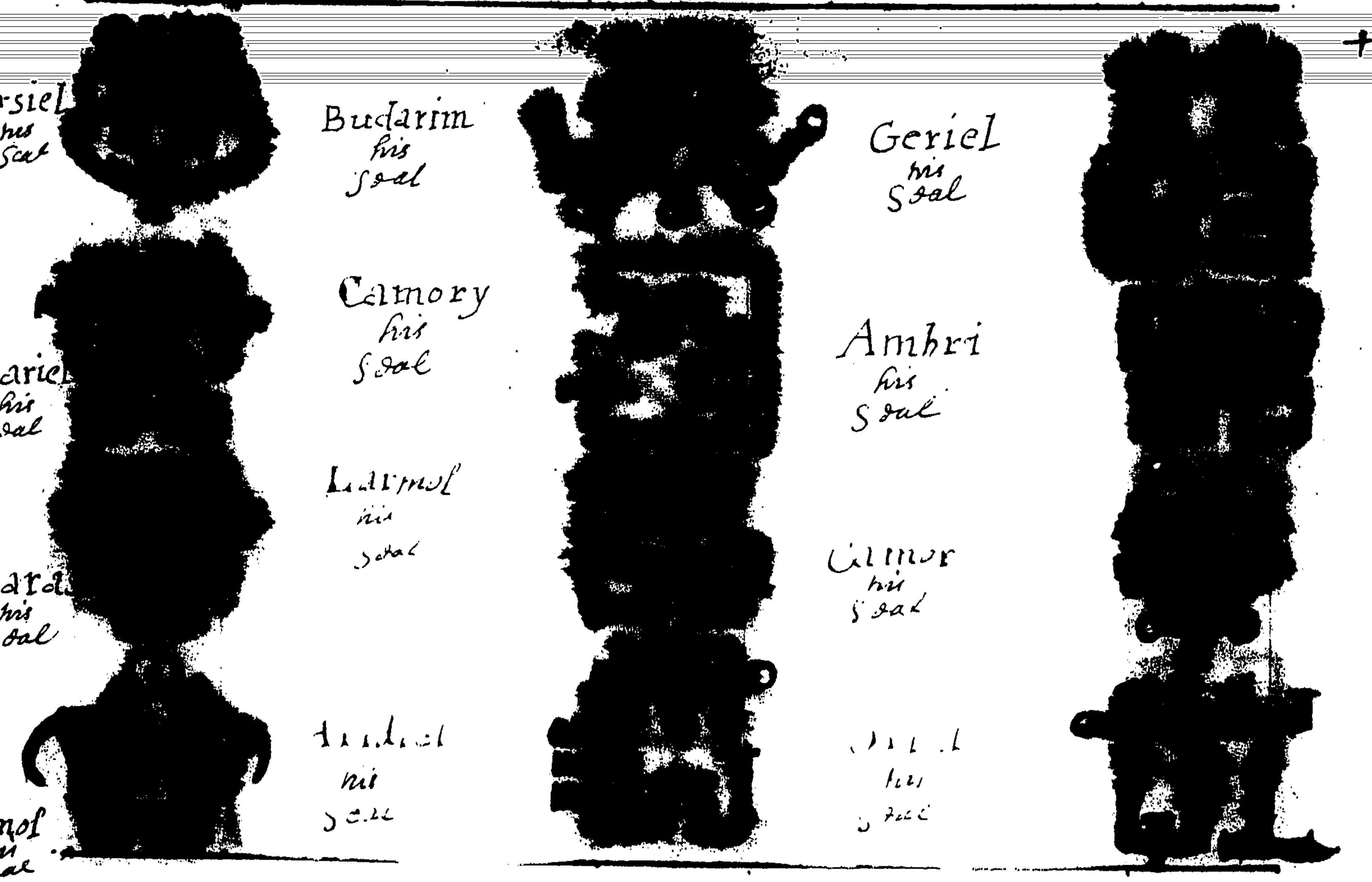
The Conjuration of Carnesiel as followeth

We conjure thee O thou mighty & potent Prince Carnesiel who is the Emperour & cheife Comander, ruling as King in the Dominion of the East who bearest rule by the power of the supreame God El, over all Spirits &c:

Caspiel is the ~~most~~ Great and Cheefe Emperor Ruling in the South who hath 200 great Dukes and 400 Lesser Dukes under him besides 1000200000000 of ministring spirits, which are much Infериour &c Whereof wee (Salomon saith) shall make noe mention, but only of 12, of the Cheefe Dukes and their Seales for they are sufficient for practise - - - -

Caspiel his Seal

12 of his Dukes.



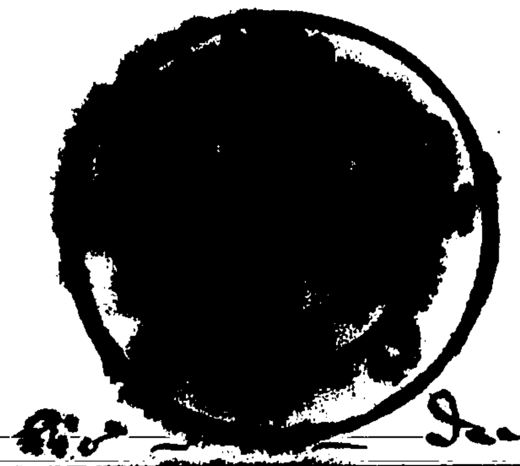
These 12 Dukes have 2.660. under Dukes a peece to attend them whereof some of them come along with him when he is Invocated, but they are very Stuborne and Churlish &c.

The Conjuration of Caspiel

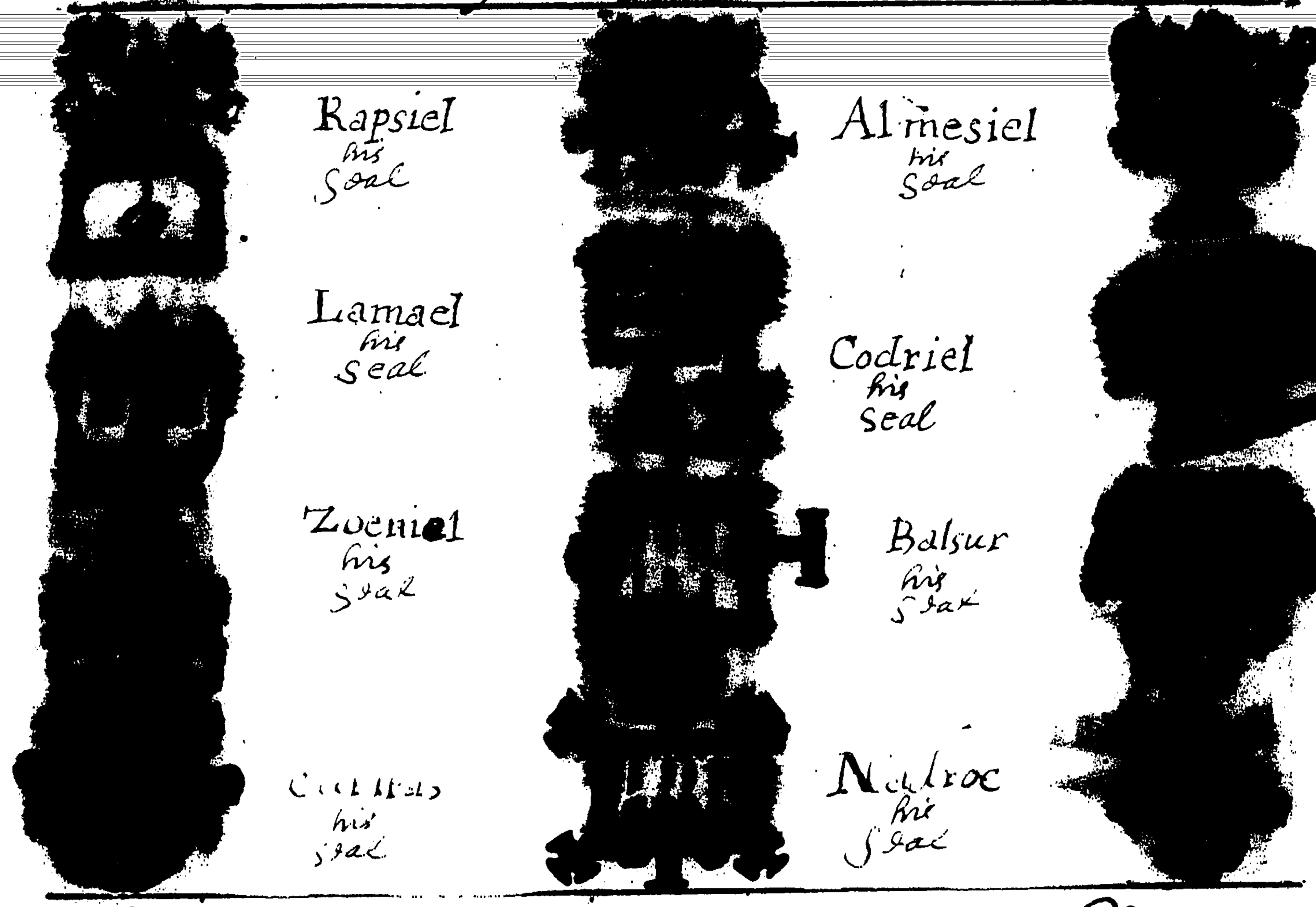
Wee Conjure thee O thou Mighty and Potent Prince Caspiel &c.

Amenadiel is the Great Emperour of the west, who hath 300 great Dukes, and 500 Lesser Dukes, besides 40000030000100000, other ministring spirits more Inferiour to attend him, whereof we shall not make any mention, but only of 12, of the cheefe Dukes and their Seales which is sufficient for practise

Amenadiel his Seal



12 of his Dukes



Note Amenadiel may be called at any hour of the day or Night but his dukes (who hath 3880 servants a peece to attend them) are to be called in certaine houres, as Vadros he may be called in the 2 first houres of the day Camiel in the second 2 houres of the day and so successively on till you come to Nadroc who is to be called in the 2 last houres of the Night, And then begin againe at Vadros &c the same Rule is to be observed in calling the Dukes belonging to Demoriel the Emperor of the North.

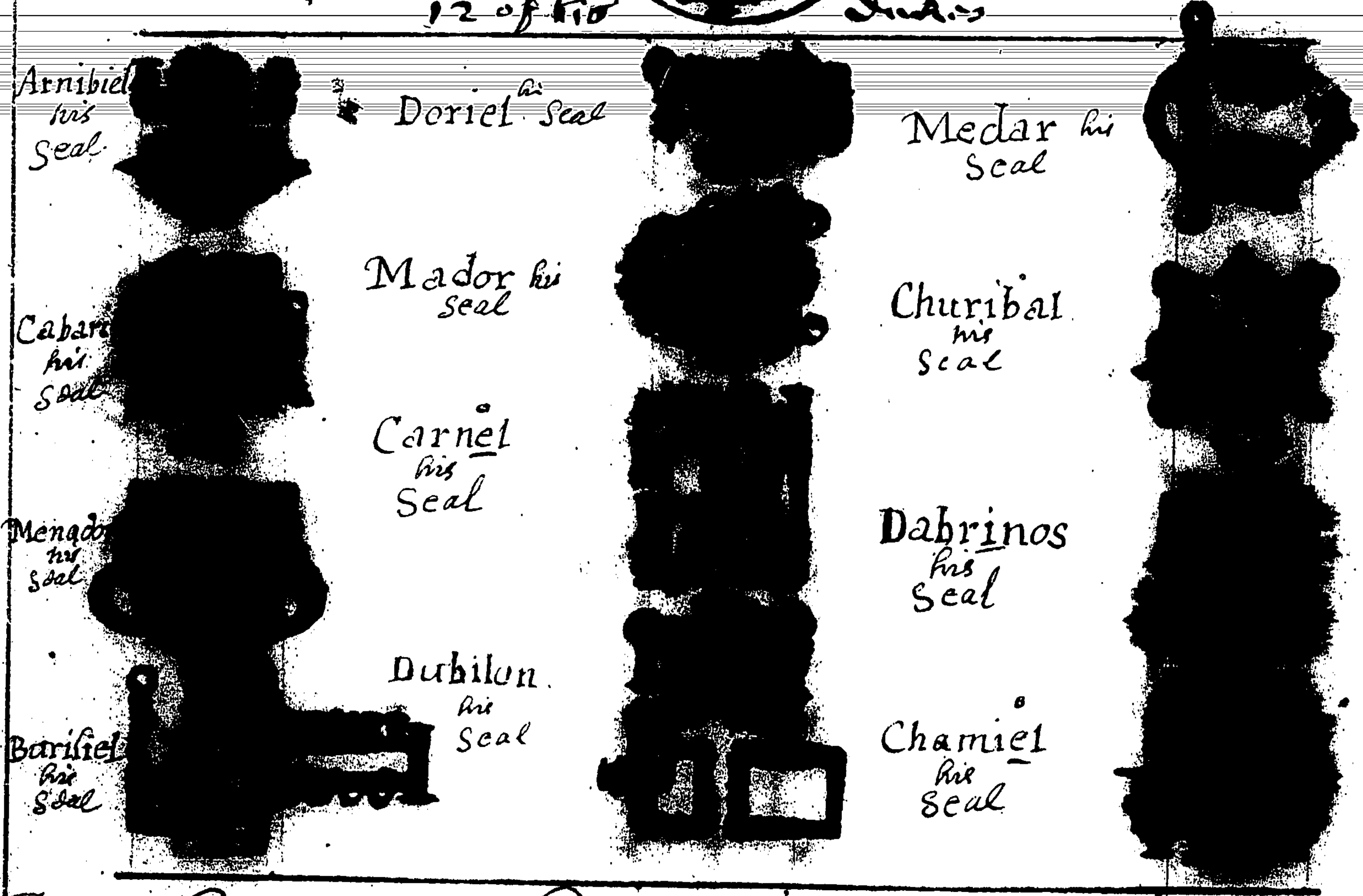
The Conjuration

Wee conjure thee O thou mighty & potent Prince Amenadiel who is the Emperour & cheife King ruling in the Dominion of the West &c.

Demoriel is the Great and Mighty Emperor of the North, who hath 400 great Dukes and be Lesser Dukes with 1000000.800 00900000. Servants under his Command to attend him, whereof we shall make mention but of 12. of the cheefe dukes and their seales, which will be sufficient for practice, - - - -

Demoriel his Seal

12 of his Dukes



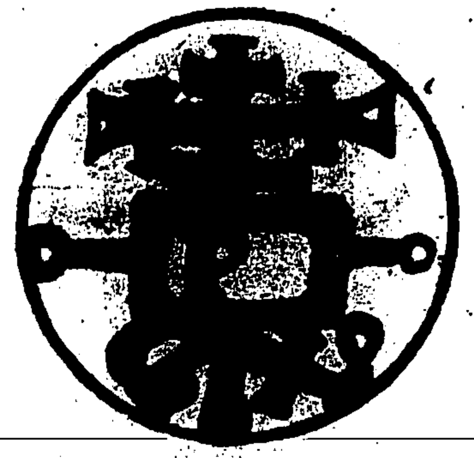
Note Each of these Dukes hath 1140. Servants whoe attends them as need Requireth for when the Duke you call for have more to doe then ordenary he hath the more Servants to attend him - - - - - - -

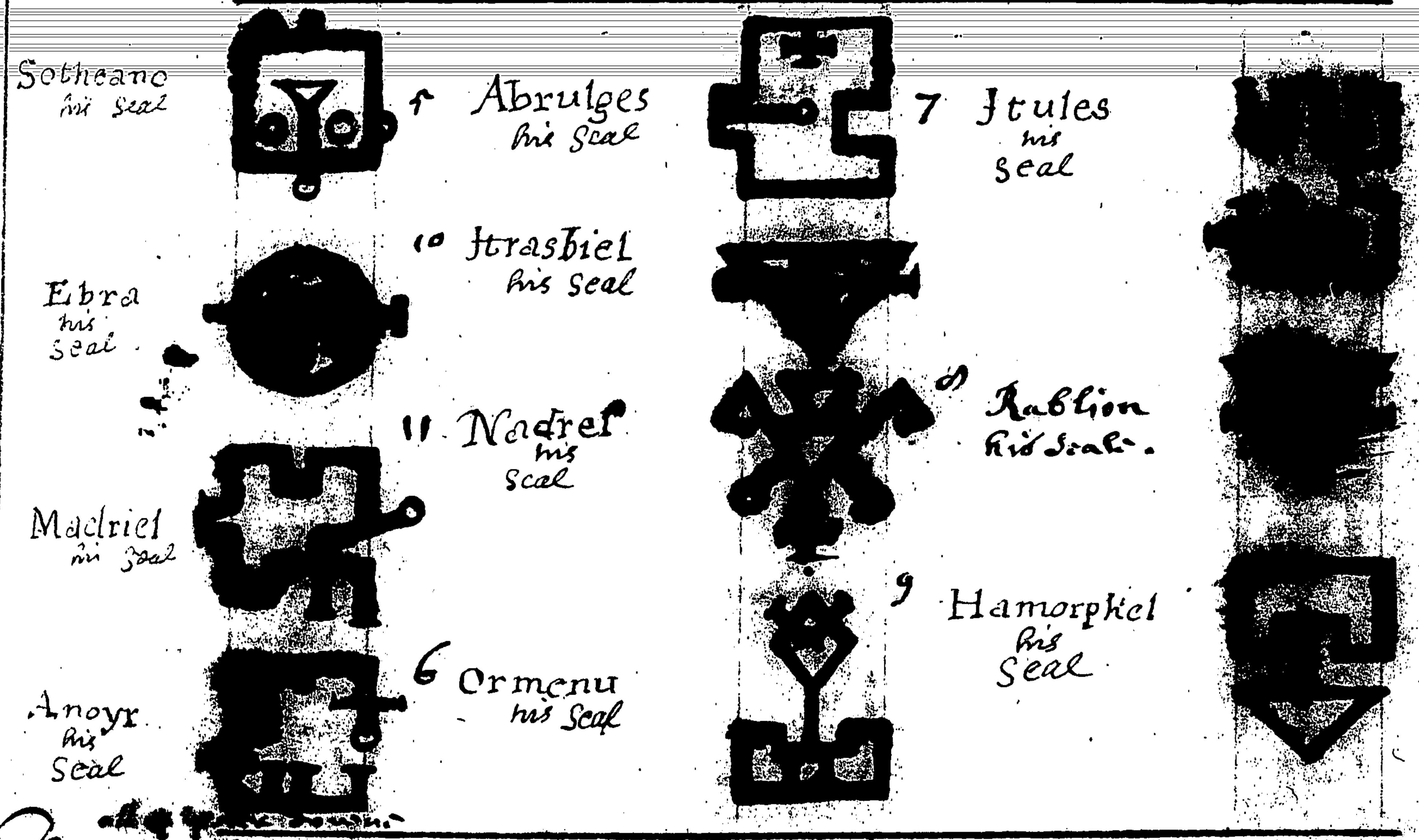
The Conjuration of Demoriel.

We Conjure thee O thou &c:

Pamersiel is the First and Cheefe spirit in the East, under Carnesiel who hath 1000. spirits under him which are to be called in the day time but with great care for they are very false Lofty and stubborne whereof we shall make mention but of a 11 as followeth - - - -

Pamersiel his Seal

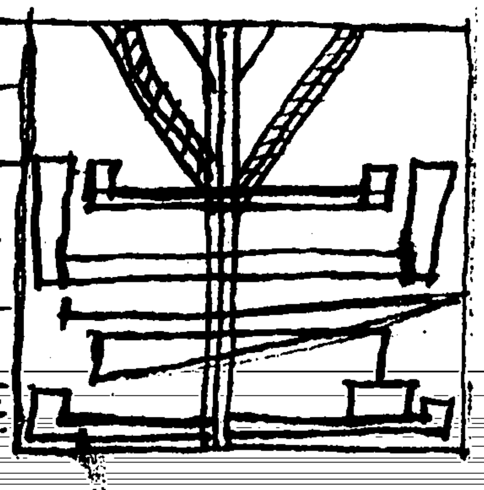




Note These Spirits are by Nature Evill, and very false not to be trusted in secrett things but is Excellent in driving away Spirits of Darkness from any place, or house that is haunted, &c - - -

To call Forth Pamersiel, or any of these his servants chuse the uppermost private or secrett and most still Rome in the house or in some certaine Island wood or Grove or the most occult and hidden place from all commers and goers, that noe one chancely may (if possible) happen that way, Chamber or what soever place else you make Choice in Let it be very Ayery because these spirits that is in the

part and all of the Ayre, you may call these Spirits into a Crystall stone or Glass Receptacle, being an Antient & usuall way of Receiveing & binding of spirits. This Cristall stone must be four Inches Diameter sett on a table of art made as followeth wch is truly called the secrett table of Salomon, & having the seale of the spirit, On your Breast, and the Girdle about your wast and you cannot erre; the forme of the table is thus, as this present figure doth here represente shew, beholde the the figure when you have this prepared what is to be prepared, Rehearse the conjuration following seu[illegible]all times that is whilst the spirit come, [illegible] without doubt he will come, Note the same method is to be used in all the following part of this Booke as is here of Pamersiel and his servants. Also the same in calling the king and his servants &c.



The Conjuration of Pamersiel.

We C[illegible] thee O Pamersiel, a Cheife Spirit Ruling in the East, &c.

The Second Spiritt in order under the Emperor [illegible] East is called Padiel [illegible] ruleth in the East and by South as King, and governeth 10000 spirits [illegible] and 200000, by night, besides severall Thousands under them, they are all good by nature and may be trusted. Salomon sayeth that these spirits have noe power of them selves but what is given unto them by their prince Padiel therefore he hath made noe mention of any of their names because if any of them is called they cannot appear without the leave of their prince as others can doe &c you must use the same method in calling this prince Padiel, as is declared before ^of^ Pamersiel the seale of Padiel, is this.

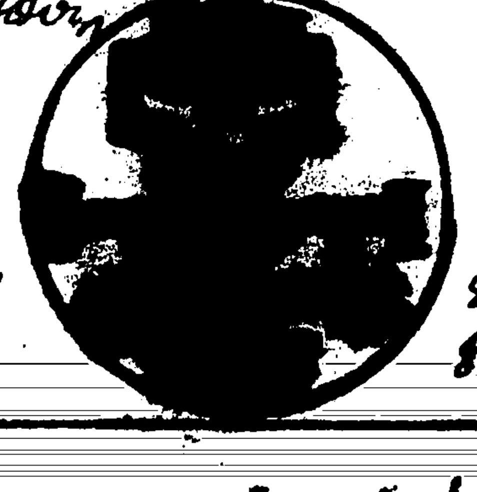
Padiel his Seale

The Conjuration

Wee Conjure thee O thou Mighty and Potent Prince Padiel, who rules as a cheife Prince or King in the Dominion of the East & by South, Wee Invocate Comand & compell you, by the speciall name of y^r^ God &c.

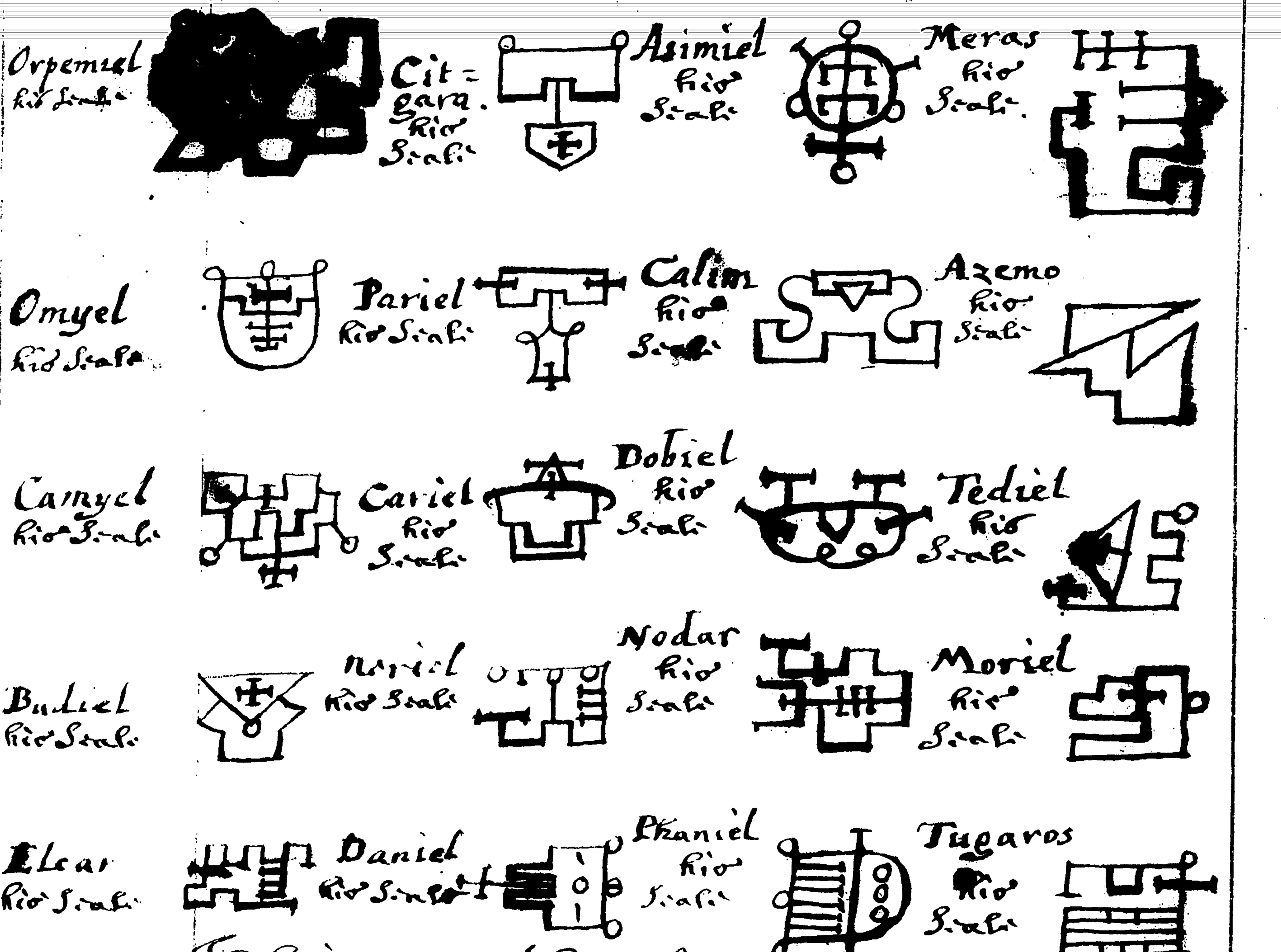
The Third Spirit placed and Ranked In order under the Cheefe Mighty great and potent King of the East is called Camuel who Reigneth Ruleth and governeth as King in the South East part of the world & hath many severall spirits under his Government & command whereof wee shall only make mention but of 10 that appertaineth & belongeth to the day & 10 to ye Night. And Each of these have 10, servants to attend on ^each^, Excepting Camyel, Sitgara, Asimiel, Calym, Dobiel and Meras, for they have 100, a peice to attend them, but Tediel, Moriel & Tugaros, they have none at all, they appear all in a verry Beautifull forme, & verry Courtiously, And in y^e^ Night als[illegible] as in y^e^ day &c. they are as followeth wth their Seales.

Camuel his Seal



10 of his Servants belong: to y^e^ day & will appear in the night.

Ten of his Servants belonging to the Night & will app: in the day.



The Conjuration of Camuel,

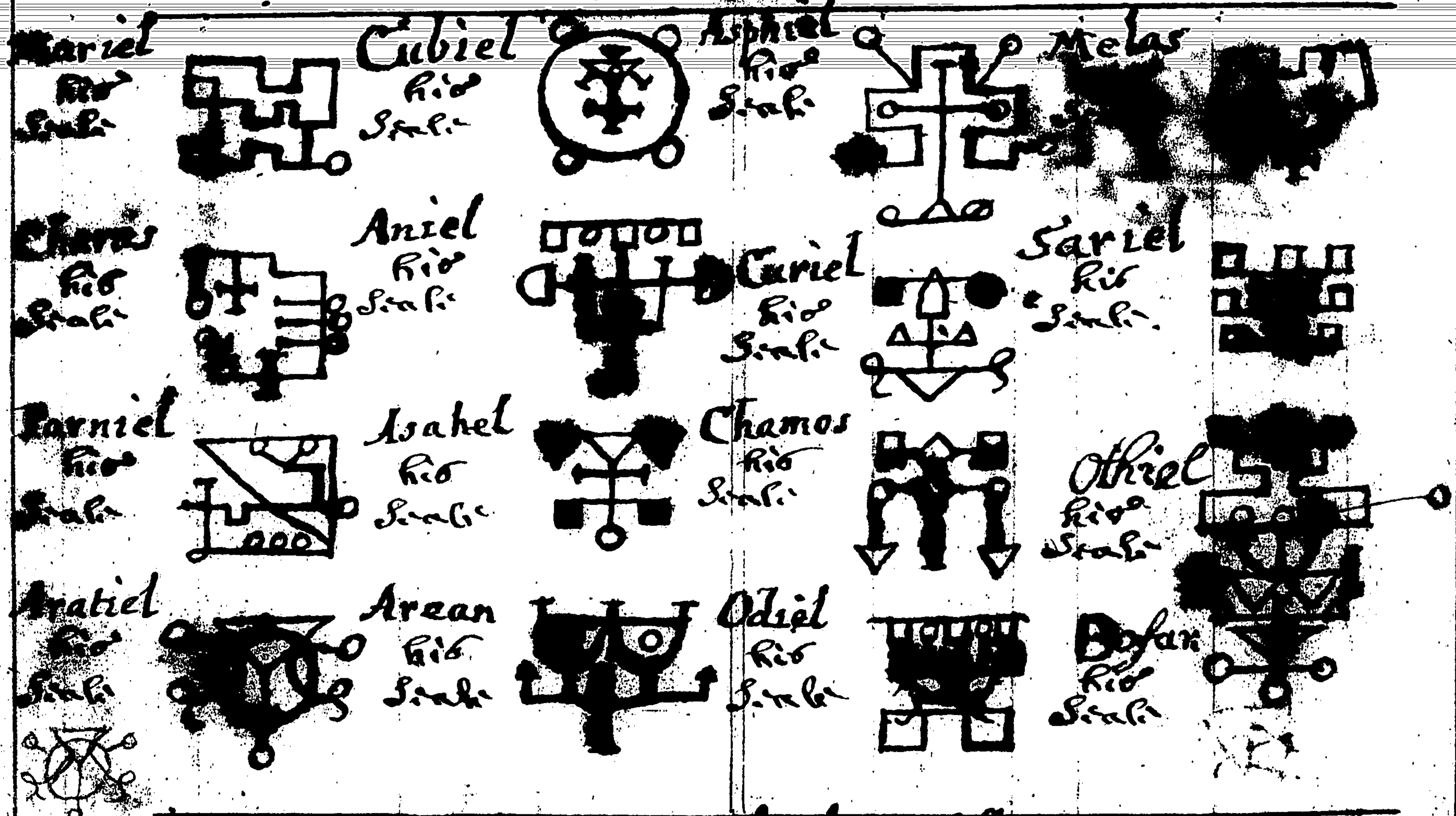
Wee Conjure thee O thou &c: Camuel, who rules &c in the South East part of the World, Wee Invocate &c.

The Fourth Spirit in order is called Aseliel he governeth as King under Carnesiel, in the South and by East he hath 10. cheife spirits belonging to ye day, and 20. to the Night, under whome are 30. principall Spirits, and under those as many, whereof wee shall make mention but of 8. of ye cheife principals belonging to the day, And as many belonging to the Night. And every one hath 20 servants at his command, they are all very courtious and Loving and beautifull to behold &c They are as followeth with their seales.

Aseliel his Seale

8 of his Servants belonging to the day.

8 of his Servants belonging to the Night



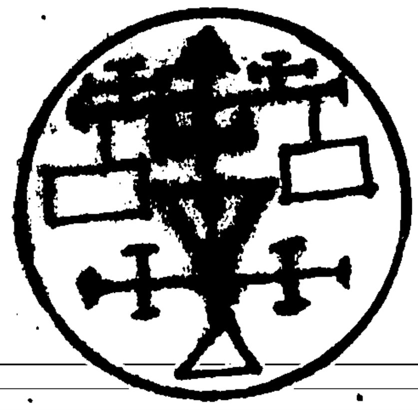
The Coniuration of Aseliel as followeth.

Wee Coniure thee O thou Mighty & Potent Prince Aseliel who rules as a cheife Prince or King under Carnesiel, in the South & by East, &c:

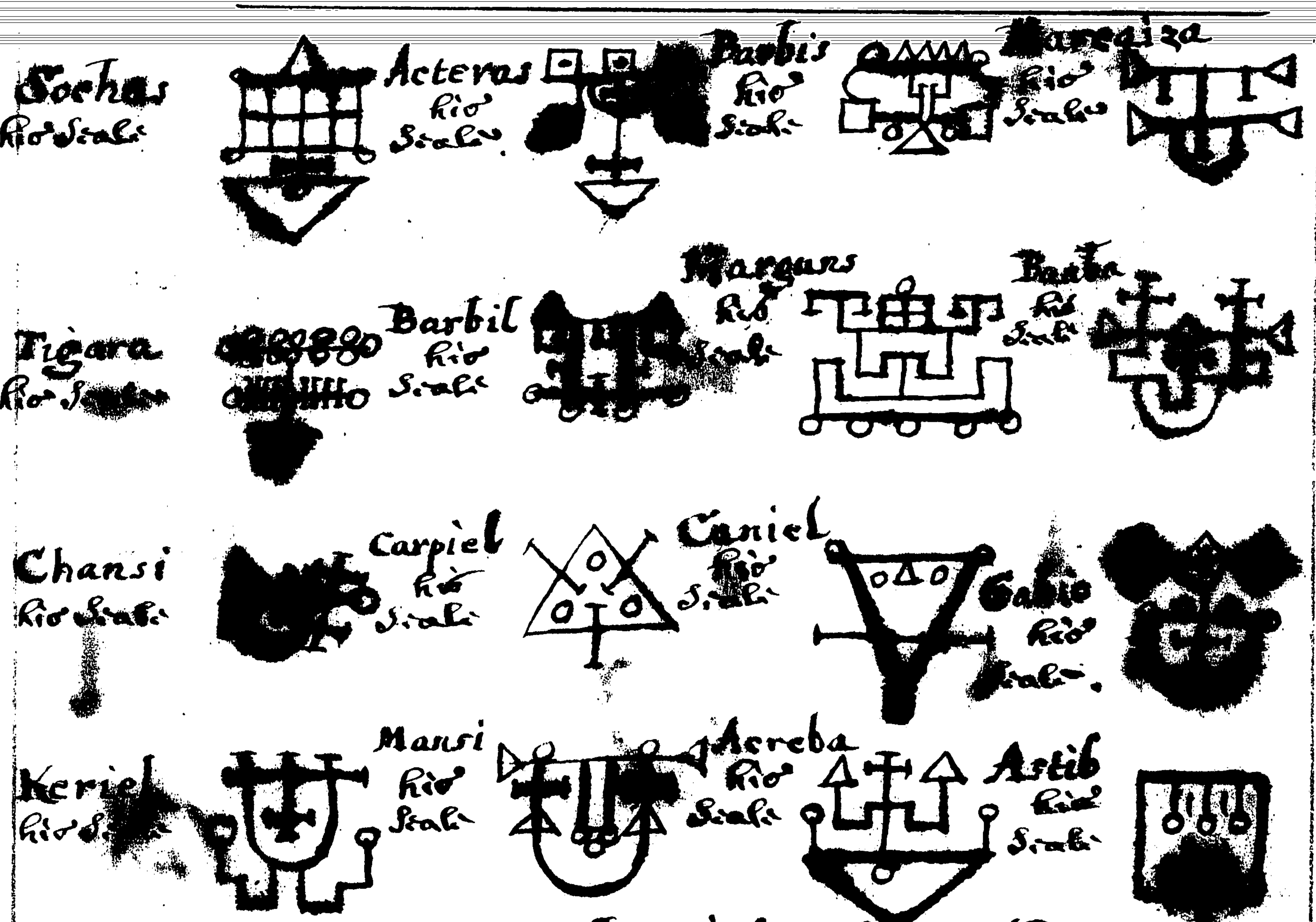
The fifth spirit in order is called Barmiel; he is the first and cheife Spirit under Caspiel the Emperour of the South as King under Caspiel, and hath 10: Dukes for the day: And 20: for the night to attend him to doe his will the which is all very good, and willing to obey the Exorcist: whereof wee shall make mention but of 8: that belongs to the day, and as many for the night, with their Seals for they are sufficient for practice; Now every one of these Dukes hath 20: Servants apiece to attend them when he is called, Excepting the 4. last that belongs to the night, for they have none. They are as followeth with their Seales

Barmiel his Seale

8 of his servient Dukes belonging to the day.



8 of his Servants Dukes belongs [to the] Night.

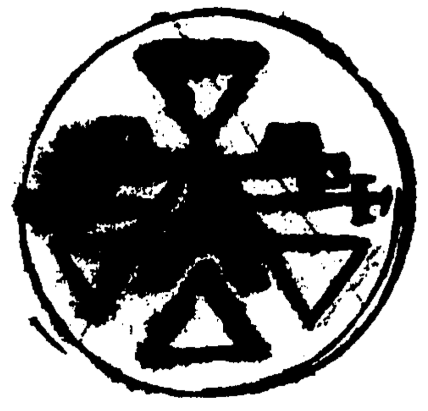


The Coniuration of Barmiel as followeth

Wee Coniure thee O thou mighty & potent Prince Barmiel, who rules as a cheife Prince or King in the South under Caspiel, &c:

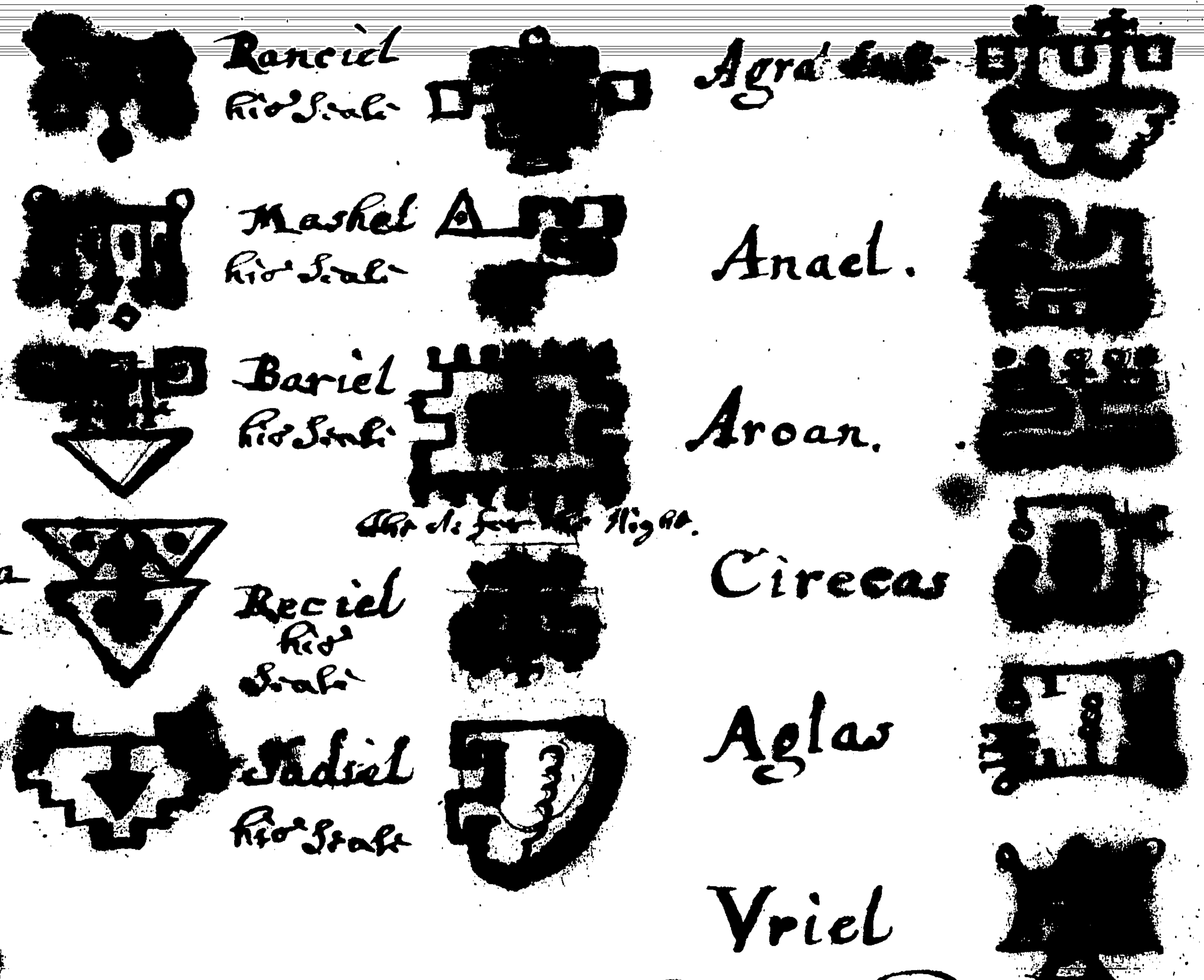
The six spirit in order, but the second under the Emperour of the south is called **Gediel**; who Ruleth as Kinge in the South & by-west who hath 20: cheefe Spirits to serve him in the day, & as many in the night, and they have many servants at their commands whereof wee shall make mention, but of 8: of the cheefe Spirits that belonge to the day; And as many of those belonge to the night. who hath 20: Servants apiece to attend them when they are called forth to appearance, they are very willing, loving and courteous to doe your will &c whose names & Seals is as followeth:

Gediel his Seale



The 8 Dukes belonging to the day that is under Gediel.

The 8 Dukes belonging to the night



The 8 for the Night.

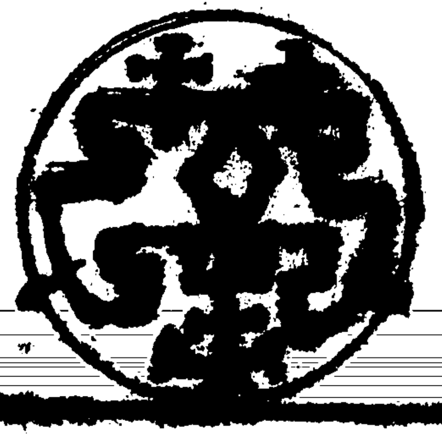
The Conjuration of Gediel as fol.

I conjure thee O thou mighty & potent Prince Gediel, who rulest as King in the South & by West, W. Invoke constraine command &c.

The seventh Spirit in order, but the third under the great Emperour of the south is called **Asyriel** he is a mighty Kinge, Ruling in the South West. part of the world and hath 20: great Dukes to attend him, in the day time, and as many for the night, who hath under them severall Servants to attend them &c here wee shall make mention of 8. of the cheefe Dukes that belongs to the day. And as many that belongs to the night, because they are sufficient for practice. And the first 4. that belongs to the day. And the first 4. that belongs to the night hath 40. Servants apiece to attend them. And the last 4. of the day 20: and the last 4 of ye night 10: apiece. they are all good natured & willing to obey. those that is of the day is to be called then and those of the night in the night: &c these be their names & Seales that followeth.

Asyriel his Seale

The 8 Dukes y^t belongs to y^e day under Asyriel.



The 8 for the night.

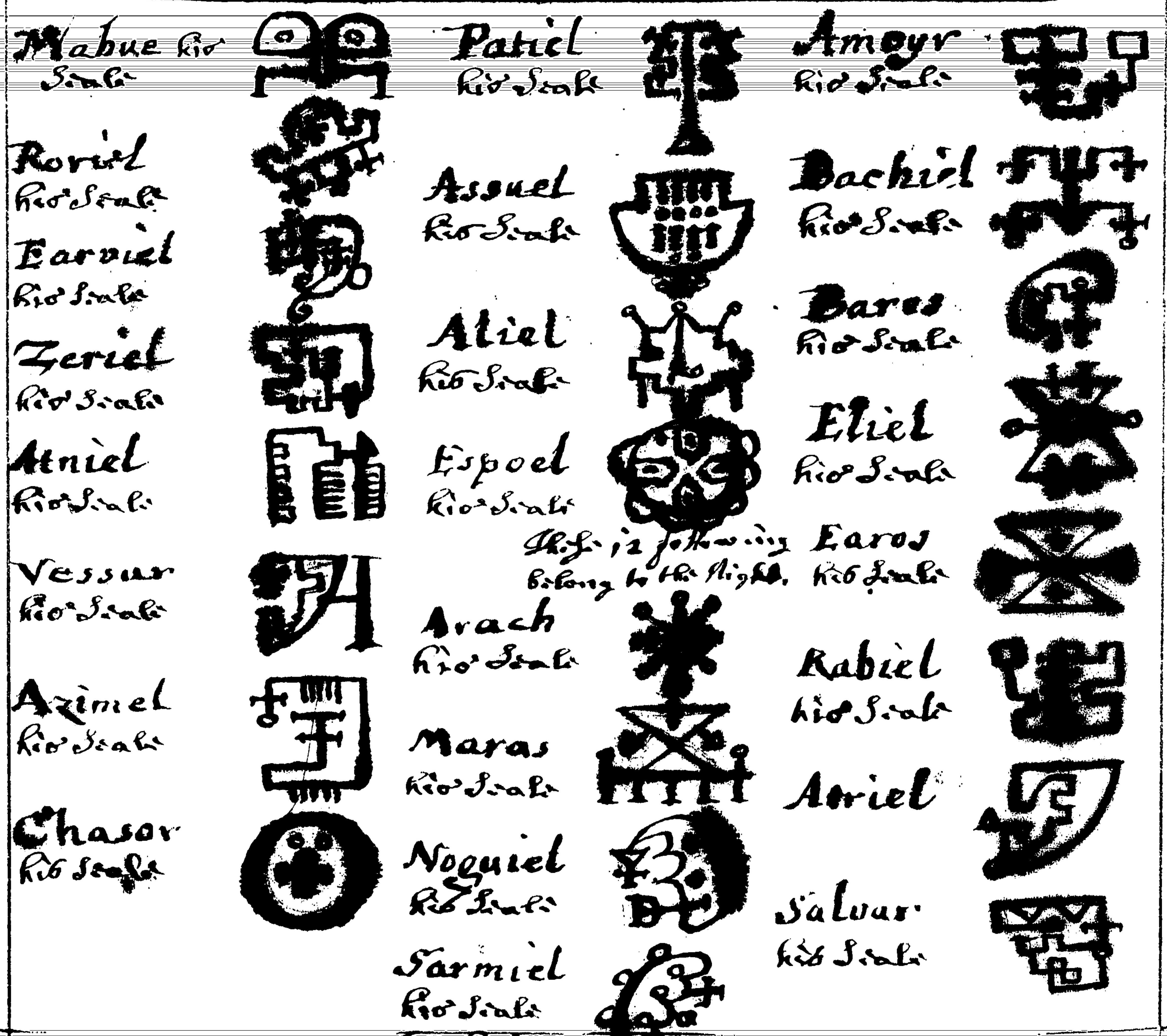
The Conjuration

I Conjure thee &c, who rulest as a chiefe King in the South West &c

The eight Spirit in order but the fourth under the Emperour of the South is called Maseriel who Ruleth as King in the Dominion of ye West, and by South, and hath a great number of princes & Servants under him, to attend him, whereof wee shall make mention of 12. of the cheefe that attend him in the day time, and 12. that attends him to doe his will in the night time which is sufficient for practice: they are all good by nature & willingly will doe your will in all things. Those that is for the day, is to be called in the day, and those for the night in the night, they have every one 30 Servants apeece to attend them & their names and Seales is as followeth

Maseriel his Seale

The 12 that belongs to the day under Maseriel.



The Conjuration

We Conjure thee ... by Maseriel who rules as chiefe Prince or King in the Dominion of the West by South ...

The ninth Spirit in order, but the first under the Emperour of the west is called Malgaras. He Ruleth as King in the Dominion of the West and hath 30 Dukes under him to attend him, in the day and as many for the night; and Several under them againe; whereof wee shall make mention of 12. Dukes that belongs to the day, and as many as belongs to the night, And every one of them hath 30 Servants to attend on them Excepting Misiel. Barfas, Aspar & Deilas. for they have but 20 Arois & Basiel, they have but 10. &c They are all very courteous and will appear willingly to doe your will, they appear 2 & 2 at a time wth their Servants. They that are for the day is to be called in the day and those for the night in the night. Their names and Seals is as followeth.

Malgaras his Seale

The 12 Dukes that belongs to the day.

The Conjuration

We Conjure thee ... Malgaras who ruleth ...

The tenth spirit in order, but the second under the Emperour of the West is called Dorochiel, who is a mighty prince bearing Rule in the West, and by North, and hath 40. Dukes to attend him in the day time, and as many for the night, with an innumerable company of Servants Spirits, whereof wee shall make mention of 24. Cheefe dukes that belongs to the day, and as many for the night, with their Seales as followeth. Note the 12 first that belongs to the day, and ye 12 first that belongs to the night hath 40. Servants apiece to attend them: And the 12 last of the day, and of the night hath 400. apiece to Attend on them when they appeare, &c Allso those of the day is to be called in the day and those of the night in the night: Observe the planetary motion in calling; for ye 2 first that belongs to the day is to be called in ye first planetary hour of ye day: and the 2 next in ye second planetary hour of the day and so successively on till you have gone quite throw ye day and night, till you come to the 2 first againe &c they are all of a good Nature & will willingly obey &c. Their names and Seales is as followeth:

Dorochiel

the 24 Dukes belongs to ye day,
12 before noone.

Magael his Seale

Artino his Seale

Efiel
Artino.

Maniel
Emiel.

Suriel
Maniel

Carsiel
Suriel.

Carsiel

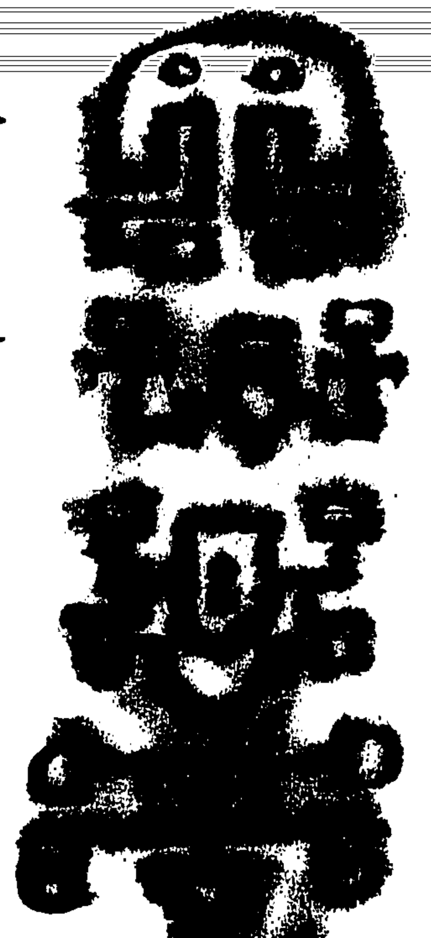
Fubiel

Carba his Seale

Merach his Seale

Althor his Seale

Omiel his Seale



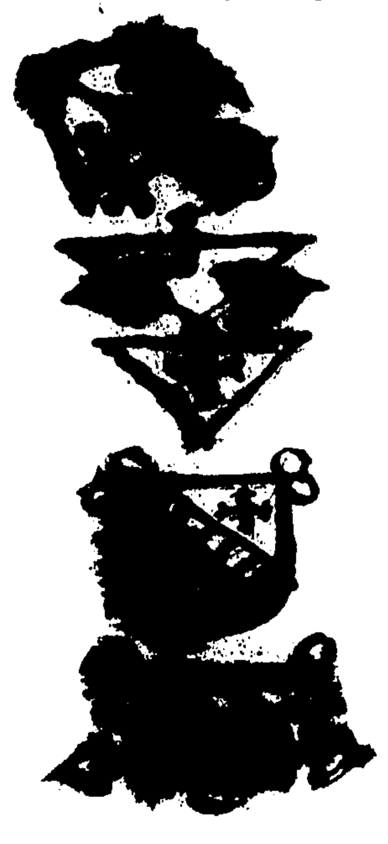
Here followeth the 12 Dukes, afternoone.

Gudiel his Seale

Asphor his Seale

Emuel his Seale

Saziel his Seale

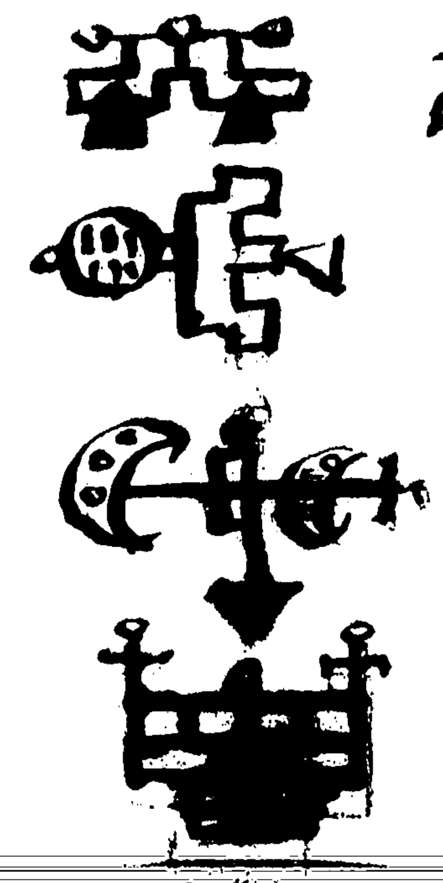


Cabron his Seale

Diviel his Seale

Abriel his Seale

Danael his Seale



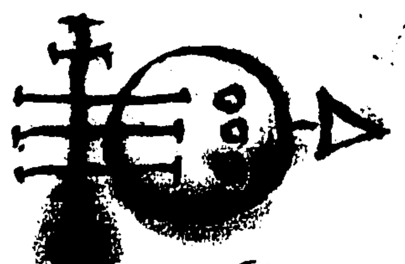
Lomor his Seale

Casael his Seale

Busiel his Seale

Larfos his Seale

The 24 Dukes that belong to the night under Dorochiel
These 12 before midnight

Nahiel his Seale 

Ossiel his Seale

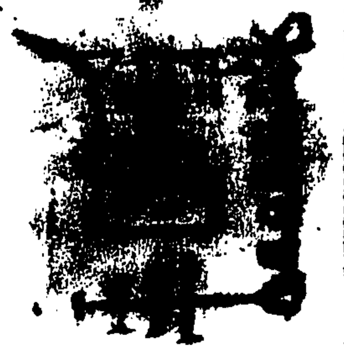
Bulis his Seale

Momel his Seale

Darbari his Seale

9 Paniel his Seale

10 Curiel his Seale

11 Aliel his Seale 

5 Agoziel his Seale

Cusyne his Seale

Vraniel his Seale

Pelusar his Seale

~~These 12 after midnight~~

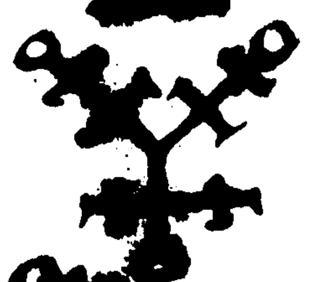
Pafiel his Seale

Gariel his Seale

Soriel his Seale

12 Maziel his Seale

These 12 after midnight.
Futiel his Seale

Cayros his Seale 

Narsiel his Seale

Moziel his Seale

Abael his Seale

Meroth his Seale

Cadriel his Seale

Lodiel his Seale

The Conjuration of Dorochiel as followeth

Wee conjure thee O thou mighty &c Dorochiel, who ruleth as King in the West & by North, Wee Invocate &c.

The Eleventh Spirit in Order But the third under the Emperour Amenadiel is called Usiel who is a mighty Prince Ruleing as King in the North West he hath 40 Dyurnall, and 40 Nocturnall Dukes to attend on him in the day and in the night, whereof wee will make mention of 14. that belongs to ye day and as many for ye night which is sufficient for practise, the first 8. that belongs to the day hath 40 Servants a piece And the other 6. hath 30. And the first 8. that belongs to ye night hath 40 Servants a piece to attend on them And the next 4 Dukes hath 20. Servants. And the last 2. hath 10. a piece, and they are very obedient, and doth willingly appeare when they are called, they have more power to hide or discover Treasures then any other Spirit (saith Salomon) that is contained in this Booke, and when you hide, or would not have any thing taken away that is hidden, make these four Seales in Virgin parchment and lay them with ye Treasury, where the Treasury lyeth and it will never be found nor taken away. The names and Seals of these Spirits is as Followeth

Adan his Seale

The Conjuration of Usiel as foll:

Wee Conjure thee O thou mighty &c: Usiel who is a Cheif Prince or King under Amenadiel in the North West &c:

* my day, & as many in the Night, & every one hath many servants to attend on them.

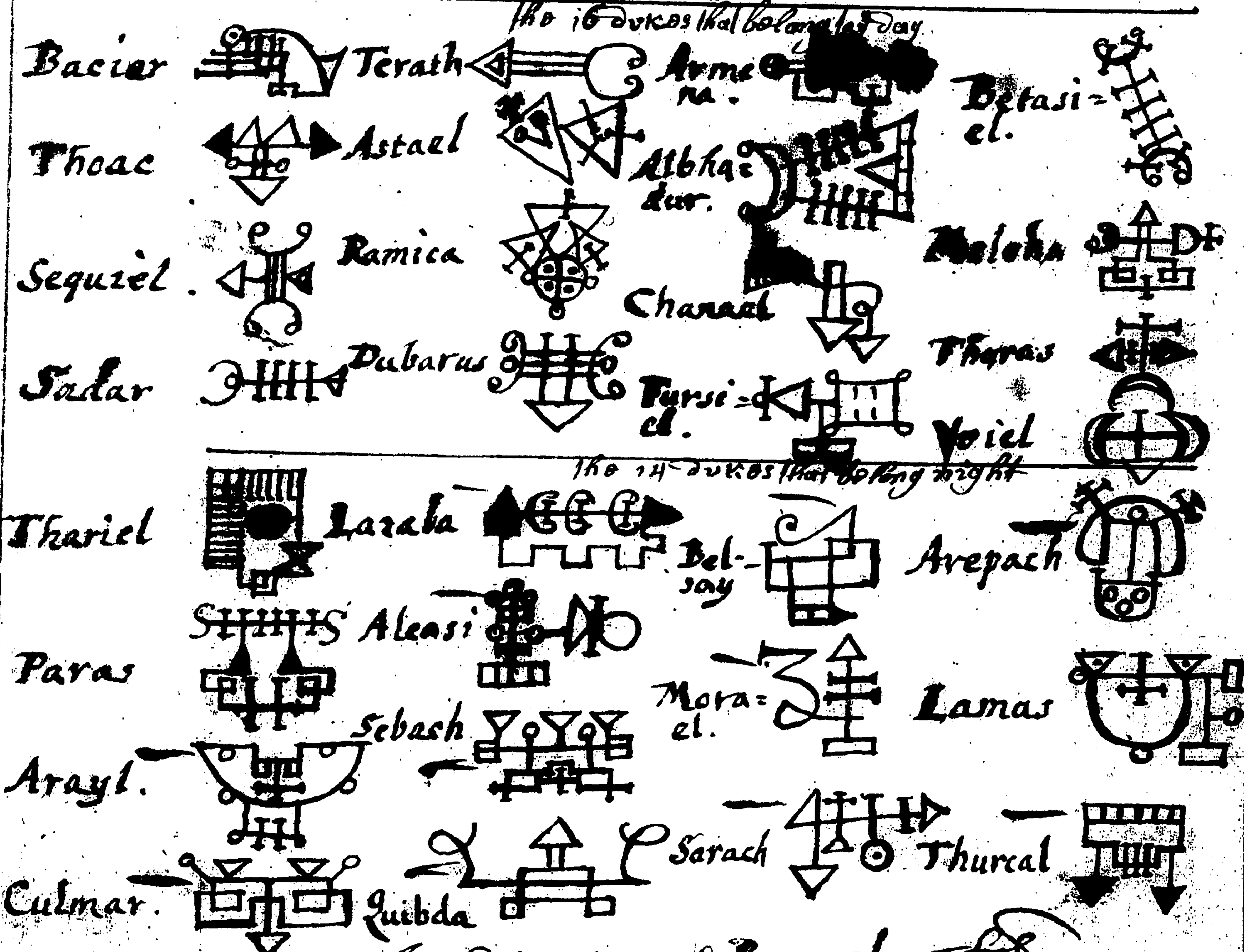
The twelfth spirit in order. But the fourth under the Emperour of the west is called **Cabariel**; he hath 50. Dukes to attend on him, whereof wee shall make mention but of 10. of the cheife Dukes that belongs to the day, And as many for the night. & every of them hath 50. Servants to give attendance when their master is Invocated. & Note those Dukes that belongs to the day is very good and willing to obey their Master, and are to be called in the day time And they of the night are by nature evill & Disobedient and will deceive you if they can & they are to be called in the night. The names and Seales of them all are as followeth:

The Coniuration of Cabariel as followeth.

[illegible] Cabariel &c

The 13th Spirit in order But the first under **Demorial** The Emperour of the north is called **Raysiel** he ruleth as King in the north, & hath fifty 50 dukes for the day & as many for the night to attend him, & they have many servants under them againe for to doe there will & where of we shall make mention of 16 cheife dukes that belong to the day, because they are by nature good & willing to obey, & but 14 that belong to the night, because they are by nature evill & stubborne & disobedient, & will not obey willingly ~~all those~~ all those dukes that belong to the day have 50 servants a peece, excepting the 6th Last, for they have but 30 a peece & the 8 first that belonge to the night have 40 servants a peece excepting the 4 ~~last~~ following for they have but 20 a peece, & the last 2 have but 10 a peece, there names & seales are as followeth vizt

Raysael his Seale

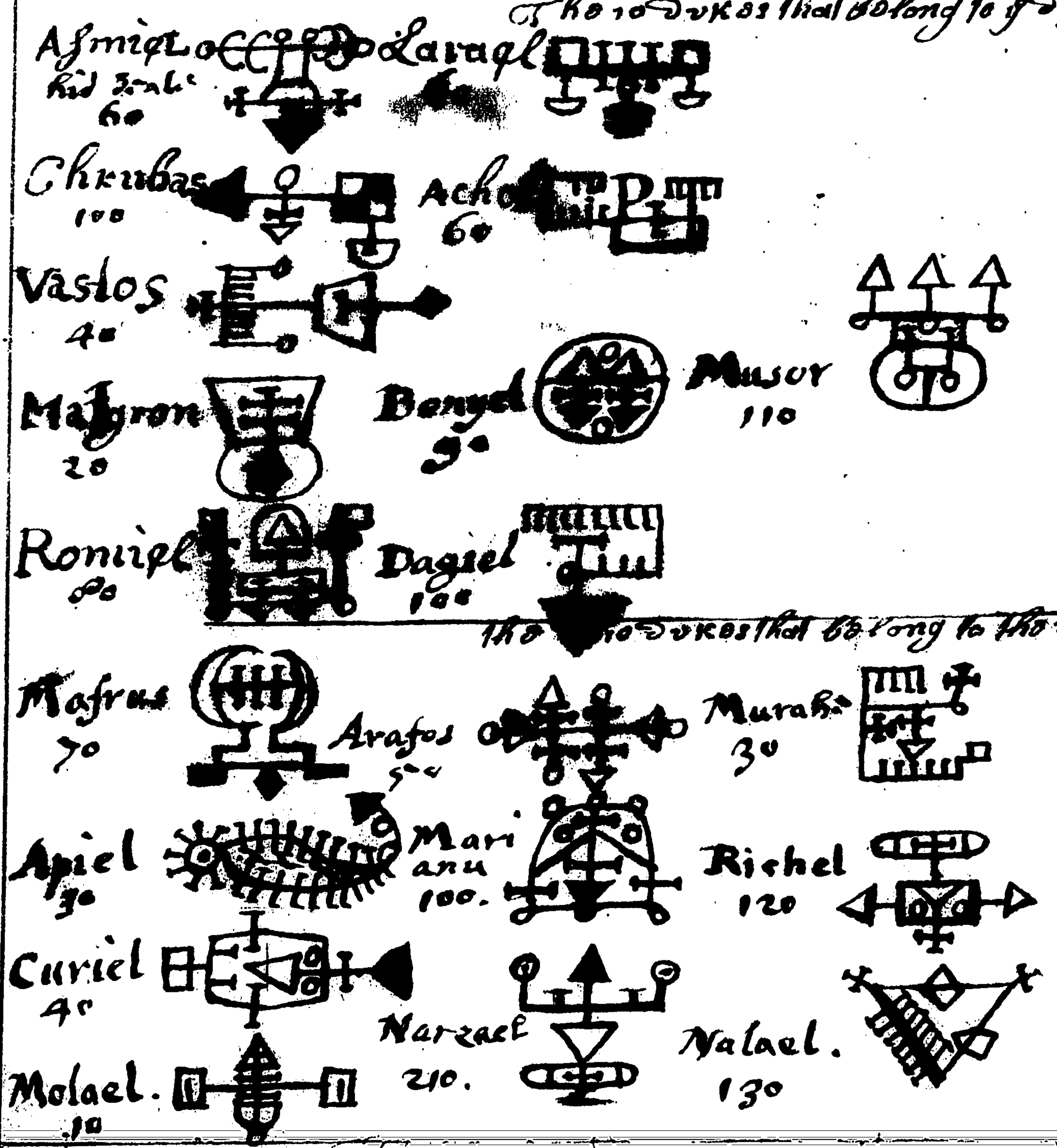


The Coniuration of Raysael as fol.

The Coniuration &c:

The 14th spirit in order, But the second under the Emperour of the North is called Symiel. — who ruleth as King in the North & by Easte who hath 10 dukes to attend him in the day & a 1000 for the night & every one of these have a certaine number of servants, whereof we shall make mention of the 10 that belong to the day, & 10 of those that belong to the night & those of the day are very good & not disobedient, as those of the night for they are stubborne & will not appeare willingly & allsoe those of the day have 720 servants amongst them to doe there will, & the rest of the night have 790 servants to attend on them as accasion serveth, the names of these 20 are as followeth, with theire seales & number of servants &

Symiel his Seal.



We Conjure thee &c

The fifteenth spirit in order, But the third under the Emperour of the North is called Armadiel — who ruleth as King in the North East part, and hath many dukes under him besides other servants, whereof we shall make mention 15 of the cheefe Dukes who have 1260 servants to attend him these dukes are to be called in ye day and night dividing ye same into 15 parts begining at sun rising with ye first Spirit and so on till you come to ye last spirit and last division of the night these spirits are good by nature and willing to doe your will in all things these be their names and seals &c —

Armadiel his Seal.

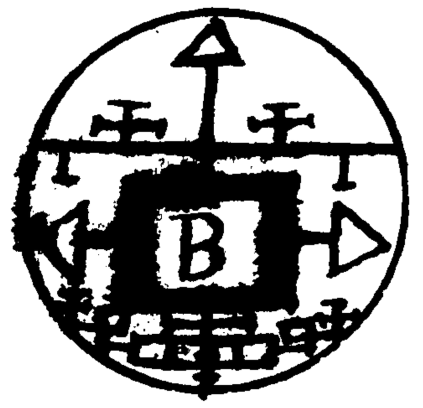
Fifteen of the Dukes.

The Conjuration

I conjure thee o thou mighty and potent prince Armadiel &c

The 16th Spirit in order: But the fourth under the emperour of the North is called Baruchas~ who ruleth as king by in the East and by north and hath many Dukes and other Servill Spirits to attend him wherof we shall make mention of 15 of the cheefe Dukes that belong to the day and night who have 7040 Servants to attend on them. they are all by nature good and are willing to obey &c you are to call these Spirits in the same manner as shewed in ye foregoing Experiment of Armadiel and his Dukes: viz dividing ye day and night into 15 parts and &c the names and Seals of these as followeth—

Baruchas his Seale



Fifteene of his Dukes

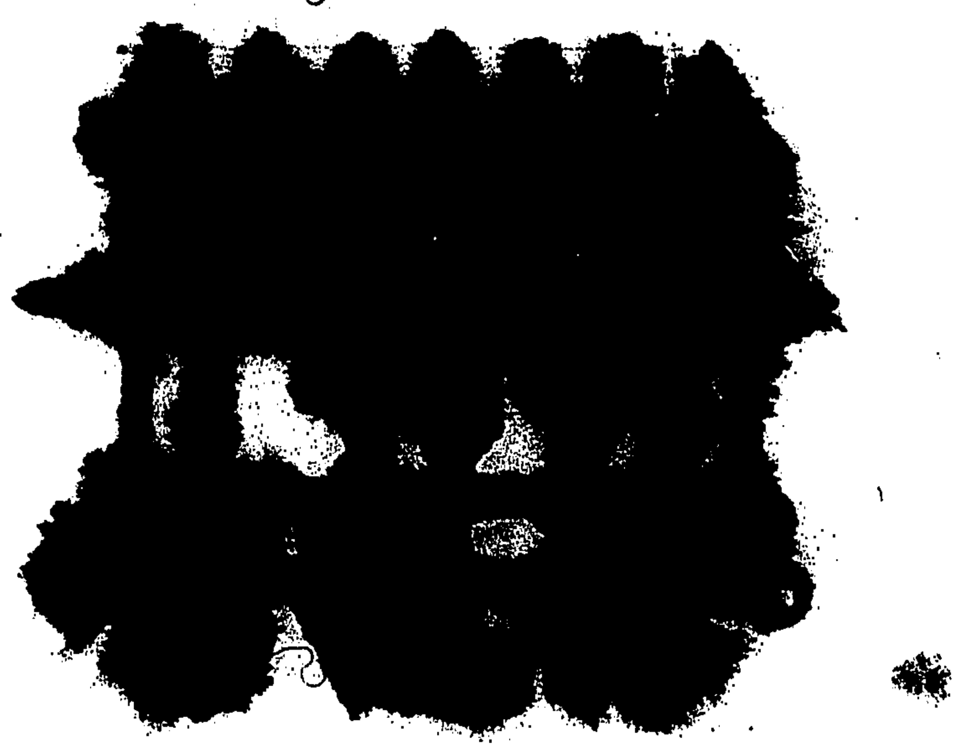
The Conjuration of Barachus

I conjure thee o thou mighty & potent prince Barachus &c

[illegible]

In this place we are to give you the understanding of a figure 11 of a mighty and potent prince with their Servants who wander up and down in ye aire and never continue in one place &c whereof one of the cheife and first is called Geradiel who hath 18150 Servants to attend him. for he hath no Dukes nor princes. Therefore he is to be invocated alone. but when he is called there cometh a great number of his Servants with him. but more or less according to ye day and houre of night he is called in for in ye first houre of the day according to ye planatary motion and the second hour of ye night there cometh 470 of his Servants with him and in ye second houre of ye Day and ye third houre of ye night there cometh 570 of his Servants with him and in ye third houre of ye day and ye fourth hour of ye night there cometh 930 of his Servants with him and in ye fourth houre of ye day and ye fifth hour of ye night there cometh 1560 of his Servants &c and in ye fifth houre of ye day and the 6th houre of ye night there cometh 13700 of his Servants and the 6th [illegible] last houre of ye day there cometh 930 and in the first houres of ye night there cometh 1560 of his Servants &c they are all good by nature and will obey in all things willingly &c — — — — — —

The Seal of Garadiel

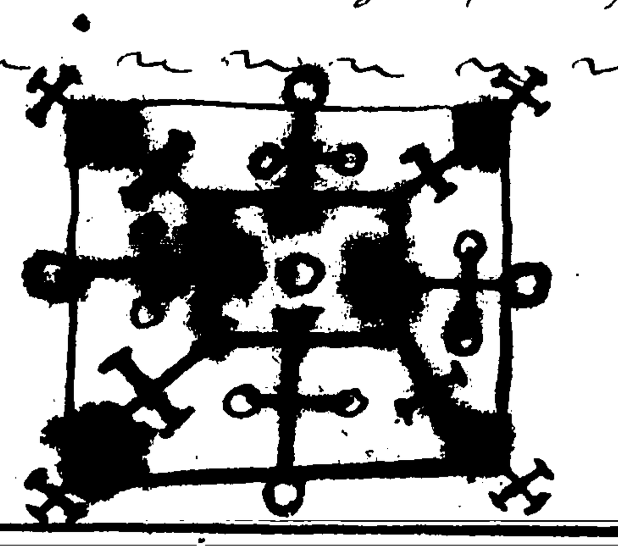


The Conjuration of Garadiel

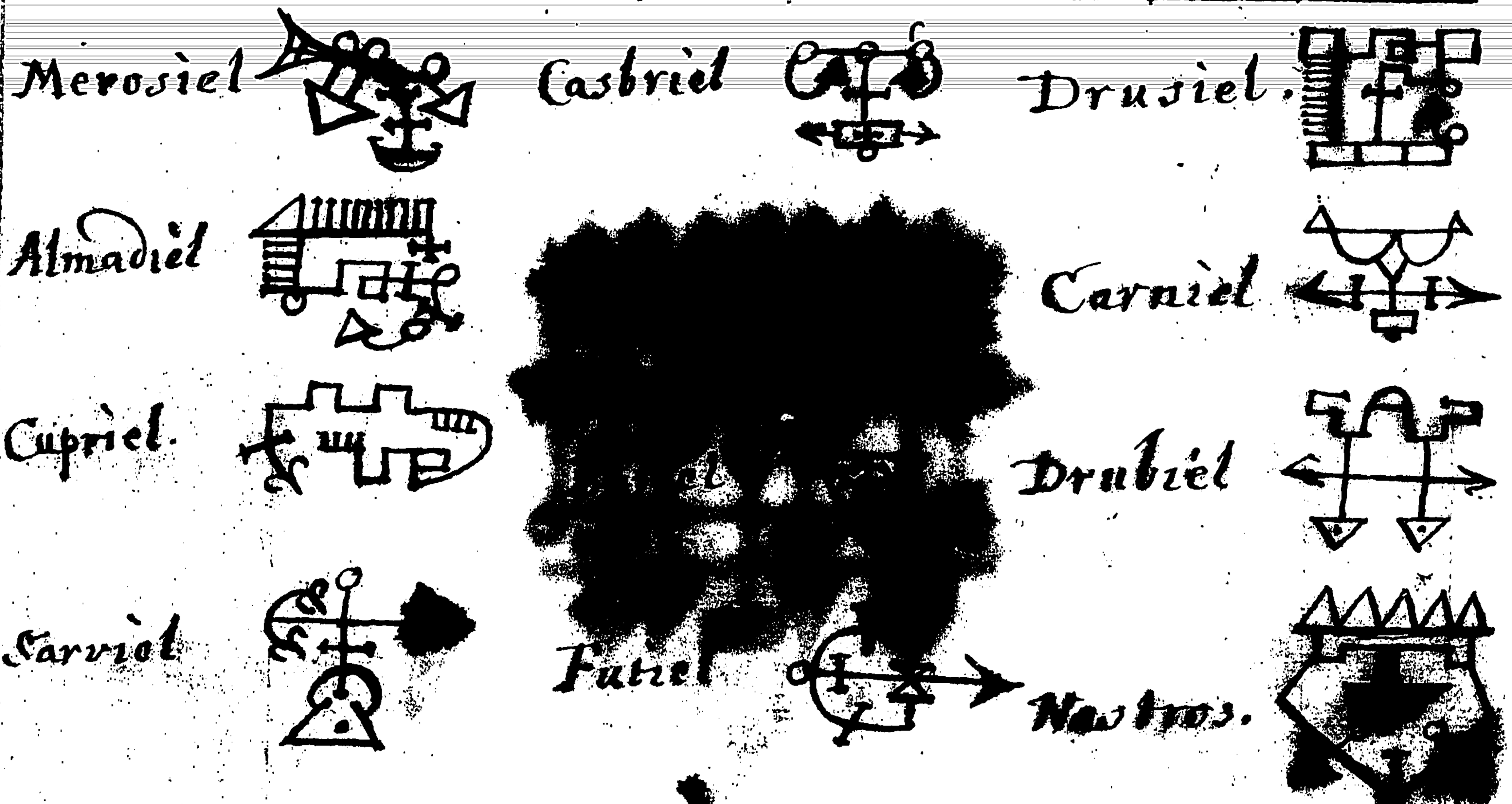
I conjure thee o thou mighty and potent prince Garadiel who wanderest here and there in the aire with thy Servants I conjure thee Garadiel that thou forthwith appear with thy attendance in this first houre of ye Day here before me in this Crystall stone or here before this Circle &c c c c c c c c c c c c c

The next of these wandring princes is called Buriel, who hath many Dukes & other servants which doe attend on him to doe his will they are all by nature evill and are hated by all other spirits. They they appeare Rugish and in the form of a serpent with a virgins head and speak with a many voice. They are to be called in the night, because they hate the day and in the planetary houres, whereof wee shall mention 12 of the cheefe Dukes that answereth to the 12 planetary houres of the night who have 880 servants to attend on them in the night amongst them their names and seales are as followeth with the name of Buriel.

Buriel his Seale



The 12 Dukes are as followeth

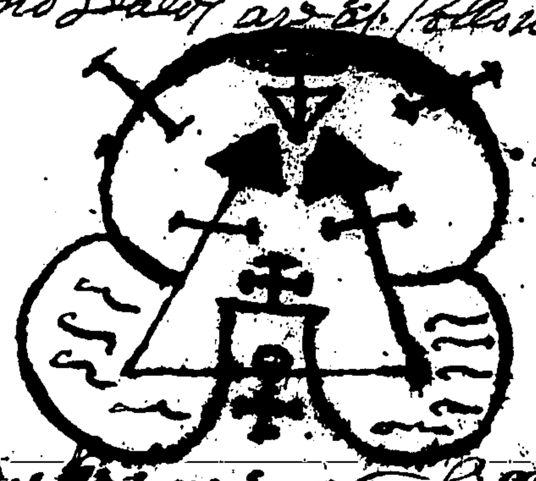


The Conjuration

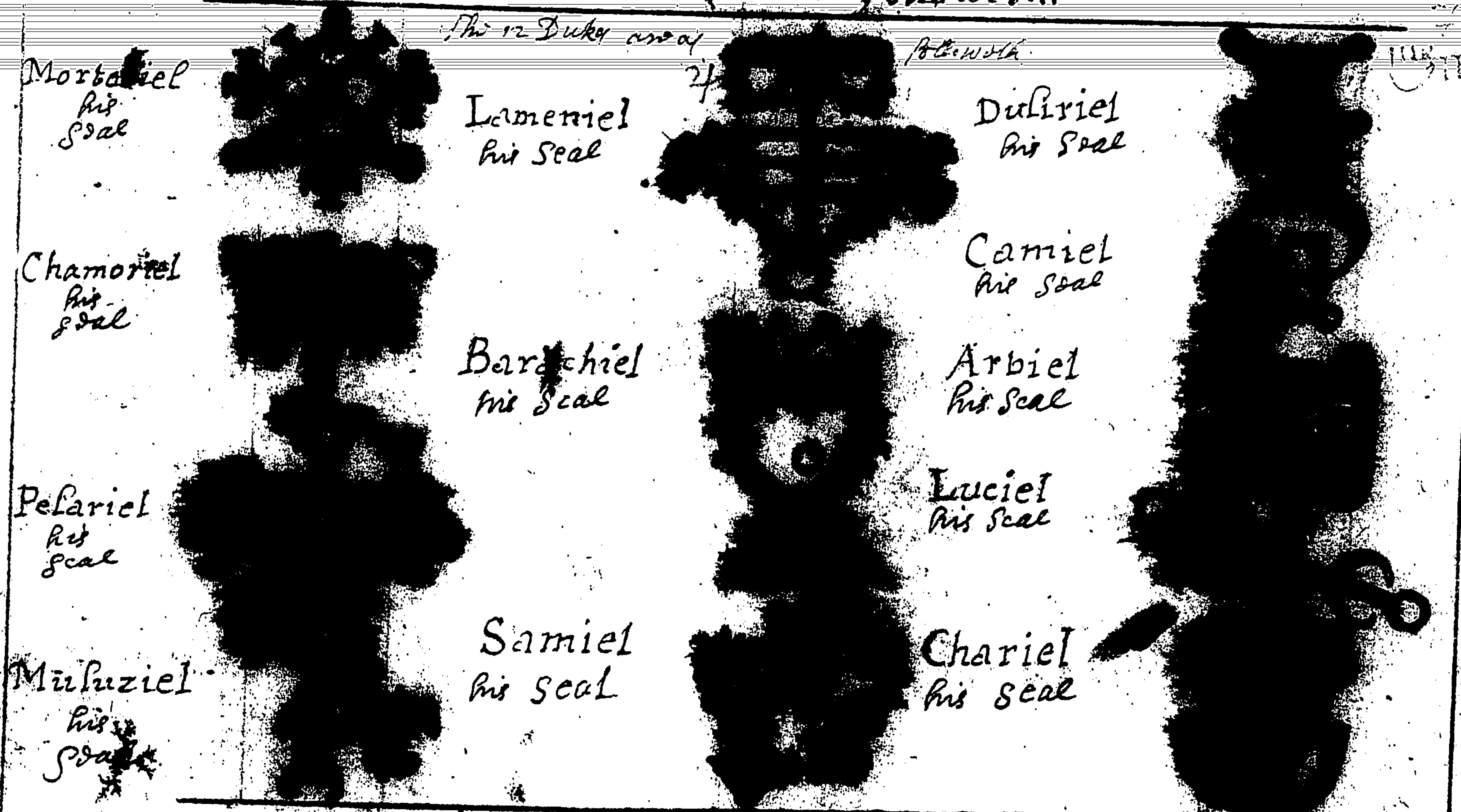
I conjure thee o thou mighty and potent prince Buriel who wandereth here and there in the aire with thy Dukes and other thy servient spirits I conjure thee Buriel that thou forthwith appeare with thy attendance in this first houre of ye night, here before me in this Cristall stone (or here before this Circle) in a faire and comly shape to doe my will in all things that I shall desire of you &c:—

The third of these wandering spirits or princes is called Hydriel, who hath 100 great Dukes besides 200 lesser Dukes and servants without number under him whereof wee shall mention 12 of the cheefe Dukes which hath 1320 servants to attend them. They are to be called in ye Day as well as in ye night according to the planetary motion. The first beginneth with the first hour of ye day or night and so successfully on till you come to the last. they appeare in the form of a serpent, with a virgins head and face: yet they are very courteous and willing to obey. they delight most in or about waters and all moist grounds. There names and seales are as followeth —

Hydriel his Seale



The 12 Dukes are as followeth.



The Conjuration

I conjure thee o thou mighty and potent prince Hydriel &c.

The fourth of these wandering princes in order is called Pirichiel, He hath no princes or Dukes under him but knights. whereof we shall mention 8 of them they being sufficient for practice who have 2000 servants under them, they are to be called according to ye planetary motion they are all good by nature. and will doe your will willingly: Their Names and Seales are as followeth.

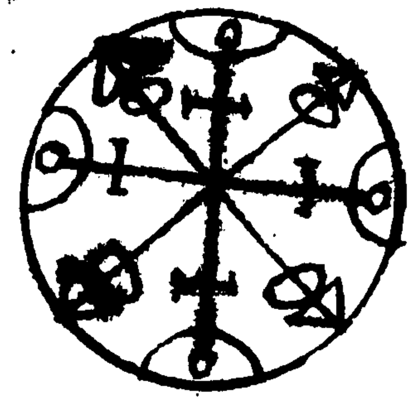
Pirichiel his Seale

his eight Knights.

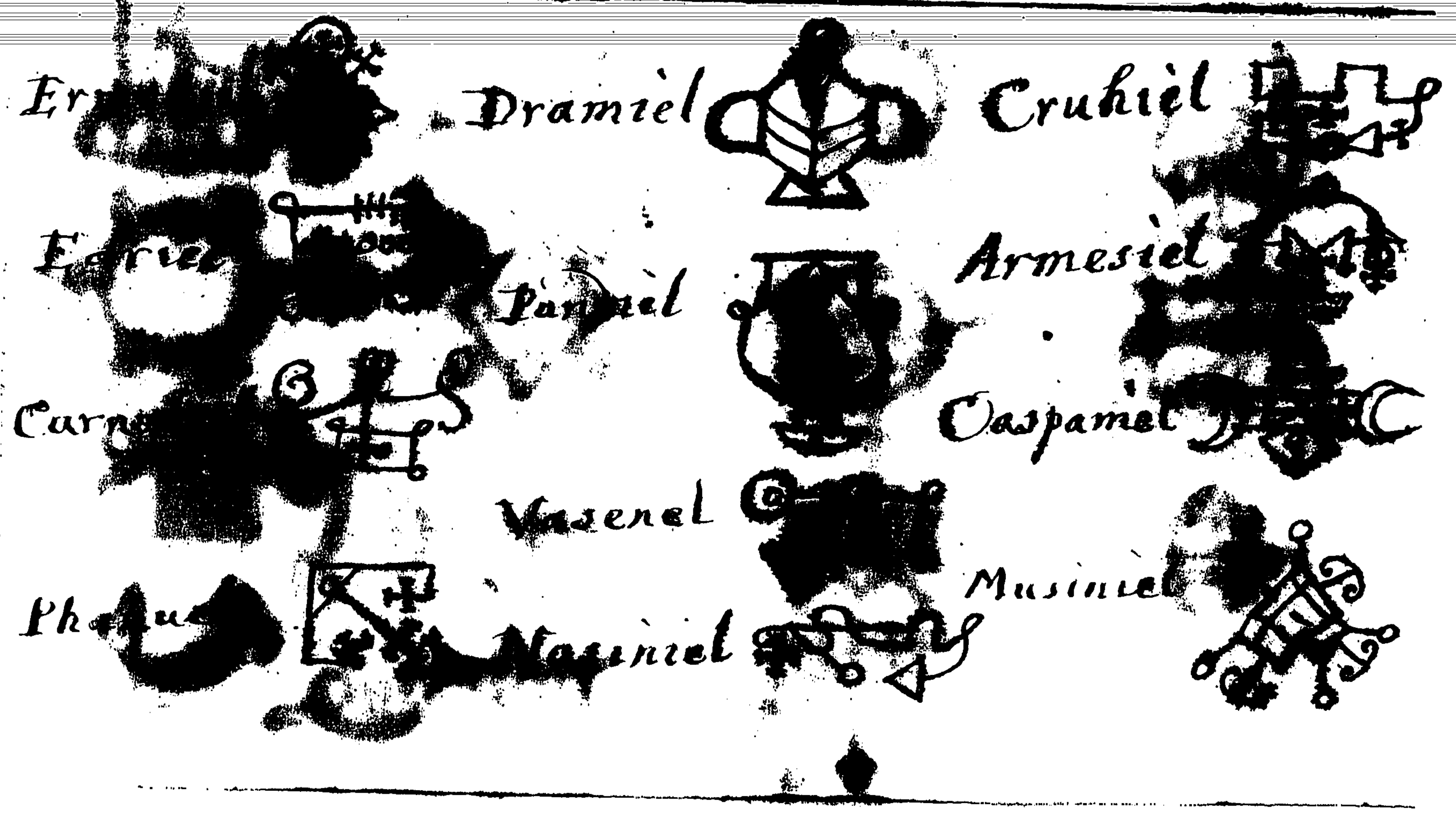
The Conjuration.

I conjure thee thou mighty and potent prince Pirichiel, who wandereth &c.

The 5th wandering prince is called Emoniel who hath a hundred princes and cheef Dukes besides 20 under Dukes. and a multitude of servants to attend him whereof wee shall mention 12 of the cheef princes or Dukes. who have 1320 Dukes & other inferiour servants to attend them they are all by nature good and willing to obey: it is said they inhabit most in the woods: they are to be called in the day, as well as in the Night, and according to ye planetary order. Their names and seales are as followeth.

Emoniel his Seale 

His 12 Dukes are as followith



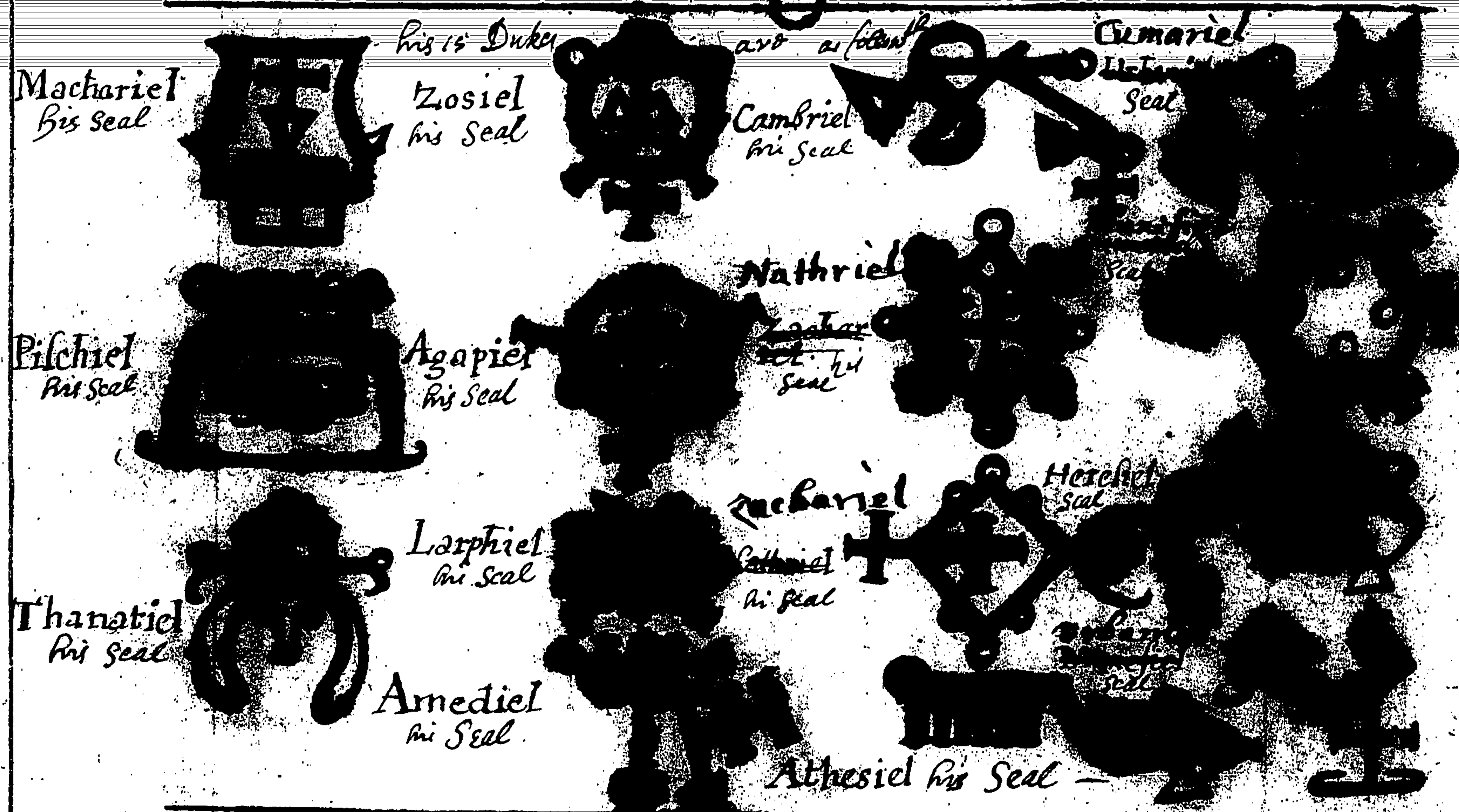
The Conjuration.

I conjure thee thou mighty and potent prince Emoniel who wandreth &c.

The sixth of these wandring princes is called Icosiel, Who hath a 100 Dukes & 300 companions besides other Servants which are more Inferiour Whereof we have taken 15 of ye cheefe Dukes for practice they being sufficient &c they have 2200 Servants to attend them. They are all of a good nature and will doe what they are commanded, they appeare most comonly in houses because they delight most therein They are to be called in the 24 houres of the day and night. That is to devide the 24 houres into fifteen parts according to the number of the Spirits, begining with the first at Sunrise and with the last at Sunrising next day &c Their names and Seales are as followeth

Icosiel his Seale

His 15 Dukes are as followeth



The Conjuration:

I conjure Thee O thou mighty and potent Prince Icosiel &c c c c c c

The 1st Spirit of these is called Soleviel; who hath under his comand 200 Dukes, and 200 Companions who change every year their places, they have many servants to attend them They are all good and very obedient &c here we shall mention 12 of ye cheefe Dukes whereof the first 6 are Dukes one year, and the other 6 the next following and so ruling in order to serve their prince. they have under them 1840 Servants to attend on them they are to be called in the day as well as in the night according to the planetary houre or motion Their names and Seales are as followeth

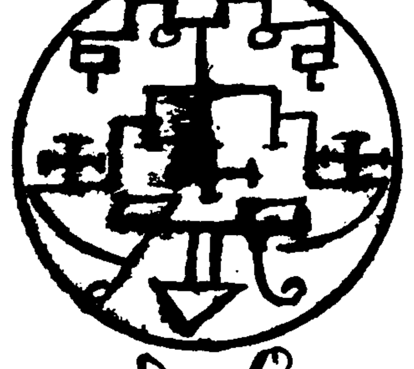
Soleviel his Seale

his 12. Dukes

The Conjuration

I conjure Thee O thou mighty and potent Prince Soleviel who wandreth &c

The eighth of those wandering princes is called Menadiel, who hath 20 Dukes & a 100 companions and many other servants. They being all of a good nature and very obedient. here wee have mentioned 6 of the cheife Dukes and 6 of ye under Dukes or companions, they have 390 servants to attend them: Note you must call these according to ye planetary motion a Duke in ye first hour and a companion in the next and so successfully on through all the houres of ye day or Night: whose names and seales are as followeth: ~ ~

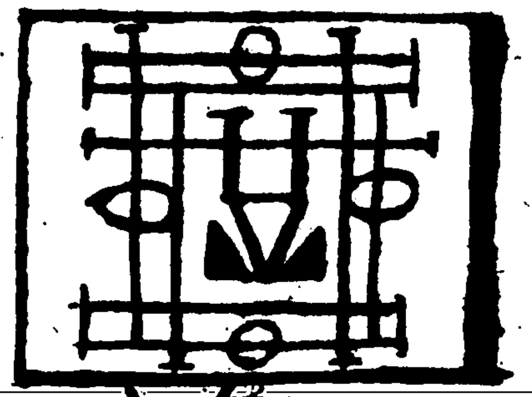
Menadiel his Seale 

The 6 cheife Dukes — his 12 Dukes — The 6 under Dukes

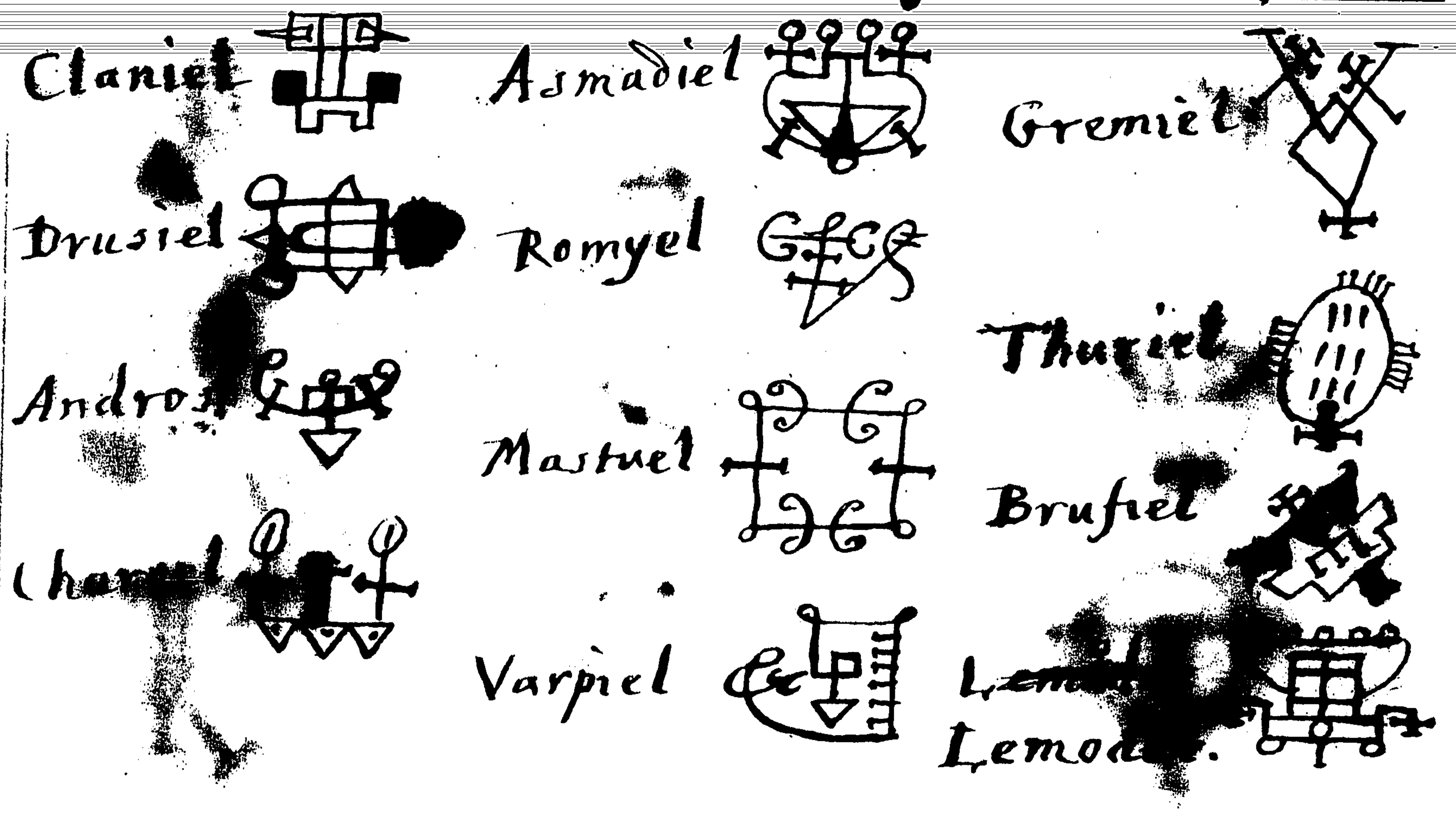
The Conjuration

... Menadiel ...

The 9th Spirit in order that wandereth is called Macariel, who hath 40 Dukes besides a very many other Inferior Servants to attend on him, whereof wee shall mention 12 of the cheife Dukes who have 400 Servants to attend them. They are all good by nature & obedient to doe ye will of ye Exorcist. They appeare in divers formes but most commonly in ye forme of a dragon with virgins heads: These Dukes are to be called in the day as well as night according to ye planetary order their names and Seales are as followeth.

Macariel his Seale 

his 12 Dukes



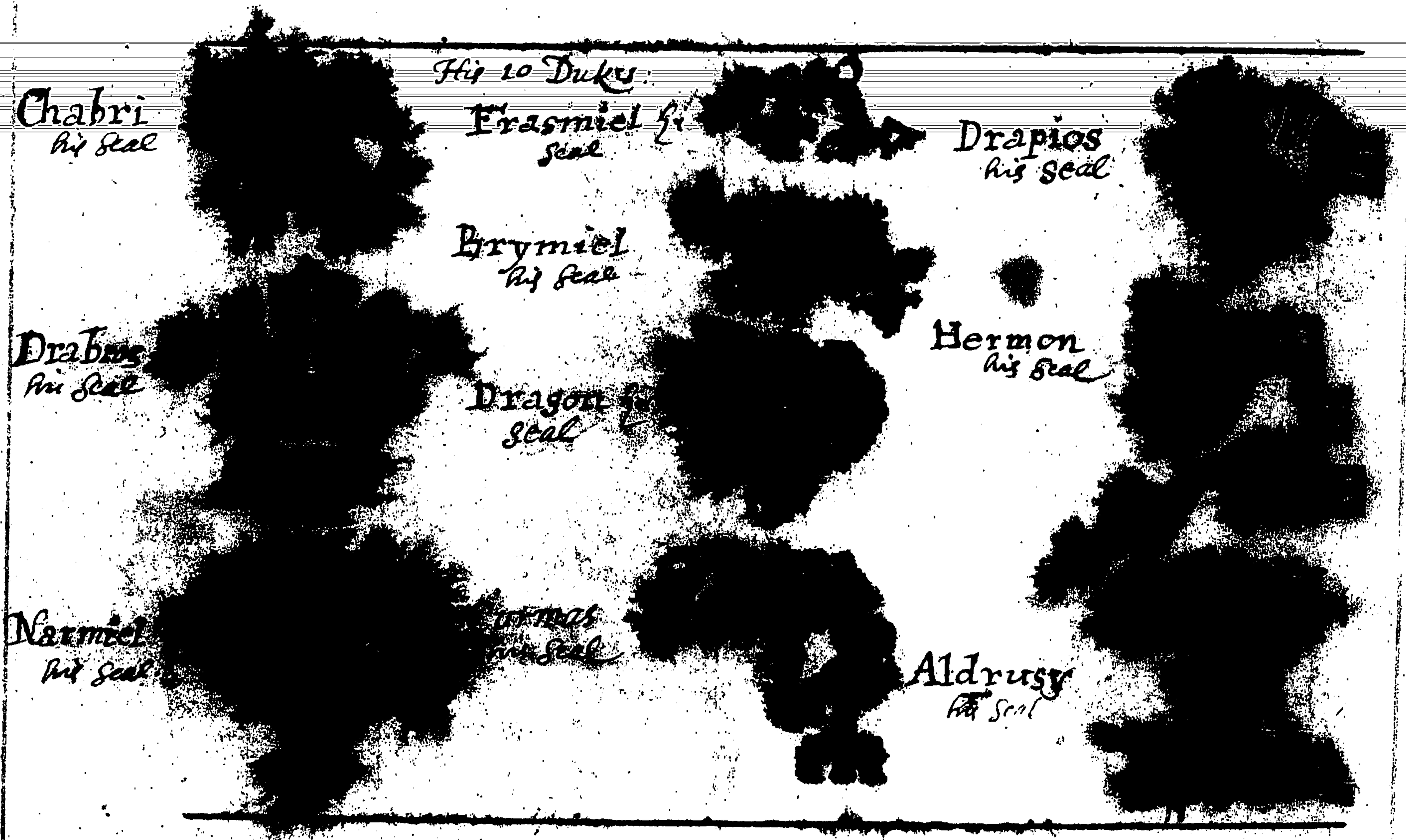
The Conjuration

... Macariel ...

The 10th Spirit in order that wandereth or great prince is called Uriel, who hath 10 cheef Dukes and 100 under Dukes with many servants to attend him They are by nature evill and will not obey willingly, and are very false in their doings. They appear in the form of a serpent wth a virgins head and a face: whereof we shall mention only 10 cheef Dukes who have 650 Companions & Servants to attend them &c Their names and Seales are as followeth—

Uriel his Seale

His 10 Dukes



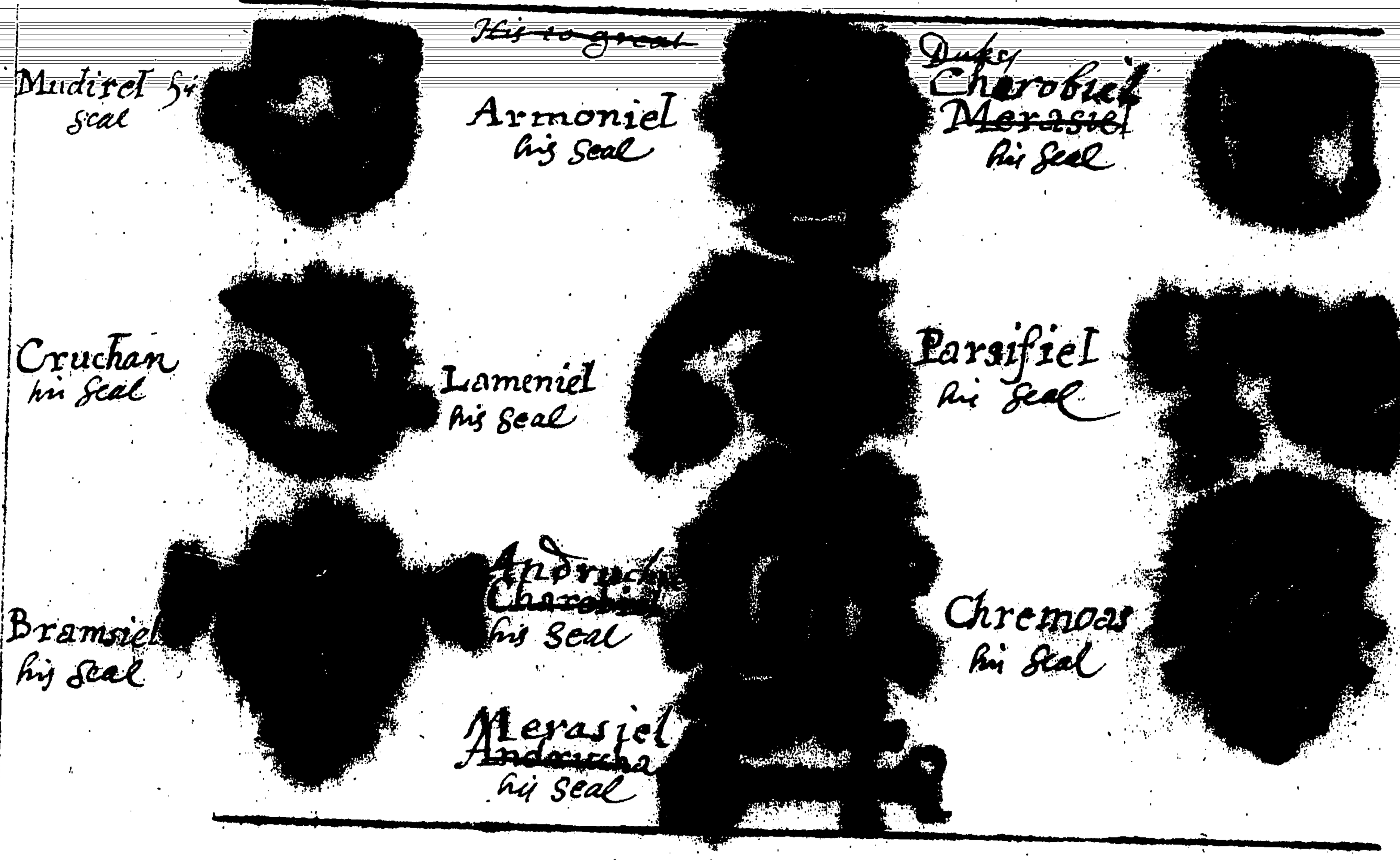
The Conjuration

I Conjure thee o thou mighty and potent prince Uriel who wandereth &c

The 11th and last prince of this wandering order is called Bidiel who hath under his comand 20 Dukes and 200 other Dukes wch are more inferior: besides very many servants to attend him These Dukes change every year their office and place. They are all good and willing to obey the Exorcist in all things &c They appeare very Beautifull and in a humane shape whereof we shall mention 10 of ye Cheefe Dukes who have 2400 Servants to attend them: their Names and Seales are

Bidiel his Seale

His 10 great Dukes



The Conjuration ~~to the~~ wandring Princes

I conjure thee o thou mighty and potent prince Bidiel, who wandereth here and there in the aire with thy Dukes and other of thy servants Spirits I conjure thee Bidiel that thou forthwith come and appear with attendance in this first houre of ye day here before me in this Cristall Stone (or else before this Circle) in a fair and comly shape to do my will in all things that I shall desire of you &c.

The Conjuration to the Prince that
Govern the points of the compass:

I conjure thee O thou mighty and potent prince N. who ruleth as a chief prince or king in the dominion of the East (or &c) I conjure thee N that thou forthwith appeareth with thy attendance in this first hour of ye day here before me in this cristall stone (or here before this Circle in a fair and comely shape to doe my will in all things that I shall desire of you &c ✗

To the Dukes that wander

I conjure thee O thou mighty and potent Duke N. who wandereth here and there with thy prince N. and others of his &c Thy servants in ye aire I conjure thee N. that thou forwith appeareth &c Δ. . . . .

To the Duke [illegible] governeth the Point of the Compass [illegible] their Prince.

I conjure thee O thou mighty and Potent Duke N. who ruleth under thy prince or king N in the dominion of the East (or &c) I con[illegible] N. that thou forthwith appearest Δ. allone or [illegible] in this first (or second [illegible]) of the day, here before me in this christal stone (or here [illegible] this Circle) in a fair a[illegible] shape to doe my will in all things that I shall desire or request you ✗ I conjure and [illegible] command you N. by him who said the word and it [illegible] and by all the holy a[illegible]full names of god and by the name of the only creator of heav[illegible] and hell and what [illegible] in them Adonay [illegible] Elohim Eloe, Elio[illegible] [illegible]hie Zebaoth Ja[illegible] Tetragrammaton [illegible] the only Lord god of the [illegible] you forthwith appea[illegible] to me here in this Crist[illegible] (or here before this Circle [illegible] a fair and comely human shape without doing any harme to me or any other creature that god Jehovah created or made. But come ye peaceably visibly and affably now without delay manifesting what I desire, being conjured by the name of ye Eternall living and true god Helioren Tetragrammaton Anephexeton and fulfill my commands and persist unto the end; I conjure command [illegible] constraine you Spirit N. by Alpha and Omega. By the name Primeumaton which commandeth the whole host of heaven and by all those names which Moses named when he by the power of those names brought great plagues upon Pharao and all the people of Ægypt Zebaoth Escerchie, Oriston Elion Adonay Primeumaton and by the name of Schemes Amathia with Joshua called upon and the sun stayed his course and by the name of Hasios and by the seal of Adonay

And by Agla, On. Tetragrammaton. To whome all creatures are obedient and by the dreadfull Judgement of the high god and by the holy angells of heaven and by the mighty wisdome of the great god of hosts that you come from all parts of ye world and make rational answers unto all things I shall aske of you and come ye peacable visible and affable speaking unto me with a voyce Intelligible and to my understanding therefore come come ye in the name of Adonay. Zebaoth. Adonay. Amioram. Come why stay you hasten Adonay. Saday the king of kings commandeth you.

When he is appeared shew him his seal, and the Pentacle of Salomon saying behold the Pentacle of Salomon which I have brought before your presence &c as is shewed in the first Booke Goetia. at the latter end of the conjurations. allso when you have had ye desire of the spirits licence them to depart as is shewed there &c . . . .

And so ends the second Book called Theurgia Goetia. ~ ~ ~ ~

Note The above written conjurations doe onely differ in the first part as is shewed there untill you come to the markes Δ and ✶ But from thence forward they are to be all one and ye same

Nota, wheresoever in this Booke Theurgia Goetia in some part of the seales I have used these five strokes ////// That part of the seal is to be all black which I did not doe because this paper is so course and thine &c . . . .

Here Beginneth the 3d Part called the Art Paulina of King Salomon.

[illegible] is divided into two parts the first concerning the [illegible] of the houres of the day and night: The second part the Angells of ye Signes of the Zodiac as hereafter followeth &c . . . .

The [illegible] [illegible] Angells of the day and night [illegible] every day and their offices is to doe all things that are attributed to the 7 Planets But that changeth every day also [illegible] you may see in the following [illegible] that Samuel the Angell ruleth the first houre of the day beginning at Sunn Rising, Suppose it be on a munday in the first houre of ye day (that houre is attributed to the ☽) That you call Samuel or any of his dukes, their office is in that houre is to doe

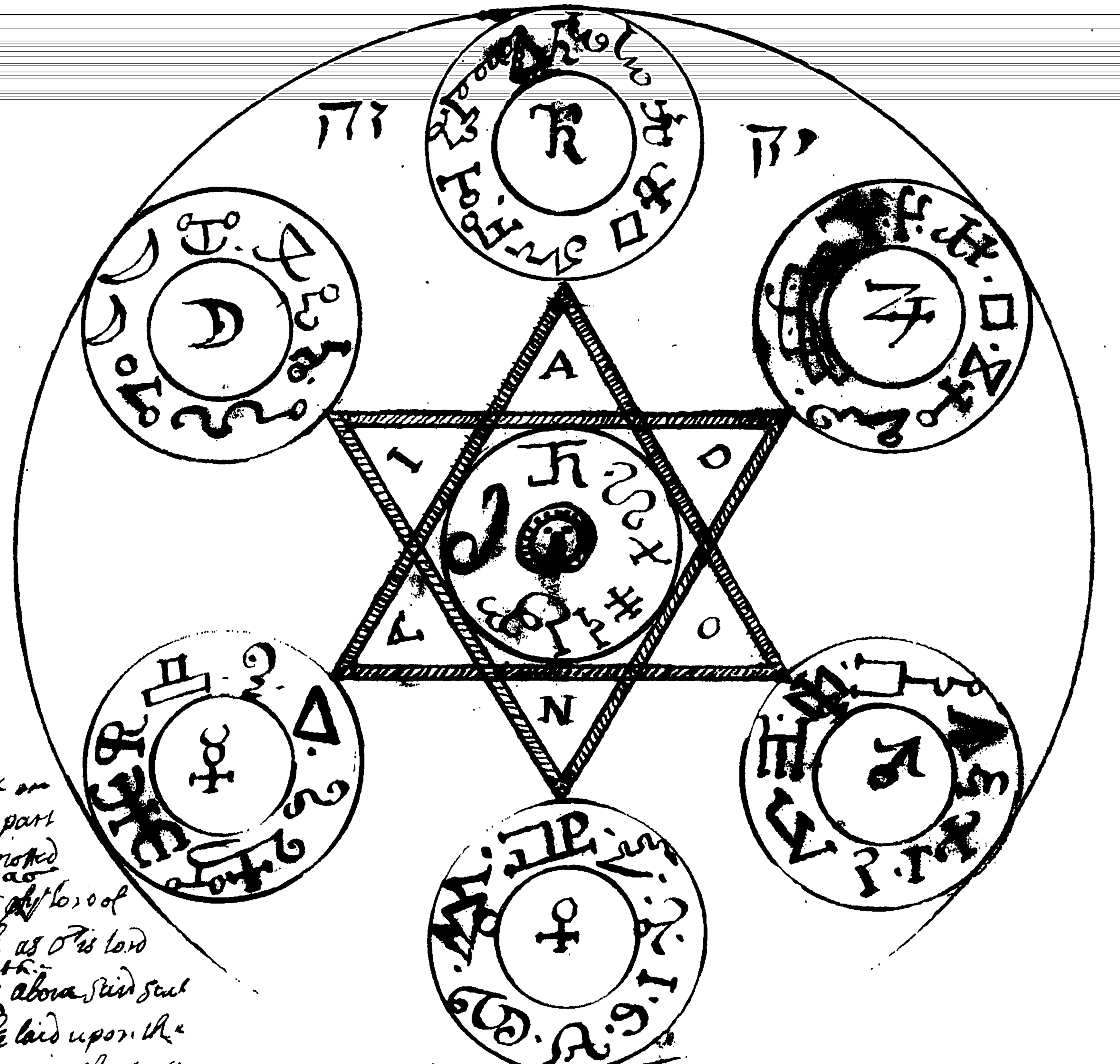
Doe all things that are attributed to the ☽ But if you call him or any of his Servant Dukes on Tuesday Morning at Sunn Riseing being the first houre of the day: their office are to doe all things that are attributed to ♂ and so the like is to be observed in the first house of every day: and the like is to be observed of the Angells and their Servants that Rule any of the other houres: either in the day or night. allso againe there is an observation to be observed in making the Seales of these 24 Angells according to the time of the years Day and houre that you call the Angells or his Servants in to doe your your will. But you can not misse therein if you doe well observe the Examples that is laid downe in the following worke: They being all fitted for the 10th day of March Being one a Wednesday in the year 1641 according to the old Account &c and as for to know what is attributed to the planetts I doe referr you to the books of Astrology whereof large Volumes hand been written. &c

of the first houre of any Day.

The first houre of any Day is ruled by an Angel called Samuel. who hath under his command many Dukes and Servants. Whereof wee shall mention 8 of the cheefe Dukes which is sufficient for practice: who have 444 servants to attend them. Theire Names are as Followeth. Ameniel. Charpon. Darosiel. Monasiel. Brumiel. Nestoriel. Chremas. Meresyn. Now for to fitt or make a Seal for any of these 8 Dukes or the cheefe prince Samuel doe as followeth first write the Character of ye lord of the ascendent secondly the ☽ afterwards the Rest of the planets. and after then the Character of ye Signe that ascendeth on the 12 house in that hour that is shewed in this sigille which is fitted for the 10th Day of march in the year 1641 being on a Wednesday in the first houre &c.

This Seale being thus made lay it on the Table of practice. Lay your hand on it and say the Conjuration that is written at the latter end of this first part for it serveth for all onely the names are to be changed according to the time you worke in &c

The Table of Practice

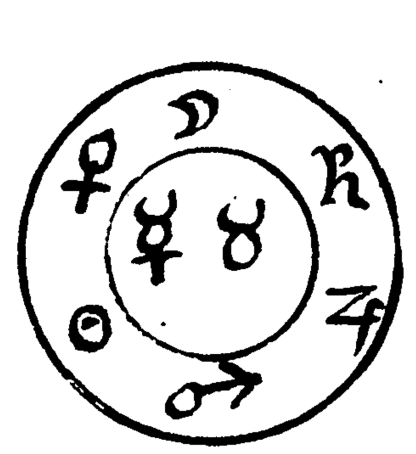


Now lay the seal on the table or that part of the table that is noted to that character as ye lord of the ascendent is ♂, as ♂ is lord of the ascendent in the above said seal therefore it is to be laid upon the Characters of ♂ in the table … doe the like with all other seales &c.
The perfumes are to be made of such things as are attributed to the same planetts &c.

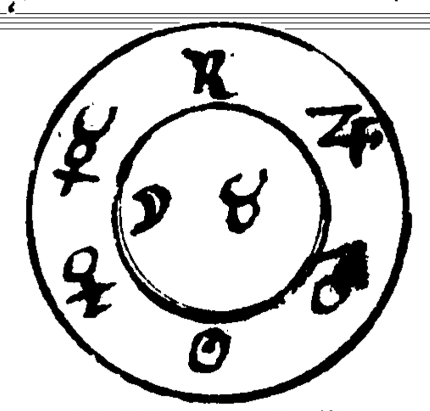
The second hour of the day is called Cevorym, The Angell that governeth that hour is called Anael. who hath 10 cheefe Dukes and 100 Lesser Dukes to attend him. whereof we shall mention 9 But the thre first are of ye cheefe, and the other 6 of the under Dukes. They have 330 Servants to attend them. those 9 are as followeth viz. Menarchos. Archiel. Chardiel. Orphiel Curfiel. Elmoym. Quosiel. Ermaziel. Granyel. when you have a desire to worke in the second hour of ~~the day~~ wednesday on the 10th day of march make a Seal as followeth on any clean paper or parchment writing first the Charrecter of ye Lord of the ascendent then the rest of the planetts. and the signe of ye 12th house as you may see in this following sigill and when it is made lay it upon the part of ye table as is noted with the same Charrecter as the lord of the ascendent is. observe this same rule in all the following part of this first part and you can not Erre &c. then say the conjuration as is written at ye latter end &c c c c

The 3d hour of any day is called Dansor. and the Angell that ruleth that hour is called Vequaniel. who hath 20 cheefe Dukes and 200 lesser Dukes and a great many other Servants to attend him, whereof wee shall mention 4 of the cheefe Dukes and eight of the lesser who hath 1760 Servants to attend them their names are as followeth viz. Almiel. Persiel. Mursiel. Zoeniel. Drelmech, Sadiniel. Parniel. Comadiel Gemary Xantiel. Serviel, Furiel. ~~These being sufficient for practice.~~ make a seal sutable to the day ~~and~~ hour and year as this is for the time before mentioned and you cannot Erre, then say the Conjuration. — — — — — — — — —

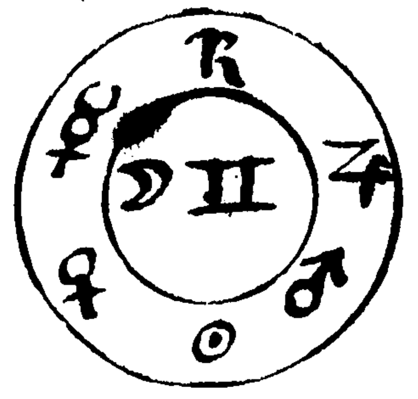
The 4 hour of the day is called Elechym. and the Angell thereof is called Vachmiel who hath 10 cheefe Dukes and 100 under Dukes besides many Servants whereof wee shall mention 5 of the cheefe and 10 of the under Dukes who have 1550 Servants to attend them. their names are as followeth: viz Armmyel. Larmich. Marfial. Ormyel. Zardiel. Emarfiel. Permiel. Queriel. Strubiel. Diviel. Jermiel Thuros Vanesiel Zasviel. Hermiel. these being sufficient for practice: make a seal sutable to this hour as is before directed and you can not Erre. the form it will be as this is heare for the time aforesaid & when it is made: doe as before directed: and say the conjuration; ~ ~ ~ ~ ~



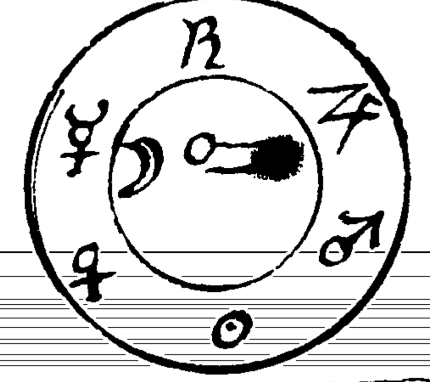
The 5th houre of ~~the~~ every day is called Fealech and the Angel ruling it is called Sasquiel. he hath 10 Dukes cheefe, and a 100 lesser Dukes and very many servants whereof we shall mention 5 of the cheefe Dukes and 10 of ye lesser who have 5550 servants to attend them whose names are as followeth viz. Damiel. Araniel. Maroch. Saraphiel. putisiel. Jameriel. Futiniel. Rameriel. Amisiel. Uraniel. Omerach. Lameros. Zachiel. Fustiel. Camiel These being sufficient for to practice: then make a seal suitable for the time as here given you in example as of the day before spoken of in the year 1641 and when you have made it lay it upon the table as you was before shewed and say the conjuration: ~ ~ ~ ~



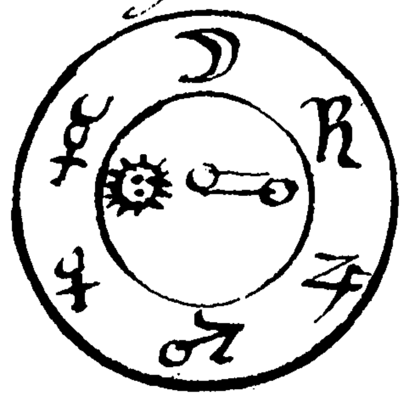
The 6th houre of the day is called Genapherim and the Angell rulling that houre is called Saniel. who hath 10 cheefe Dukes and a 100 lesser Dukes besides many other Inferior Servants where of wee shall mention 5 of the cheefe Dukes and 10 of the ~~lesser~~ lesser who have 5550 servants to attend them: whose names are as followeth viz. Arnebiel. Charuch. Medusiel. Nathmiel. Pemiel. Gamyel. Jenotriel. Sameon. Trasiel. Xamyon. Nedabor. Permon. Brasiel Camosiel. Evadar ~~these~~ These being sufficient for practice in this houre of the day. then make a seal suitable to the time of the day year and as is here made one for the time aforesaid then lay it on the table as you was before directed and you cannot Erre then say the conjuration &c. c c c c c c c c c c c c c c



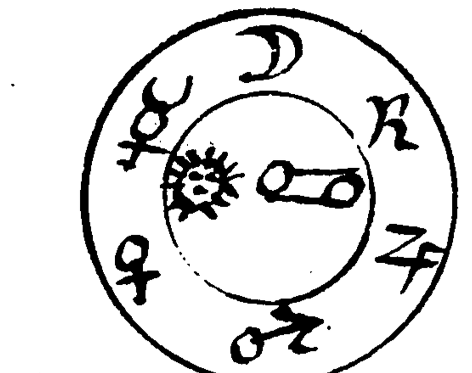
The 7th houre of the day is called Hamarym and the Angell that governeth the same is called Barquiel, who hath 10 cheefe dukes and a 100 under Dukes besides servants which are very many whereof wee shall mention 5 of the cheefe Dukes and 10 of the Lesser who have 600 servants which attend them in this hour: whose names are as followeth viz Abrasiel. Farmos. Nestorii. Manuel. Sagiel. Harmiel, Nastrus. Varmay. Tulmas. Crosiel. Pasriel. Venesiel. Evarym. Drufiel. Kathos. They being sufficient for practice in this houre & Then make a seall here I give you an Example Then lay on the Table as you was directed before & having all things in reading say the Conjuration: &c c c c c c c c c c c c c c



The 8th hour of every day is called Jasanym. and the angell governeth the same is called Osmadiel, who hath a 100 cheefe Dukes and a 100 lesser Dukes besides very many other servants whereof wee shall mention 5 of the cheefe Dukes and 10 of the lesser who have 1100 servants to attend them. They being sufficient for practise: Their names are as followeth viz. Sarfiel. Amalym Chroel. Mesial. Lantrhots. Demarot. Janofiel. Larfuty. Vemael Thribiel Mariel Remasyn. Theoriel. Framion, Ermiel &c. Then make a seal for this 8th houre as is shewed by this seal which is made for an example then lay it one the table. and say the conjuration following &c c c c c c c c c c c c c c c c c c c



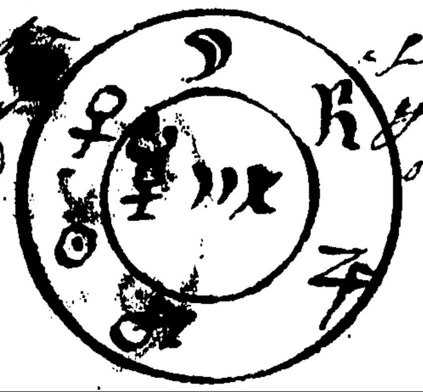
The 9th houre in every day is called Karron and the angel [illegible] is called Quabriel who hath many Dukes of the greater and lesser order. Beside many other servants which are more Inferior whereof 10 of the greater and 100 of the lesser Dukes have 192980 servants in so order to obey and serve them whereof wee shall mention the names of 5 great Dukes and 10 lesser Dukes who have 650 cheefe servants to attend on them in this houre they being sufficient for practise. These be their names viz: Astroniel. Charmy. Pamory. Damiel Damyel. Nadriel. Kranos. Menas. Brasiel. Nefarym. Zoymiel. Trubas. Xermiel. Lameson Zasnor: Janediel: and when you have a desire to make an experiment in this houre make a seal as you was taught before the forme of this above for an example and when it is made lay it on the Table as you was directed before Then say the Conjuration &cc c c c



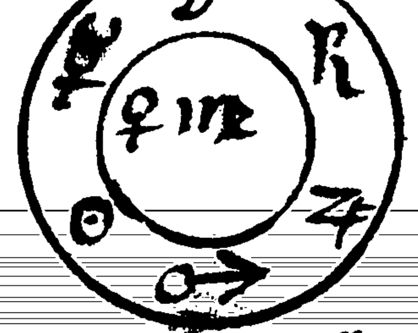
The 10th hour of every Day is called Lamarhon and the angell ruleth it is called Oriel who hath many Dukes and servants divided into 10 orders which containe 5600 Spirits whereof wee shall mention 5 of the cheefe Dukes & 10 of the next lesser Dukes who hath 1100 servants to attend on them. They being sufficient for practise Their names are as followeth viz. Armosy. Drabiel. Penaly. Meiriel. Choreb. Lemur. Ormas. Charny. Zazyor. Naveron Xantros Basilon. Nameron. Kranoti. Alfrael and when you have a desire to practice in this houre make a seal Suitable to the time: as this hear is made for the 10th hour on Wednesday the 10th of March in the year 1641 it being for an example and when it is made lay it on the Table of practice. and say the conjuration &c c c c c c c c c c c c c

The 11th hour in every day is called Maneloym and the angel governing that hour is called Bariel. who hath many Dukes and servants which are divided into 10 parts which containe number of 5.600 whereof wee shall mention 5 of the Dukes of the first order and 10 lesser Dukes in the second order. who have 1100 servants to attend them, they being sufficient for practise Their names are as followeth viz: Almarizel. Prasiniel. Chadros. Turmiel. Lamiel. Menafiel. Demasor. Omary. Helmas. Zemoel. Almas. Perman. Comial. Temas. Lanifiel. and when you would practice make a seal suitable to the time of the day: as I shew you here by an Example: and when it is made lay it on the Table of practice: and say the Conjuration. &c c c

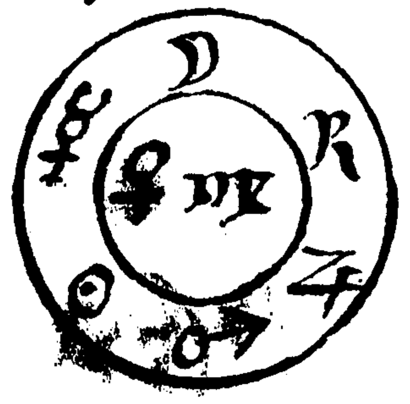
The 12 houre of every day is called Nathalon. and the Angel governing that houre is called Beratiel. who hath many Dukes and other servants which are divided into 12 degrees thee which containe the number of 3700 spirits in all whereof wee shall mention 5 of the cheefe Dukes and 10 of the lesser Dukes: who have 1100 servants to attend them. they being sufficient for practise Their names are as followeth: viz: Camaron. Astrofiel. Penatiel. Demanic. Famaras. Plamiel Nerastiel. Emarlon. Quirix. Sameron. Edriel Choriel. Romiel. Fenosiel. Harmary. and when you have a desire to worke in this houre make a seal suitable to the time as I have here for the same hour But the 15 of march in the yeare 1641 when you have they made it lay it on the Table of practise and lay your hand on it. and say the conjuration &c c c c c



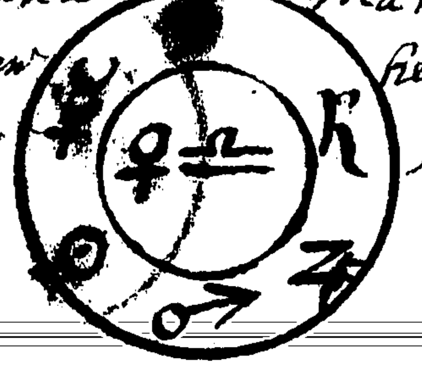
The first hour of every night is called Omalharien: and the Angell ruling it is called Sabrathan Who hath 1540 Dukes and other Servants: which are divided into 10 orders or parts: whereof wee shall mention 5 of the cheefe Dukes and 10 of the lesser Dukes: which are next to the 5 first: They being sufficient for practice in this hour Their names are as followeth viz: Domaras. Amerany. Penoles — Mardiel. Nastul. Ramesiel. Omedriel. Franedac. Chrasiel. Dormason. Hayzoym — Emalon. Turtiel. Quenol. Rymaliel: The have 2000 servants to attend them and when you would worke in this hour: make a Seal sutable to the time as this is for an Example Then lay the Seal on the Table of practice: and you cannot Err: Saying the conjuration &c c c c c c c c c c



The 2 hour of every night is called Panezur and the Angell ruling it is called Tartys. who hath 101550. to attend him they being divided into 12 ~~Parts or~~ degrees or orders whereof wee shall mention 6 of the cheefe Dukes of the first order & 12 of the next. They being sufficient for practice: Their names are as followeth viz Almodar. Famoriel. Nedroz. Ormezyn. Chabriz. Praxiel. Permaz. Vameroz. — Emaryel. Fromezyn. Ramaziel. Granozyn. Gabrinoz. Mercoph. Tameriel — Venomiel. Jenaziel. Xemyzin. Those have 1320 servants to attend them in this hour to doe their will and when you will work in this hour make a Seal sutable to for the time as I have here given an Example for the time above mentioned then lay it on ye table: and say the conjuration, &c c c



The 3 hour of the night is called Quabrion and the angel ruling it is called Serquanich who hath 101550 Servant Dukes and Servants to attend him. The which are divided into 12 Degrees of orders whereof wee shall mention 6 Dukes of the first order and 12 of the Second: They being sufficient for practice: whose names are as followeth viz Menarym. Chrusiel. Penargos. Amriel. Demanoz. Nestoroz. Evanuel. Sarmozyn. Haylon. Quabriel. Thurmytz. Fronyzon Vanosyr. Lemaron. Almonoyz. Janothyel. Melrotz. Xanthyozod: These have 1320 Servants to attend them and when you will make any experiment in this hour make a Seal sutable to the ~~same~~ time as I have here exemplified for the time aforesaid Then lay it on the Table of practice and say the conjuration &c c c c c

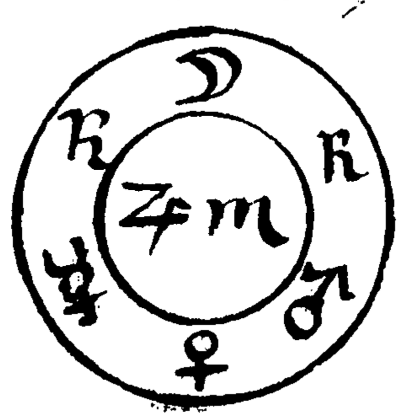


The 4th hour of the night is called Ramersy. and the angell that governs it is called Jefischa — Who hath 101550 Dukes and other Servants which are divided into 12 orders or degrees to attend him whereof wee shall mention 6 of the cheefe Dukes: and 12 of those that are of the Second order they being sufficient for practice: Their names are as followeth. viz. Armosiel. Nedruan. Maneyloz. Ormael. Phorsiel. Rimezyn. Rayziel. Gemezin. Fremiel. Hamayz. Japuriel. Jasphiel Lamediel. Adroziel. Zodiel. Bramiel. Coreziel. Enatriel. Those have 7260 Servants to attend them and if you have a desire to operate in this hour: make a Seal sutable for the time as you have one here for this ~~same~~ houre for the time abovesaid it being for an Example then lay the Seal upon the Table of practice and say the conjuration. — &c c c c c c c c c c c c c c

The 5th hour of the night is called Sanayfar: and the angel is called Abasdarhon. he hath 101550 Dukes and other Servants at his command: They being divided into 12 degrees of order whereof wee shall mention 12 of the Dukes belonging to the first order and as many of the second order: They being sufficient for practice for this hour: Their names are as followeth viz.t Meniel. — Charaby. Appiniel. Deinatz. Nechorym. Hameriel. Vulcaniel. Samelon Gemary. Vainescor. Samaryn. Xantropy. Herphatz. Chrymas. Patrozyn. Nameton. Barmas. Platiel. Neszomy. Quesdor. Caremaz. Umariel — Kralym. Habalon [illegible] 5200 servants [illegible] make any experiment in this hour make a Seal [illegible] time as [illegible] for an example [illegible] Then lay it [illegible] of practice and [illegible] conjuration &c c c c c c c c c

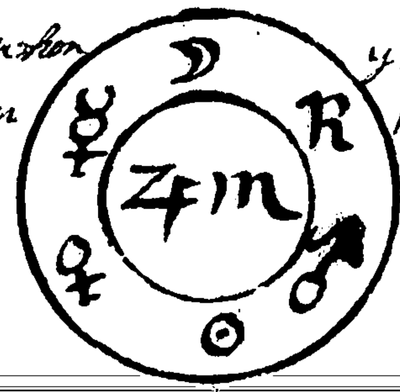
The 6th hour in every night is called Ihaazaron and the angell governing it is called Zaazanach. Who hath 10550 Dukes and other servants at his command to attend him They being divided in 12 parts and orders whereof wee shall mention 12 of the cheifest Dukes in the first order and 6 of the second order they being sufficient for practice in this hour Their names are as followeth viz.t Amonazij. Menoriel. Prenostix. Namedor. Cherasiel. Dramaz. Tuberiel. Humaziel. Lanoziel. Lamerotzod. Xerphiel. Zeziel. Pammon. Dracon. Gematzod. Enariel. Rudefor. Sarmon. who have 2400 servants to attend on them & if you make any experiment in this hour make a seal fitt for the time as this is for the time before spoken of then lay it on the table and say the conjuration &c c c

The 7 houre of every night is called Venaydor and its angell is called Mendrion who hath 101550 dukes & other servants to attend him. They being divided into 12 orders whereof we shall mention 12 of the first cheife dukes and 6 of ye next lesser sort They being sufficient for practice — Their names are as followeth: viz.t Ammiel. Choriel. Genarytz. Pandroz. Menesiel. Sameriel Ventariel. Zachariel. Dubraz. Marchiel. Jonadriel. Pemoniel. Tarmytz. Rayziel. Anapion. Imonyel. Framoth. Machmag. who have 1860 servants to attend them & when you make any experiment make a seal suitable to the time as you have here an example: then lay it on ye table: and say the conjuration: &c c c c c c c c c c c



[illegible] that it [illegible] of the following [illegible] of this [illegible] hour: —

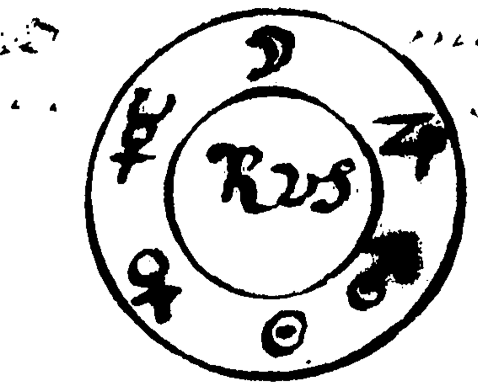
The 8 hour [illegible] called Xymalim and [illegible] called Nasoriel who hath [illegible] Dukes & other servants to attend him they being divided into [illegible] degrees and orders whereof we shall mention 12 of the first order and sixty next order they being sufficient to practice in this hour their names are as followeth viz.t Cambiel. Nedarym. Astrocon. Marifiel. Dramozyn. Lustifion. Amelson. Lemozar. Xernifiel. Kanorsiel. Bufanotz. Jamedroz. Xanoriz. Jastrion. Themaz. Hobraym. Zymeloz. Gamsiel. who have 30000 servants to attend them and when you make any experiment in this houre make a seal suitable to the time as you have here in example for the time aforesaid Then lay it on the table and say the conjuration &c c c c c c c c —



The 9th hour of the night is called Zeschar and the angell ruling it is called Pamyel he hath 101550 dukes & other servants to attend him who are divided into 12 parts or orders whereof wee shall mention 18 of the cheife Dukes whose names are as followeth: viz.t Demaor. Nameal. Adrapon. Chermel. Fenadros. Vemasiel. Comary. Matiel. Zenoroz. Brandiel. Evandiel. Tameriel. Befranzij. Jachoroz. Xanthir. Armapy. Druchas. Sardiel. who have 1320 servants to attend them and when you make any experiment in this hour make a seal sutable to the time as you have hear an example for the time aforesaid Then lay it on the table and lay your hands on it: and say the conjuration. &c c c c c c c

The 10th houre of the night is called Malcho and the angel governing it is called Jalsuarim Who hath a 100 cheife dukes and a 100 lesser dukes beside many other servants whereof wee shall mention 6 that is three of the first order and 3 of the second order who have 1620 servants their names are as followeth: viz.t Lapheriel. Emarziel. Nameroyz. Chameray. Hazaniel. Uraniel and when you operate in this houre make a seal suitable to the time as this is for time in the month of March 1641. then lay it on the table and say the conjuration: &c c c c c

The 11th houre of ye night is called Aalacho and the angel governing it is called Dardariel who hath many servants and dukes whereof we shall mention 14 of ye cheife dukes and 7 of ye lesser Dukes who have 420 servants to attend them they are all good and very gentle [illegible] their names are as followeth viz Cardiel. Permon. Armiel. Nastoriel. Casmiroz. Dameriel. Furamiel. Mafriel. Hariaz. Damar. Alachuc. Emeriel. Naveroz. Alaphar. Nermas. Druchas. Carman. Elamyz. Jatroziel. Lamersy. Hamarytzod. and when you have a desire to make an experiment make a seal sutable for the time as this is for ye time in ye month of March 1641 then lay it on the table and say ye conjuration &c c c c c c c c c c c c c



The 12 hour of the night is called Xephan. and the angell governing it is called Sarandiel who hath many dukes and servants whereof wee shall mention 14 of ye cheefe and good Dukes of the first order and 7 of those of ye second order: who have 420 servants to attend on them: their names are as followeth viz: Adoniel. Damaliel. Ambriel. Merrel. Denaryz. Emarion. Kabriel. Marachy. Chabron. Nestoriel. Zachriel. Naveriel. Damery. & Namael. Hardiel. Nefrias. Irmanotzod. Gerthiel. Dromiel. Ladrotzod. Melanas. and when you have a desire to make any experiment in this hour make a sigill suitable to the time as this where for the same hour for the 10th of march in the year 1641 and when it is so made lay it on the Table of practice and lay your hand on it and say this conjuration following.

The Conjuration as followeth

☉ Thou mighty great and potent ~~prince~~ Angell Samael who ruleth the first hour of ye day. I the servant of the most high god: doe conjure and entreat thee in the name of ye most omnipotent and Immortal Lord god of hosts Jehovah ✕ Tetragrammaton. and by the name and in the name of that god that you are obedient to and by ye head of ye hierarchy and by the seal ~~and mark~~ or mark that you are known in power by and by the 7 Angels that stand before the Throne of god and by the 7 planetts and their seals and characters and by the angel that ruleth the signe of ye 12 houses which now ascend in this first hour that you would be graciously pleased to gird up and gather your [illegible] together & by divine permission to move and come from the parts of the world wheresoever you are and shew your selfe visibly and plainly in this Cristall stone to the sight of my eyes speaking with a voice Intelligible and to my understanding and that you would be favourably pleased that I may have thy familiar friendship and constant society now and at all times when I shall call thee forth to visible appearance to informe and direct me in all things that I shall seem good and lawfull unto the Creator and thee: O thou great and powerfull angell Samael. I invocate adjure comand & most powerfully call you forth from your orders and place of Residence to visible apparition in and through these great and mighty incomprehensible signall & divine names of the great god who was and is and ever shal be Adonay. Zebaoth. Adonay Amioram. Hagios Agla On Tetragrammaton and by and in the name Primeumaton which commandeth the whole host of heaven whose power and vertue is most Effectual for the calling you forth: and commandeth you to transmitt your rayes visible and perfectly into my sight and your voice to my eares in and throw this Christall stone that I may plainly see you and perfectly hear you speak unto me Therefore move ye o thou mighty and blessed angell Samael: and in this potent name of the great god Jehovah: and by the Imperiall dignity thereof descend

descend and shew your selves visible and perfectly in a pleasant and comely forme before me in this Christall stone: to the sight of my eyes speaking with a voyce Intelligible and to my apprehension: shewing declaring & accomplishing all my desires that I shall aske or request of you both herein and in whatsoever Truths or things else that is just and lawfull before the presence of Almighty god: the giver of all good gifts: unto whome I begg that he would be graciously pleased to bestow upon me: O thou servant of mercy Samael. be thou therefore unto me friendly: and doe for me as for the servant of the highest: so farr as god hath given you power in office to performe: whereunto I move you in power and presence to appear that I may sing with his holy angells O mappa-la-man. Hallelujah: Amen — — — — — — — — —

But before you call any of the princes or the Dukes: you are to Invocate the chiefe governing Angell that governeth the hour of the day or of the night, as followeth: — — — —

The Invocation as followeth: —

O Thou mighty and potent angell Samael. who is by the decree of the most high king of glory Ruler and governour of the first hour of the day: I the servant of the highest doe desire and intreat you by these 3 great and mighty names of god: Agla Tetragrammaton and by the power and vertue thereof to assist and help me in my affairs: and by your power and authority to send and cause to come and appear to me all or any of these angells that I shall call by name: that are residing under your government to informe, helpe aide and assist me, in all such matters and Things according to their office as I shall desire and request of them or him and that they may doe it in as far as the servant of ye highest ordaine —

Then Beginne to invocate them as followeth:

O thou mighty and potent angell Ameniel who is [illegible] first and [illegible] under the great and potent angell Samael who is the great and chief angel ruling this first hour of the day: I the servant of the most high god doe conjure and entreat thee in the name of the most omnipotent and Immortall Lord god of hosts Jehovah ✱ Now soon as signe ✱: continue the conclusion of ye above written conjuration &c and when any spirit is come bid him welcome. Then aske your desire, and when you have done, dismiss him according to your order of dismission — — — — —

Thus endeth the first part of the Art Paulina.

The second part of the Art Pauline.

Which containeth the mysticall names of the angells of ye signes in generall and allso the names of the angells of every degree and ye signes in generall who are called the angells of men: because in some one of those signes and degrees every man is born under, therefore he that knoweth the moment of his Birth he may know the angel that governeth him and thereby he may obtaine to all arts and sciences yea to all ye wisdome and knowledge that any mortall man can desire in this world: But note this: Those angells that are attributed to the fire have more know=ledge therein then any other: So those that belong to the aire have more knowledge therein then any other: and those of ye water have more knowledge therein then any other: and allso those of the earth have more knowledge therein then any other: and to know wch belong to the fire, ayre, Earth, or water: observe the nature of the signes and you cannot erre: for those that are attributed to ♈ are of the same nature, and so the like in spirits the rest. But if any planett is in that degree that ascends: Then that angell is of the nature of the signe and planett both &c observe this following method: and you cannot but obtain your desires.

The Planets											
♂	♀	☿	☽	☉	☿	♀	♂	♃	♄	♄	♃
The signes											
♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
The Nature of the signes											
Fire	Earth	Ayre	water	Fire	Earth	Ayre	water	Fire	Earth	Ayre	water
The Angels: Suijasuel Casuijojah											
Aiel	Tual	Giel	cael	ol	voil	Jael	Josol	Suijsuij	Casuij	Ansuel	Pasil

These 12 names are attributed to ye 12 signes of the Zodiac. Because of those that doe not know the very degree of their nativity So that they may make use of these if the know but the signe that ascends &c The names of the other angells which are attributed to Every degree are as followeth,

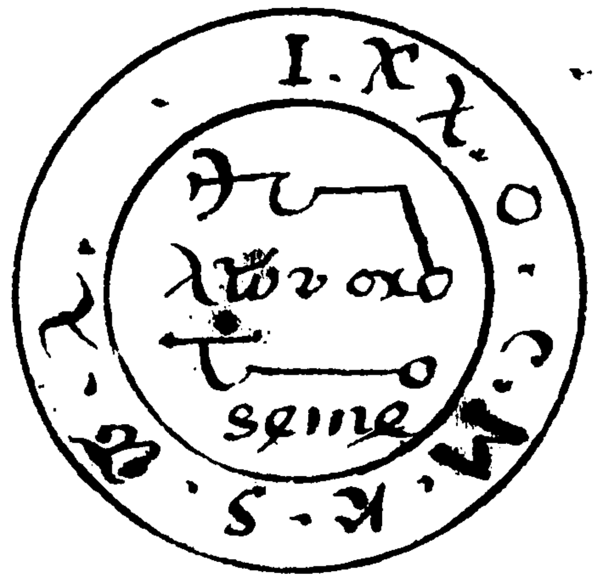
Degrees	♈ ♂	♉ ♀	♊ ☿	♋ ☽	♌ ☉	♍ ☿	♎ ♀	♏ ♂	♐ ♃	♑ ♄	♒ ♄	♓ ♃
1	Biael	Lotiel	Latiel	Sachiel	Michiel	Celiel	Ibajah	Teliel	Tahiel	Chaliel	Chamiel	Sachiel
2	gesiel	Najael	~~Magael~~	~~Sariel~~	~~Seniel~~	Sajael	Guiel ~~Geniel~~	Janiel	Janiel ~~Najael~~	Temael	Tosael	Mehiel
3	Kiel.	Sachiel	Sachael	Asel	Asel.	Nasael.	Sahael.	Cosiel.	Casiel	Jaajah.	Jaajah.	Sanael
4	Vaniel.	gnehiel	gnefiel	Sachiel	Mechiel	Sangiel	Nariel	Langael	Langael.	Cashiel	Cashiel	gnasiel.
5	Zaiel.	Panael	Pamiel	Mehiel	Sahiel.	[illegible]	Saziel.	Naphael.	Naphael	Lamjah.	Lashiel.	Pangael
6	Cegnel	Jozphiel	Trisiel	Aniel	Aniel	Perziel	gnachiel	Satziel	Satziel	Naajah.	Naajah.	Tzapheel
7	Tarhael	Kingael	Kingael	Sasael	[illegible]	Tzakiel	Patiel.	gnakiel	gnakiel.	Sgajah.	Samiel.	Kphiel
8	[illegible]	Raphael	Raphiel	Magnael	Songael	Kriel.	Tzajael	Periel.	Periel.	gnamiel	gnashiel	Ratziel.
9	Cakiel	Tozael	gnetiel	Aphiel	Aphiel	Rathiel	Kchiel	Tzathiel	Tzangiel	Paajah.	Paajah.	Tarajah
10	Cariel	gnakiel	Rakiel	Sersael	Metziel	Jangiel	Baliel	[illegible]	Kbiel.	Tzashiel	Tzamiel.	gnathiel.
11	Nathiel	Boriel	geriel	Makael	Sekiel	gnabiel	Tamael	Kebiel.	Regael.	Kmiel.	Kshiel.	Bengiel.
12	Sagnel	gethiel	Dathiel	Ariel	Ariel.	Bagiel.	gnamiel	Tagiel.	Tediel.	Raajah.	Raajah.	gebiel.
13	Gabiel.	Dagnel	Hegnel	Sethiel	mathiel	gediel.	Bangiel	gnadiel	gnahael.	Tashiel.	Tamiel.	Dagiel.
14	Pegiel.	Vabiel	Vabiel.	Maynael	Sagiel	Dahiel	gephael.	Bevael	Bevael.	gnamiel.	gnashiel.	Hadiel.
15	gadiel.	Zogiel	Zagiel	Abiel.	Abiel.	Hevael	Datziel	geziel.	geziel.	Baajah.	Baajah.	Vahajah.
16	Kheel.	Chadiel	chadiel	sagel	Magiel.	Vaziel	Hekiel	Dachiel.	Dachiel.	gashiel.	gamiel.	Zav[illegible]
17	Leviel.	Tohiel	Tahael.	madiel	Sadiel	Zachiel	Variel.	Hophiel	Hophiel.	Damiel.	Dashiel.	Chazael.
18	Hezael	Javiel	Javiel.	Athiel	Aheel	Chetiel	Zothiel	Vagael.	Vagael.	Haajah.	Haajah.	Tachael.
19	geciel.	Chaziel	Charael	Savael	Mesiel	Tiiel.	Chengiel	Zachiel	Zachiel	Vashiel.	Vamiel.	Jataef.
20	Betiel.	Bachiel.	Bachael	Maziel	Saviel.	Jochiel	Tibiel.	Chabiel	Chabiel.	Zamiel.	Zashiel.	Cojaiel.
21	Giel ~~Geliel~~	gotiel ~~Giel.~~	getiel	Achiel	Achiel	Cabiel	Jagiel	Tagiel	Tagiel.	Chael.	Chael.	Bachiel.
22	Dachael	Dajel.	Dajel	Setiel	metiel	Bagiel	Cediel.	Jadiel	Jadiel.	Tashiel.	Tamiel.	gabiel.
23	Habiel.	Hachiel	Hachael	Maiel.	Siel.	gediel	Behiel.	Cahael.	Cahael.	Jmajah.	Jashiel	Dagiel.
24	Vagel.	Vabiel	Vabiel	Achael	Achael	Dahiel	geviel.	Baviel.	Baviel.	Ciajah	Ciajah.	Hediel.
25	Zadiel.	Zagiel	Zagiel	Sobiel	mabiel	Hovael	Daziel.	gozael.	gozael.	Boshael.	Bomiel.	Vahijah.
26	Chahel.	Chadiel.	Chadiel	Magiel	Sagiel.	Vazkiel	Hekiel.	Dachael	Dachael	ganiel.	gethiel.	Zavael.
27	Tavael	Tohiel	Tahiel.	Adiel	Adiel.	Zachiel	Vatiel	Hatiel	Hatiel.	Daael.	Daael.	Chuiael.
28	Jozel.	Javael	Daviel.	Sahiel	mahiel	Chetiel.	Zayel.	Vagael.	Vadael.	Heshael.	Hemiel.	Sachiel
29	Cechiel	Chasiel	Heziel	meviel.	Saviel	Tajael	chochiel	Zachiel	[illegible]	Vamiel	Vashiel.	Jatael.
30	Hotiel	Sachael	vachael	Aziel.	Aziel	Jachiel	Tohiel	Chasiel	Chaciel	Zaajah	Zaajah.	Cojael.

These are the 12 Seales wch are attributed to the Signes & Angells aforegoeing:—

♈

Make this seal of ♂ ʒß. ☉ ʒij ♀ ʒß. and melt them together when the ☉ entereth the first Degree of ♈ then on ♂ the ☽ being in 9 or 10 degrees of ♈. make it and finishe it &c. . . . .

♉

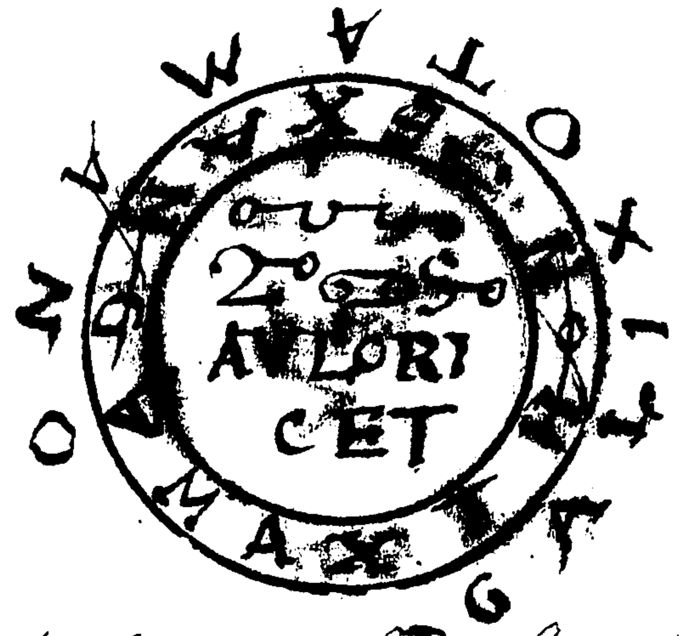


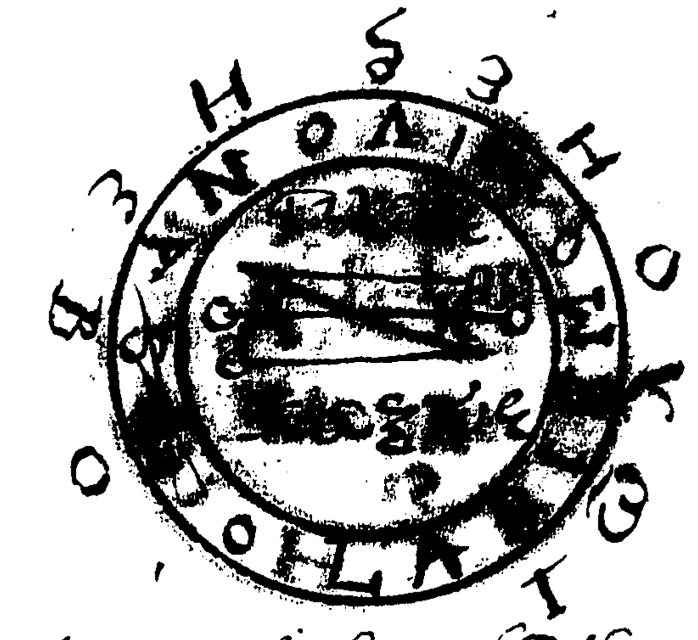
Make this seal of ♀ ʒj ♃ ʒj, ♂ ʒß ☉ ʒij and melt them together in the [illegible] [illegible] the ☉ entereth ♉ and so finish itt &c. . . . .

♊.

Make this Seal of ☉ ʒj ☽ ʒj [illegible] melt them together when ☉ entreth ♊ and make a lamin thereof when ☽ is in ♌ or ♓ &c. . . . .

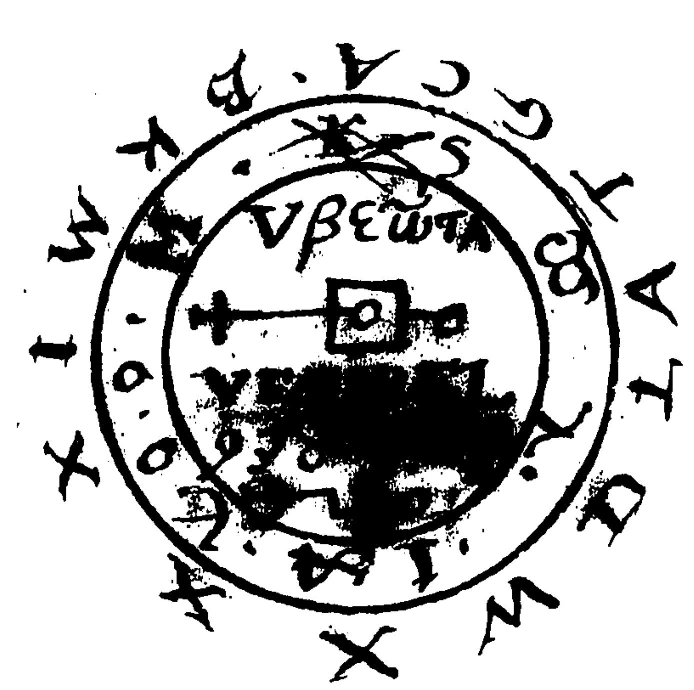
♋

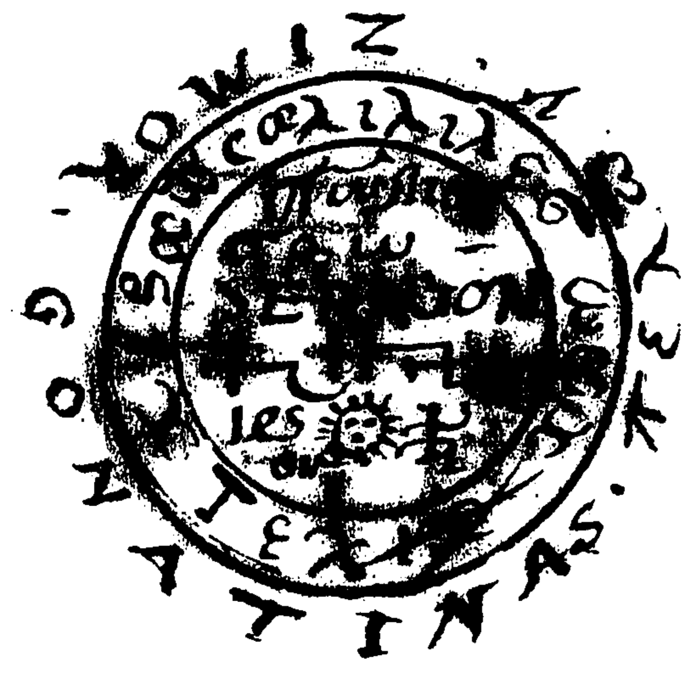




Make this Seal of ☽ when the Sun entereth ♎ in the hour of ☽ she one waxing and in a good aspect &c. . .

♌





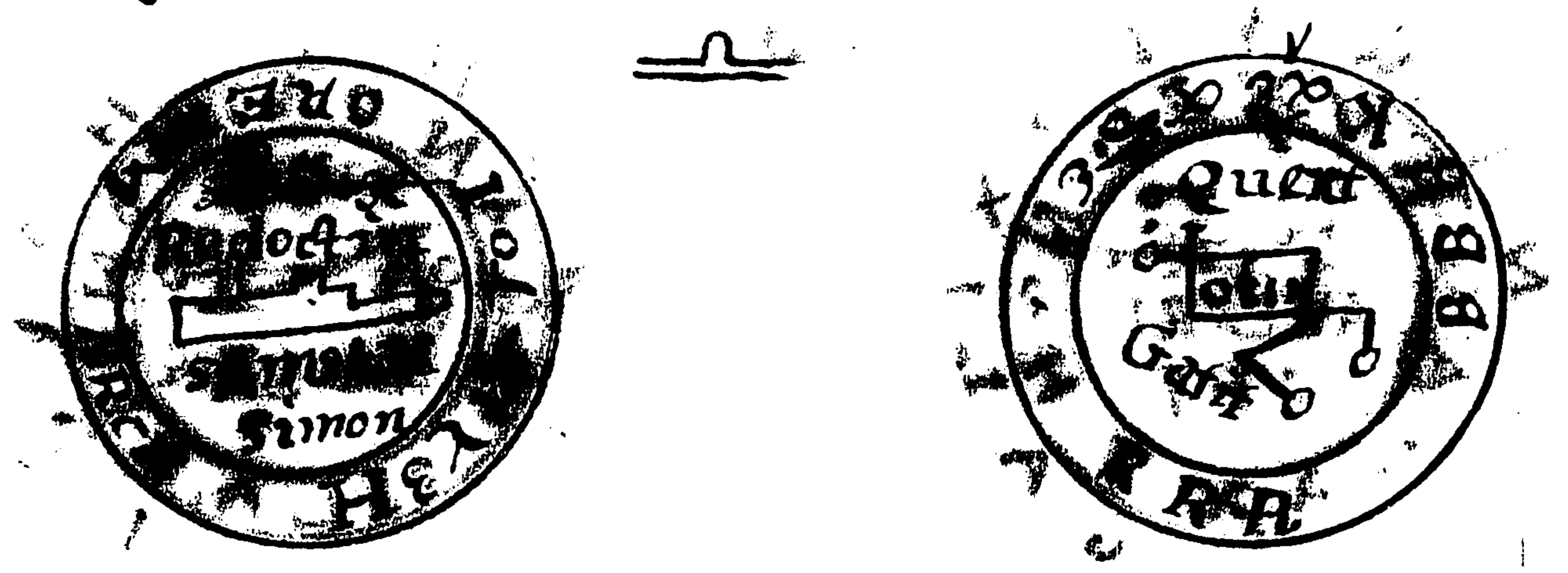
Make this seal of ☉ [illegible] ♃ is in ♓ engrave the first figure and the other side when the ☽ is in ♌ it must not come into the [illegible] more but [illegible] when it is [illegible] &c. . . . . .

♍

Make this seal of ♀ ʒj. ☉ ʒß. ☿ [illegible] melt them on ☉ day when ☉ entreth ♍ [illegible] afterwards when ☿ is well aspected on his day engrave the words and Charracters as you see in the figure &c. . . . .

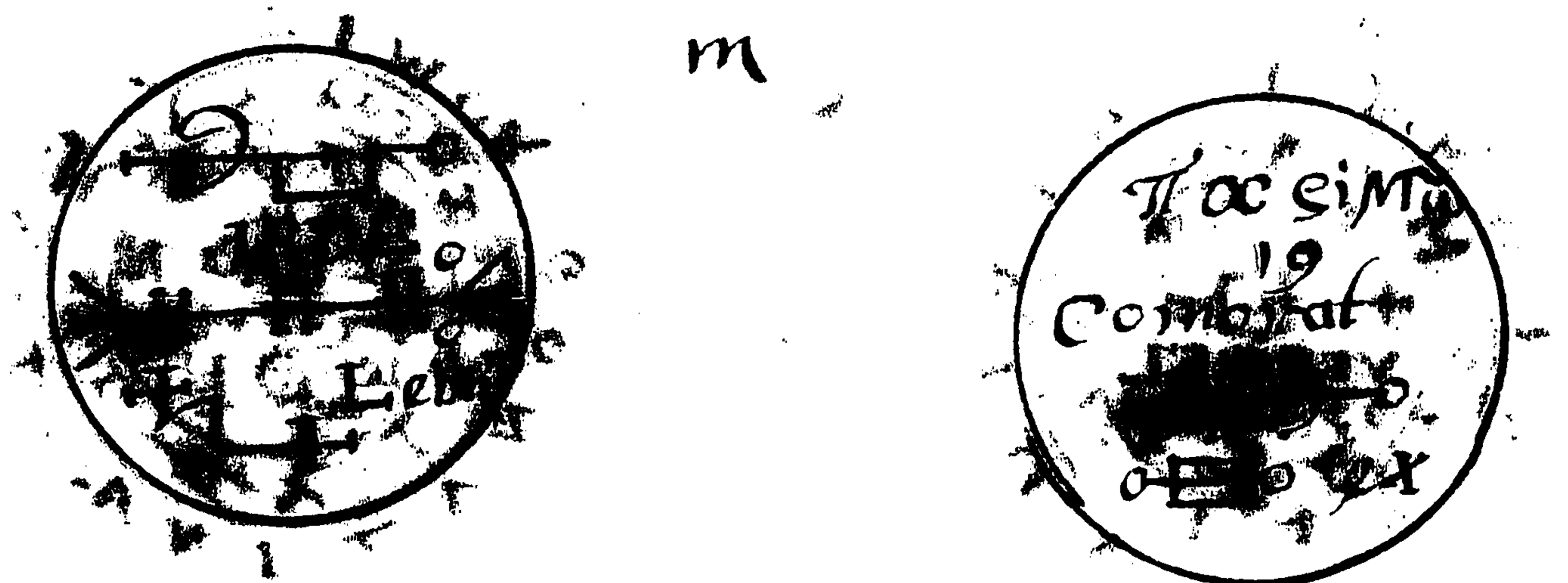
♎

Sadix



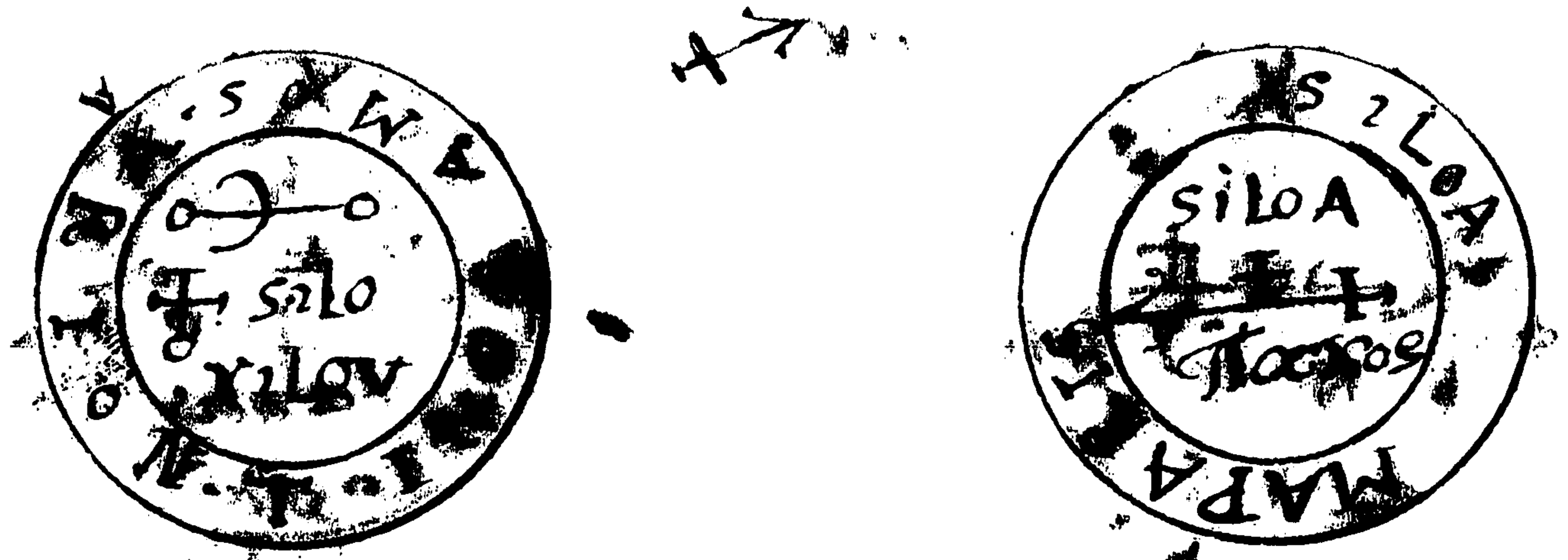
[illegible] this seal of ♀ melted [illegible] & made when ☉ entreth ♎, &c.

♏



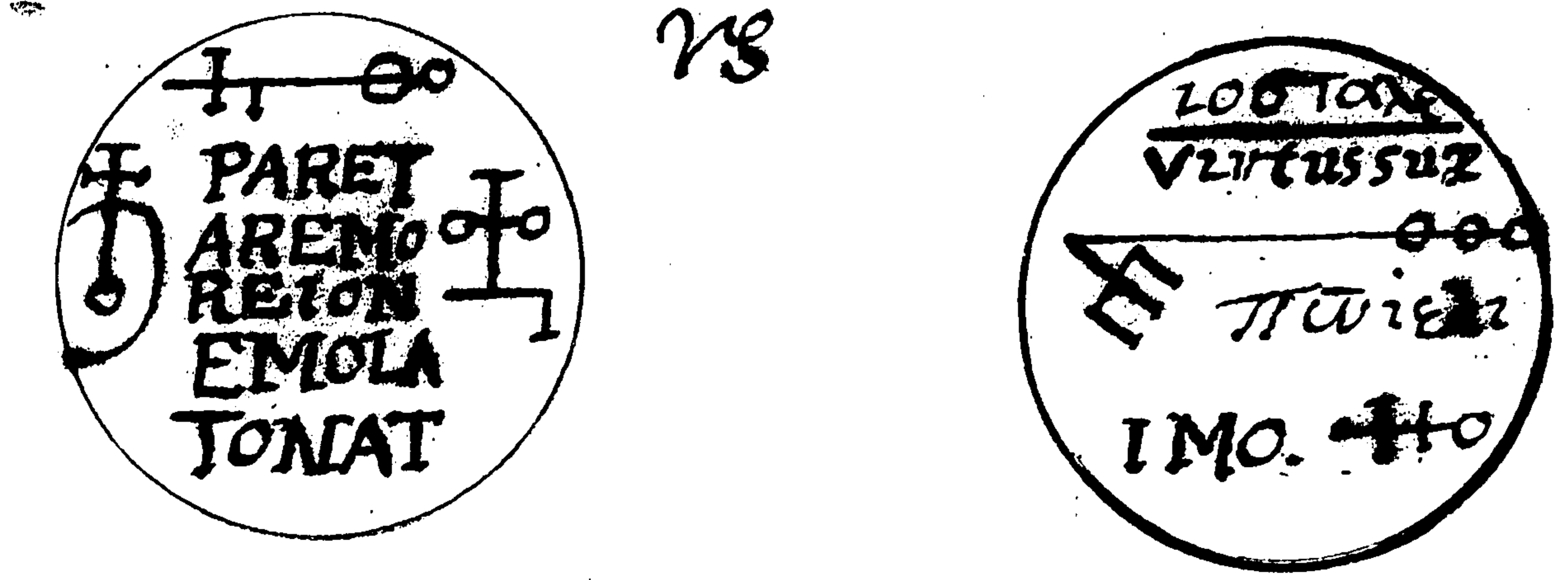
[illegible] of [illegible] in [illegible] when ☉ entreth ♏ and [illegible]
engrave the [illegible] of it, and afterwards when ☉ entreth ♈ engrave [illegible]

♐



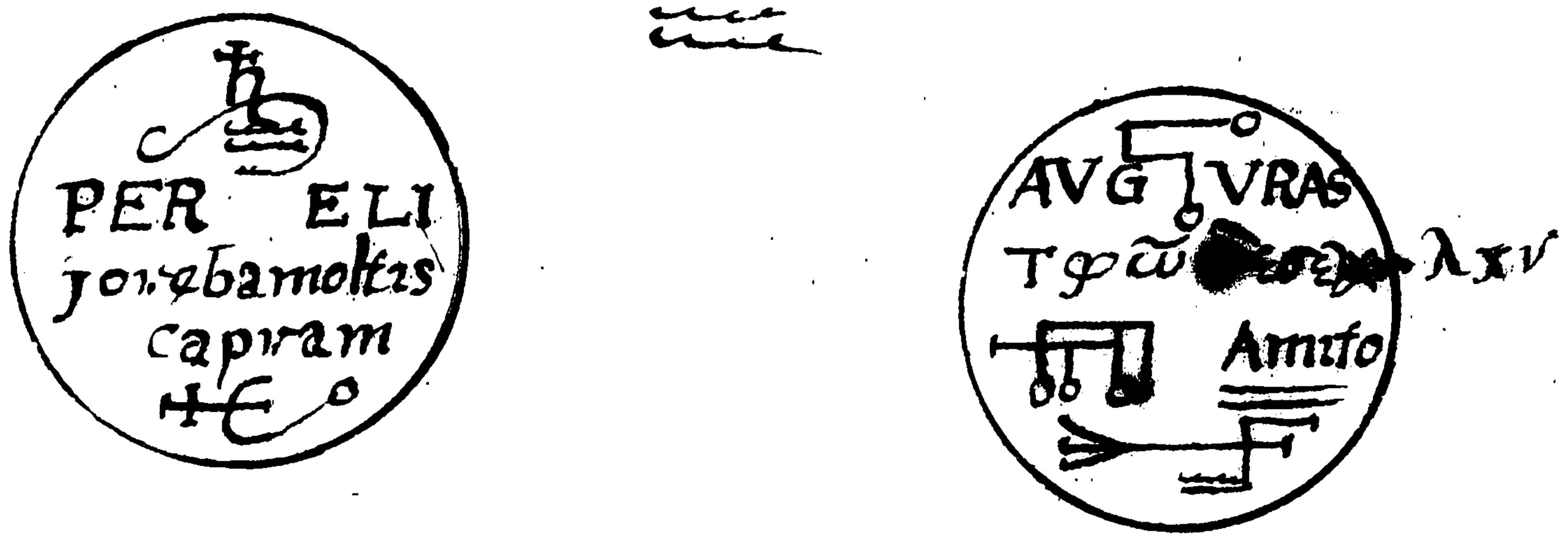
Make this seal of pure ♃ [illegible] ☉ entreth ♐, and engraven [illegible]
♃. This seal is to be hung in a Silver Ring.

♑



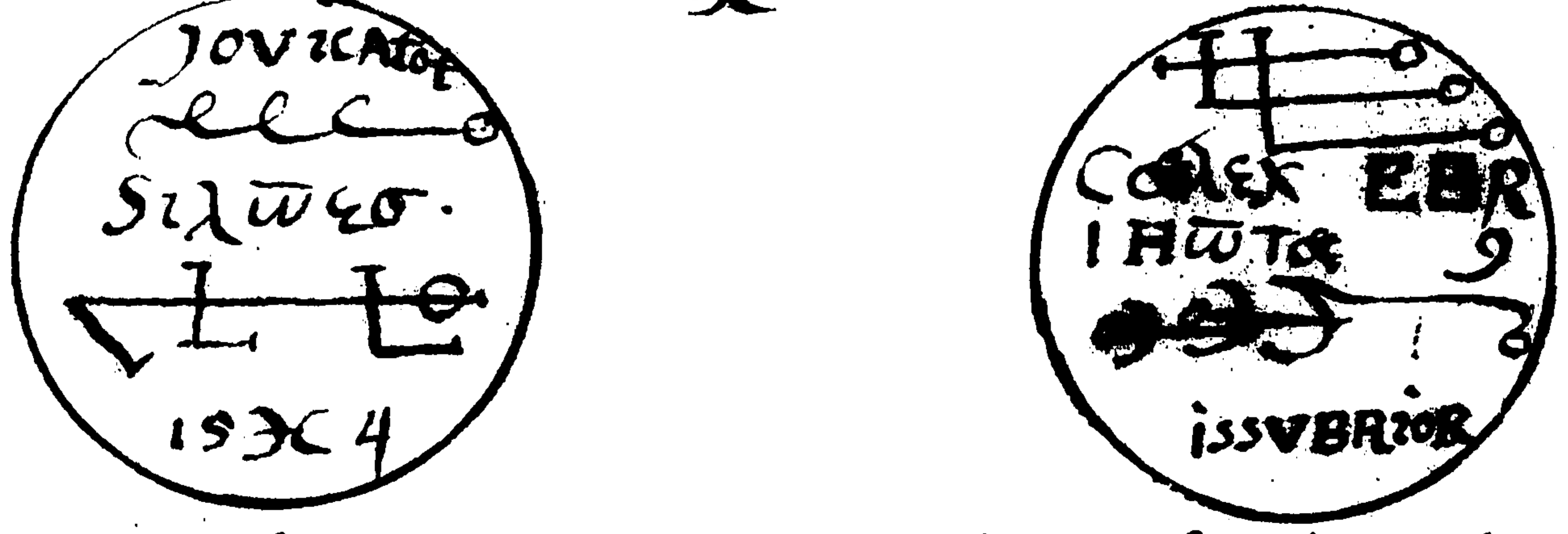
Make this seal of ☉, and a Ring of ☿♀ to hang it in, when ☉ entreth ♑.
and engrave it when ♄ is well aspected and in his day and houre.

♒



Make this seal of ☉ ℥ß. ♄ ℥4. ♂ ℥j and melt them when ☉ entreth ♒
and engrave them as you see in the figure when ♄ is in y^e 9th house &c.

♓



Make this seal when ☉ entreth ♓ of ☉. ♂. ♀. ☽. of each ℥ij. of ♃ ℥ß.
and set them to melt and engraven both in that houre of his course &c.

So when you know the Angell that governeth the sign, or degree of your Nativity, and having the seal redy prepared that is sutable to the sign and degree as is showed before: then you are next to understand what order he is of and under what prince as is showed hereafter in the following part —

First those genij that are attributed to ♈, ♌, & ♐, are of the Fiery region and are governed by Michael the great Angell who is one of the great messengers of god, which is towards the South therefore those genijs are to be observed in the first hour on a Sunday and at the eighth also at three and ten at night directing your selfe towards that quarter. they appear in Royal Robes holding scepters in their hands & riding on a Lion or a Cock their robes are of a red and saffron collor and most commonly they assume the shape of a crowned queen very beautyfull to behold — &c

Secondly those genijs that are attributed to ♉, ♍ & ♑, are of the Earthly region and are governed by Uriel who hath three princes to attend him viz Cassiel. Sachiel & Alsaiel. Therefore the genijs that are attributed to him and those signs are to be observed in the west they appear like Kings having green and silver Robes or like little children or women delighting in hunting &c [illegible] Saturday at the first and eight hour of the day and at night the third and tenth hours, you are with privacy to obtaine your desiers directing your selfe towards the west &c

Thirdly those genijs that are attributed to ♊, ♎ & ♒, are of the airy region whose Soveraign prince is called Raphael; which hath under him 2 princes, which are called Miel & Seraphiel. therefore those genii which are attributed to him and those signs are to be observed towards the East, on a wednesday. the first and eighth houres of the day and at night the third & tenth houre they appear like Kings or beautyfull young men clothed in Robes of divers colours but most commonly like women transcendently handsome, by reason of their admirable whitenes and Beauty &c —

Fourthly & lastly those genij that are attributed to ♋ ♏ & ♓ are of the watry region and are governed by Gabriel, who hath under him 3 mighty princes, viz: Samael, Madiel & Mael. Therefore those genii which are attributed to those signes are governed by Gabriel. and are to be observed on a Munday toward the north at the first & 8th houres of the day and at night at the 3 & 10th houres they appear like Kings having green and silver Robes or like little children or women delighting in hunting &c —

So in the next place wee are to consider the Season of the year according to the constellation of the celestial Bodies, otherwise wee shall lose all our labour, for if a genius be of fyrial Hierarchy it is in vaine to observe him in any other season but when the sun entereth those signs which are of his nature, that is ♈, ♌, & ♐.

So if it be a genius of the Earth he is to be observed when ☉ entereth ♉, ♍ and ♑, and so the like in the rest

Or otherwise thus: those genius that are of the order of the fire, are to be observed in ye sumer quarter & those of the earthy in Autumne, and those of the ayr in the Spring, and those of ye water in the winter quarter — &c

Their offices are to all things that are just and not against the laws of the great god Jehovah But what is for our good and what shall concerne the protection of our life, our being & well being & doing good to & obliging our neighbours &c —

Now he that desireth to see his genius ought to prepare himselfe accordingly. Now if his genius be of the fire his demands must be the conservation of his Body or person that he receive no hurt from or by any fire armes Guns or the like and having a seal sutable ready prepared to wear it when he hath a desire to see his genius. Then he may confirme it to him & for the time to come he may not faile of his assistance and protection at any time or occasion &c —

But if his genius be aqueall he reconcileth mens natures, increaseth love and affection between them causeth the deserved favour of Kings and princes & secretly promoteth marriages. & therefore he that hath such a genius before he observeth him should prepare a seal sutable to his order that he may have it confirmed by him in the day and houre of observation where of he shall see wonderfull & strange effects &c and so the like of ye other 2 hierarchies: . . —

and when the time is come that you would see ye genius turne ye face towards that quarter the signe is and that with prayer to god: they being composed to your fancy. but sutable to ye matter in hand in which thou shalt find him. and having found him and sincerely acknowledged him [illegible] he being benigne & sociable illuminate your minde, taking away all that is obscure & darke in the memory and make thee knowing in all Sciences sacred & divine in an instant &c

Here followeth a prayer which ought to be said upon that [illegible] when the genius is several times called by an Invocation to call the genius into the christall stone. that is to stand upon the Table of practice before showed, it being covered with a white linnen cloth. Note this prayer may be altered to the mind of the worker. for it is here set for an Example &c

O thou great and blessed N. my angell guardian vouchsafe to descend from thy holy mansion which is celestial with thy holy Influence and presence, into this Cristall stone. that I may behold thy glory: and enjoy thy society, aide and assistance, both now and for ever hereafter. O thou who art higher then the fourth heaven and knowest the secrets of Elanel. Thou that rideth upon the wings of the winds and art mighty and potent in thy celestial and super lunary motion. do thou descend and be present I pray thee; and I humbly desire and intreat thee That if ever I have merited thy society or if any of my actions and intentions be real and pure & Sanctified before thee bring thy external presence hither, and converse with me one of thy submissive pupils. By and in the name of the great god Jehovah. whome unto the whole quire of heaven singeth continually O Mappa La man Hallelujah Amen —

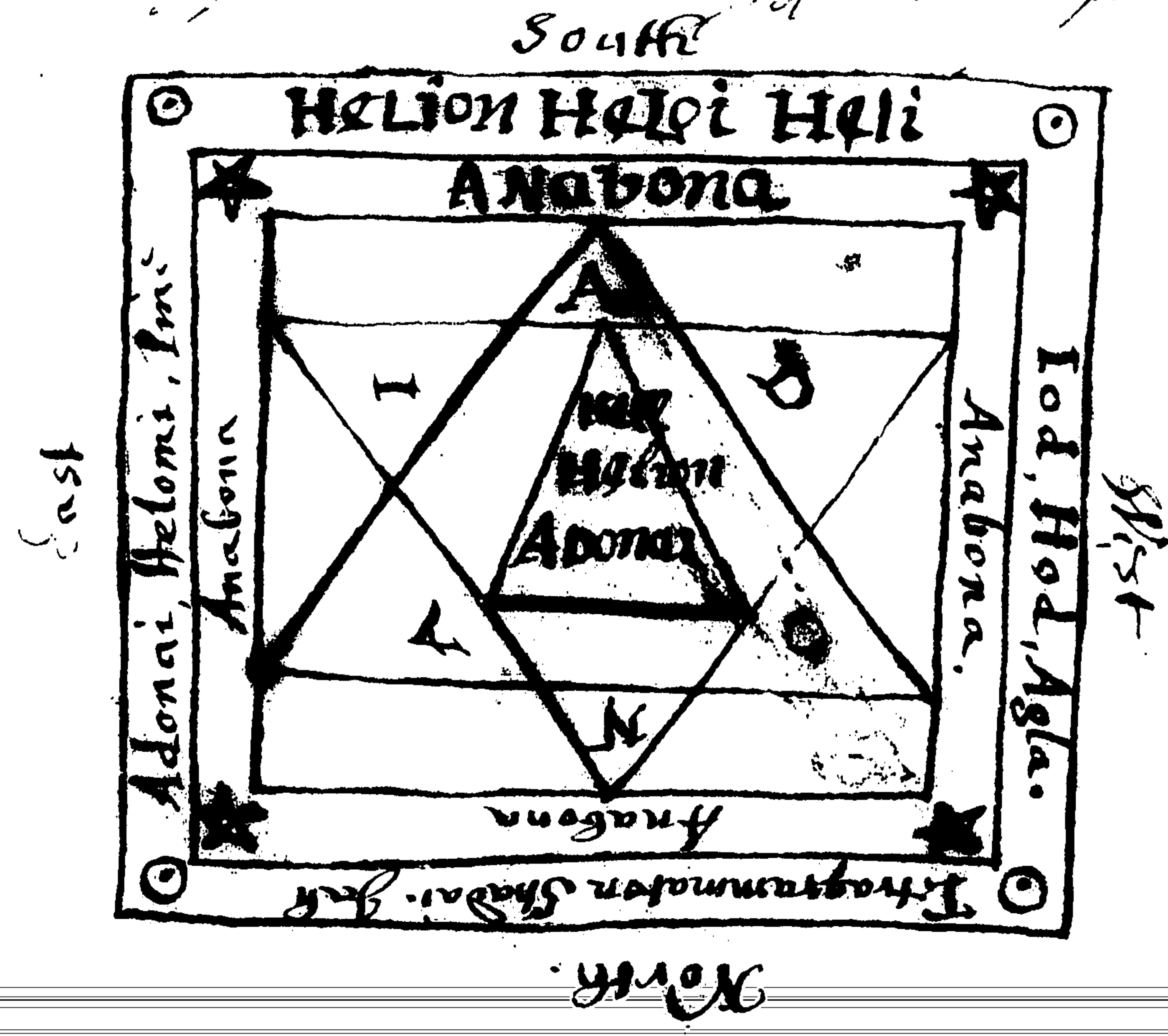
when you have said this over several times you will at last see strange sights and passages in the stone and at last you will see your genius: Then give him a kind entertainement as you was before directed declaring to him your minde and what you would have him doe: &c

So Endeth the second Part of the Art Pauline

Here beginneth the fourth part of this Booke which is called Salomons Almadel Art.

By this Art Salomon obtained great wisdom from the cheife Angells that governe the 4 altitudes of the world for you must observe there be 4 Altitudes, representing the 4 corners of the world, East, West, North and South, the which are divided into 12 parts, that is every part or Altitude into 3, and the Angells of every of these altitudes have their particular vertues and power, as shall be shewed in this following matter &c.

Make this Almadel of pure white wax [illegible] coloured suitable to the altitudes; it is to be four square and six inches over every way; and in every corner a hole and write betwixt every hole with a new pen these words or names following, but this is to be done in the day and houre of Sol. Write upon the first part towards the East Adonai, Helomi, Pine, and upon the second towards the south, Helion, Heloi, Heli, and upon the west part Jod, Hod, Agla: and upon the fourth part which is the north write these names Tetragrammaton, Shadai, Jah. and betwixt the first and the other quarters make the Pentacle of Solomon thus ✡, and betwixt the first and other quarters write this word Anabona and in the midst of the Almadel make a sixangled figure and in the middle of it a Triangle wherein must be written these names of god Hel, Helion Adoni and this last name round in the 6 Angled figures as you may see in this figure here made it being for an example &c.



and of the

the [illegible] wax there must be made [illegible] candles, and they must be of the same colour as the Almadel is, you must divide the wax into three parts, one part to make the Almadel of, and the other 2 parts to make the candles of, and let there come forth from every one of them a foot [illegible] wax, for to support the Almadel [illegible] the next thing you [illegible] to make is a seal of pure gold or silver, [illegible] names [illegible] these names

Helion, Hellujon, Adonai; &c

Note the first Altitude is called Chora Orientis or the East Altitude, and to make any experiment in this Altitude, it is to be done in the [illegible] [illegible] to make all things [illegible] [illegible] [illegible] Anabona [illegible]

[illegible] names [illegible] Alimiel, Gabriel, Borachiel, Lebes & Hellison;

Note you must not pray for more than one [illegible] [illegible] to call forth [illegible] [illegible] [illegible] then [illegible] [illegible] [illegible] written [illegible] parchment [illegible] the candles and read the invocation as is set down at the latter end of this part. &c

[illegible] when he appeareth, he appeareth in the forme of an Angel [illegible] a fane or flagg [illegible] picture of a white [illegible] a faire cloud and [illegible] [illegible] [illegible] [illegible] upon the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and what [illegible] that [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Note [illegible] [illegible] Almadel [illegible] [illegible] the 3d Chora [illegible] [illegible] [illegible] Chora [illegible]

[illegible] Chora [illegible]

Note [illegible] goods

* a [illegible] as to [illegible] but not too much [illegible] it should [illegible] Almadel [illegible] 3 [illegible] supra

[illegible] and [illegible] like a [illegible] hora with [illegible] and [illegible] with [illegible] and Barrennes &c.

[illegible] in any of the other 3 Choras or Altitudes then must [illegible] it [illegible]; But [illegible] not pray for anything that is contrary to the [illegible] of [illegible] against God and his Laws, but what God [illegible] [illegible] that you may [illegible] and [illegible] [illegible] the [illegible] of the [illegible] prince [illegible] Chora [illegible] named as followeth viz.t Alphariza. Genon. Geron Arnion. Gereinon. &c. [illegible] then you speake kneel before the [illegible] with [illegible] [illegible] colour in a [illegible] with the same colour also. for the holy [illegible] will [illegible] [illegible] and when he is [illegible] put the earthen Bason [illegible] [illegible] graines of Masticke in powder to fume as above written, and when the smoak [illegible] he turneth his face toward you [illegible] the Exorcist will [illegible] who hath called the prince of this Chora or Altitude, then you must answer [illegible] saying: I desire that my Request may be granted, and the contents thereof may be accomplished. for your office maketh appear and [illegible] that such is to be done by you if it please God &c. you must not be fearfull but speake humbly saying &c. I recommend myself unto your office, and I pray unto your prince of this Altitude that I may enjoy my wishes & desires &c. you may further express your mind in all particulars in your prayer &c. doe the like in the 2 other Choras that follow &c.

The Angell of this second Altitude appeareth in the form of a young Childe with clothes of sattin and of a Red Rose Colour, having a Crown of Red gillyflowers upon his head, his face looking upwards to heaven and is of a Red Colour and is compassed round about with a Bright Splendour, as the Beams of the Sunn, and before he departeth he speaks to the Exorcist, saying [illegible] your Friend and Brother [illegible] illuminates the [illegible] [illegible] with his splendor and pleasant smell [illegible] &c.

[illegible] Third Chora or Altitude

In [illegible] Chora [illegible] The Angells of this Altitude are named as followeth viz.t Eliphamalai, Gelomiros Gedobonai, Saranana, & Elomnia, they appeare in the forme of children or little women drest in green and silver colours, very delightfull to behold, and a Crown of Bay leaves, [illegible] with Flowers of white and green Colours upon their heads and they seeme to look a little downwards with their faces &c. They speak as the other doe to the Exorcist and leave a mighty sweet perfume behind them &c.

[illegible] the Fourth Chora or Altitude

In this Chora you must [illegible] in the [illegible] and the Angells [illegible] Barchiel, Gediel, Gabiel, Deliel, & Captiel. &c. These appeare in forme of little men or Boys with cloathes of a Black colour, mixt with a darke green and in their hand they hold a ~~Bird~~ Bird which is naked & their heads are Bare, only it is compassed round & beset

beset with Ivy Berries. The are all very beautifull and comely, and are compassed round with a Bright shineing of every colour. they leave a sweet smell behind them also; but differeth from the other [illegible] &c.

Now There are 12 princes ruling [illegible] in the 4 Altitudes and they distribute their offices amongst themselves, every one rulling 30 dayes every yeare, Now it will be in vain to call any of those Angells unless it be those that then governeth, For every Chora or Altitude hath its limited time according to ye 12 signs of the Zodiack and in that signe the Sunn is in. That Angell or those Angells that belong to that signe have the government: as for Example, suppose I would call the 2 first of those 5 that belong to the first Chora, then chuse the first Sunday in March that is after the Sun is entred ♈, and then I make my experiment; and so doe the like if you will the next Sunday after againe; But if you will call the 2 second that belong to ye first Chora. Then you must take the Sundays that are in Aprill after the ☉ is entred ♉. But if you call the last of the 5th Then you must take those Sundays that are in May after the ☉ is entred ♊ to make your experiment in: [illegible] the other Altitudes, for they have all one way of working: But the Altitudes [illegible] the Angells [illegible] [illegible] therefore it is in vain to call any Angell or spirit unless you know what Names of [illegible] [illegible] the forme of the following conjuration or Invocation &c.

The Invocation

[illegible] mighty and [illegible] Angell of God N, who [illegible] Chora or Altitude in the East [illegible] Adonai Heloni Pine; who is [illegible] of all things, both in heaven and earth and hell; [illegible] servant of [illegible] God Adonai Heloni, Pine [illegible] N [illegible] [illegible] and [illegible] mighty and blessed Angell N [illegible] servant of God [illegible] [illegible] creatures of [illegible] [illegible] [illegible] thing that I shall [illegible] office [illegible] God permitteth the [illegible] Servant of [illegible] N, [illegible] [illegible] Adonai Heloni Pine, and [illegible] [illegible] Anabona, that you forthwith appeare [illegible] [illegible] [illegible] That [illegible] [illegible] [illegible] that I may praise the [illegible] and glorify

[illegible] familiar, friendship, and constant society, communication and instruction [illegible] now and at all other times, to informe and rightly instruct me in my ignorant and depraved Intellect, Judgement and understanding; and [illegible] truth [illegible] Almighty Adonai the King of Kings, the giver of all good gifts, [illegible] in his Bountifull [illegible] [illegible] pleased to bestow upon me, Therefore O thou blessed angell N. [illegible] unto me, and [illegible] me so farr as God hath given you power in [illegible] to performe, whereunto I move you in power and presence to appeare [illegible] O Mappa-la-man. Hallelujah amen.

[illegible] appeared, make him or them a kinde entertainement [illegible] [illegible] lust and lawfull, [illegible] that which is proper and suitable to [illegible], and you shall obtaine it.

S[illegible] the Booke. Almadel of Solomon. &c

Here beginneth ye Fifth Part called by Salomon, Artem Novam; or Ars Notoria; being a booke of holy Orations & Prayers, wch Salomon used for to Obtaine his Wisdome & Knowledge by; for it was given to him by the Archangel Michael. &c

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These following Orations may be said before all Arts generally; & before all notes specially; & they may be pronounced without any other Chapters. if thou wouldest Operate in any Art, Saying these Orations in due time & Order, thou maist haue great Efficacy in any Art, & in saying these Orations, Neither ye time, Day, nor Dare to be observed; but take heed y^t on these dayes you abstaine from all sinn; as drunkenness, gluttony, Especially Swearing, before you proceed thereunto that your knowledge therein may be the more perfect & Cleer.

Wherefore Solomon saith: when I was to pronounce these Orations I feared, Least I should Offend God; & I appointed to my selfe a time Wherein to beginne them; that living chastly I might appeare ye more Innocent.

Those are ye Proemiums of those Orations y^t I might Lay down in Order every thing, Whereof thou maist doubt, without any other definition, & before thou begin to try any of these Subtile works, it is good to fast twoo or three dayes, that it may be divinly revealed, whether thy desires be good or Evill

These are the precepts appointed before every Oration.

Oration

but if thou doubt of any beginning, either of the three (Chapters) first chapters, or of the four Subsequent arts, that thou maist have ye efforts of perfect Knowledge; if thou consider & pronounce ye Orations, as they are above described all though thou overpasseth some things Ignorantly. thou maist be Reconciled by ye Spirituall vertue of ye Subsequent Orations. The angel said of these Orations to Solomon. see ye holiness of these Orations; & if thou hast transgressed any therein presumptuously or Ignorantly. say reverently & wisely these Orations of which ye great angel saith; this is a great Sacrament of God. which ye Lord sendeth to ye by my hand, at ye veneration of which sacrament, when King Salomon offered with greate patience before the ~~altar~~ Lord upon the Altar, he saw the Booke covered with fine Linnen, [illegible] in this booke were written 10 Ortions, and upon every Oratione the signe ~~signe~~ of a golden seale; and he heard in his spirit; This are They which the Lord hath figured, and are far excluded from the Hearts of the unfaithfull; Therefore Salomon trembled lest he should offend the Lord, and keept them, saying it was wickednesse to reveale them to unbelievers; But he that would Learne any great or Spirituall Thing in any art or necessary science; if he cannot have a higher worke, he may say these Orations at what time soever he will, the Three first, for ye Three first Liberall arts; a severall Oration for every severall Art; or generally all ye Three for the Three arts are to be said; and in like manner the four subsequent Orations for four other Liberall arts; and if thou wouldest have the whole Body of art, without any definition of time; tho maist pronounce these Orations before the

severall arts, and before the Orations and notes of these arts, as often as thou ~~mist~~ wilt, fully, manifestly and secretly, but beware that thou livest ~~[illegible]~~ chastly and soberly in the pronounciation thereof.

This is the first Oration of the 10 which may be pronounced by it selfe without any precedent Worke to acquire Memory, Elloquence, and understanding, and Stablenesse of these Three and Singularly to be rehearsed before the first figure of Theology.

Omnipotent, Incomprehensible, Invisible and Indissoluble Lord God; I adore This day thy holy Name; I am unworthy and miserable sinner doe lift up my prayer, understanding and reason towards thy holy and heavenly Temple, declaring thee Oh Lord to be my Creator and Saviour; and I a Rationall Creature doe this day invocate Thy most glorious clemency that thy holy spirit may vivifye my infirmity; and thou o my God, who didest conferre the Elements of letters, and efficatious doctrine of thy Tongue to thy servants Moses and Aaron; confer the same grace, thy sweetness upon me, which thou didst Investigate into thy servants and prophets; as thou hast given them Learning in a moment, confer the same Learning upon me, and cleanse my conscience from dead workes; direct my heart into the right way, and open the same to understand and drop the truth in to my understanding. and thou Oh Lord God who didst condescend to create me after thy owne Image; heare me in thy Justice, and teach me in thy truth, and fill up my soule with thy knowledge according to thy great mercy, that in the multitude of thy mercies thou maist love me the more and the greater in thy workes, and that I may delight in the administration of thy commandements, that I being helped and restored by the workes of thy grace, and purified in heart and conscience to trust in thee, I may boast in thy sight, ~~and being illuminated, strengthened, and exalted by the since~~ sight.

sight and exalt thy name; for it is good before thy Saints; Sanctifie me this day that I may live in faith, perfect in hope, and constant in charity, and may learne and obtaine the knowledge I desire; and being Illuminated, strengthened, and exalted by the science obtained, I may know thee, and love thee, and love the knowledge and wisdome of the Scriptures and that I may understand and firmly retaine that which thou hast permitted man to know: Oh Lord Jesus Christ, eternall onely begotten Son of God, into whose hands the father gave all things before all worlds, give unto me this day for thy holy and glorious Name, the unspeakeable nutriment of Soule and Body, a fit fluent free and perfect tongue; and that what soever I shall aske in thy mercy, will and truth I may obtaine; and confirme all my prayers and actions according to thy good pleasure. Oh Lord my God, the father of life, open the fountaine of Science, which I desire; open to me. Oh Lord, the fountaine which thou opened to Adam, and to thy Servants Abraham, and Isaac, and Jacob, to understand, learne, and Judge; receive Oh Lord my prayers through all thy heavenly virtues Amen

The next oration is the Second of Penn. and giveth Eloquence, which ought to be saide after the other, a Little Intervall between and before the first figure of Theology.

I adore thee thou King of Kings and Lords, eternall and unchangeable King hearken this day to cry and sighing of my heart and spirit that thou maist change my understanding; and give to me a heart of flesh, for my heart of stone, That I may breath before my Lord and Saviour; and wash O Lord with thy new Spirit the inward parts of my heart, and wash a way the evill of my flesh: Infuse into me a good understanding. that I may be come a new man, reforme me in thy love: and let

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let thy salvation give me Increase of knowledge; heare my prayers; O Lord, where with I cry unto the, and open the Eyes of my flesh, and understanding, to understand the wonderfull things of thy law, that being deified by thy Justification, I may prevaile against the Devill, the Advasary of the faithfull; heare me O my Lord God, and be mercifull unto me, and show me thy mercy, and reach to me the vessel of salvation, that I may drinck and be satisfied of the fountaine of thy grace; That I may obtaine the knowledge and understanding; and lett the grace of thy holy spirit come and rest upon me, Amen

For Eloquence and Stability of mind, ~~Amen~~.
This is the Third Oration of the Penn and is to bee saide before the The first figure of Astronomy.

I confess my selfe guielty this day before thee O God, Father of heaven and Earth. maker of all things, visible and Invisible, of all Creatures, dispenser and giver of all grace and vertue; who hidest wisdom and knowledge from the proud and wicked, and giveth it to the faithfull and Humble, Illuminate my heart and establish my conscience and understanding; sett the light of thy countenance upon me, that I may love the and be established in the knowledge of my understanding. that I being cleansed from evill workes, may attaine to the knowledge of those sciences which thou hast reserved for beleevers. O mercifull and Omnipotent God, cleanse my heart and Reins, strengthen my soule and senses, with the grace of thy holy spirit, and establish me with the fire of the same grace; Illuminate me, girde up my Loyns and give the staffe of thy consolation into my right hand, direct me in thy doctrine, root out of me all vices and sinn, and comfort me in thy love thy mercies;

mercies

mercy; Breath into me O Lord, the breath of life and Increase my reason and understanding; send thy holy Spirit into me that I may be perfect in all knowledges Behold O Lord, and consider the dolour of my Mind, that my will may be comforted in thee; send into me from heaven thy holy Spirit that I may understand those things I desire, give unto me Invention O Lord, thou fountaine of perfect reason, and riches of knowledge; That I may obtaine wisdom by thy divine assistance; Amen

To Comfort the outward and inward Senses.

O Holy God, mercifull and omnipotent Father, giver of all things, Strengthen me by thy power and help me by thy presence, as thou wert mercifull to Adam, and suddainly gavest him the knowledge of all arts, through thy great mercie; grant unto me power to obtaine the same knowledge, by the same mercy, be present with me O Lord, and Instruct me; O most mercifull Lord Jesus Christ, son of God, breath thy holy Spirit into me proceeding from thee and the Father, Strengthen my work this day, and teach me that I may walke in thy knowledge, and glorifie the abundance of thy grace; let the flames of thy holy spirit rejoyce the City of my heart, by breathing into me thy divine scripture replenish my heart with all Eloquence; and visited me with thy holy visitation; blot out of me the spots of vices, I beseech thee O Lord Incomprehensible let thy grace alwaies rest upon me and be Increased in me; heale my soule by thy Inestimable goodness, and comfort my heart all my life, that what I heare, I may understand, and what I understand I may keep and retaine in my memorie; give me a teachable heart and tongue, through thy inexhaustible grace and goodness; and the grace of the Father, son & holy Ghost Amen

This following is for the Memory

O holy Father, mercifull son and holy Ghost, Inestimable King I adore beseech and beseech thy holy name That of thy overflowing goodness thou wilt forgett all my sines, Bee mercifull to me, a sinner; presuming to goe a bout this office of knowledge, and occult Learning, and grant O Lord, it may be efficatious in mee, Open O Lord my ~~heart~~ eares that I may heare and take a way the scales from my Eyes that I may see; strengthen my hands that may work; open face that I may understand thy will; ~~to the~~ glorie of thy name which is blessed for ever. Amen

This following strengtheneths the Interiour and Exteriour Sences

Lifft up the sences of heart and soule unto thee, O Lord my God, and elevate my heart this day unto thee, That my wordes and workes may please thee, in the sight of all people; lett thy mercy and omnipotency shine in my Bowels; let my understanding be enlarged, and lett thy holy Eloquence be sweet in my Mouth, that what I read or heard, I may understand and repeat; as Adam understood, and as Abraham kept, so lett me keep understanding and as Jacob was Founded and rooted in thy wisdom, so lett me be; lett the foundation of thy mercy be confirmed in me, That I may delight in the workes of thy handes, and persevere in Justice, and peace of soule and body, The grace of thy holy spirit working in me, That I may rejoice in the overthrow of all my adversaries. Amen

This following giveth Eloquence, Memory and Stability.

Disposer of all Kingdoms, and of visible and invisible gifts: O God the ordainer and Ruler of all wills, by the Councell of thy Spirit, dispose and visite the weakness of my understanding That I may burne in the access of thy holy will to good; doe good to me in thy good pleasure not looking upon my sinns; grant me my desire though unworthy; confirm my memory and reason to know, understand and retaine, and give good Effect to my sences through thy grace; and Justified me with the Justification of thy holy spirit, that what spots soever of sinn are contracted in my flesh, thy divine power may blot out; Thou who hast been pleased in the beginning, to creat the heaven and Earth, of thy mercy restore the same, who art pleased to restore lost man to thy most holy Kingdom, O Lord of wisdom restore Eloquence into all my sences, that I, though an unworthy sinner, may bee confirmed in thy knowledge; and in all thy works by the grace of the Father, son and Holy Ghost, who liveth and reigneth three in one; Amen

~~Spirit~~

An Oration to recover lost Wisdom

O God ~~the~~ of the living, Lord of all Creatures visible and invisible Administrator and disposer of all things, Enlighten my heart this day by the grace of thy holy Spirit; Strengthen my Inward man and pour into me the dew of thy grace; whereby thou Instructest thy Angels, Informe me with

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the plenty of thy knowledge, wherewith from the begining thou hast ~~taught~~ taught thy faithfull; let thy grace worke in me, and ~~the floods~~ of thy grace and spirit cleanse and correct the flesh of my ~~spirit~~ conscience thou who comest from heaven, upon the waters of thy majesty, conforme thy wonderfull sacrament in me.

To obtaine the grace of the Holy Spirit

O Lord my God Father of all things, who revealeth thy Celestiall and Terrestriall secrets to thy servants, I humbly beseech, and implore thy majesty as thou art ye King and prince of all knowledge; heare my prayers and direct my works, and let my actions prevaile in heavenly vertues, by thy holy spirit, I cry unto thee O God, hear, my clamour I sigh to thee, hear the sighings of my heart, and alwaies preserve my spirit, soule and Body, under the safeguard of thy holy spirit; O God thou holy spirit, ~~perpetuall~~ and heavenly Charity, whereof the heaven and Earth is full, breath upon my devout Oration, and what I require to thy honour and praise; grant unto me; lett thy holy Spirit ~~spirit~~ come upon me, rule and reigne in me Amen

To Recover Intellectuall Wisdome

O Lord I thy servant confesse my selfe unto thee, before the Majesty of thy glory, in whose Spirit is all magnificence, and sanctimony I beseech thee according to thy unspeakable name, extend thy mercifull Eares and Eyes to the Office of my operation, by opening thy hand I may be filled with the grace I desire, and satisfied with Charity and goodness; whereby thou hast founded Heaven and Earth, who liveth and reigneth world without End, Amen

Say these Orations from the first day of the Month to the fourth day

In the fourth day of the Month say as followeth.

Alpha and Omega! O almighty God the beginning of all things, without beginning and without end; Graciously this day hear my prayers, neither doe thou render unto me according to my sinns; nor after mine Iniquities, O Lord my God, but according to thy mercy, which is greater than all

all things visible and invisible have mercy upon me O Christ the wisdom of the Father; the Light of Angels the glory of Saincts, the hope, refuge and support of Sinners, the Creator of all things, and redeemer of all humane frailties, who holdeth the heaven Earth and sea, and all the whole world in the palm of thy hand: I humbly Implore and beseech, that thou wilt mercifully with the Father, Illustrate my minde with the Beames of thy holy spirit, that I may be able to come and attaine to the perfection of this most holy art, and that I may be able to gaine the knowledge of every science, art and wisdom; and of every Faculty of Memory, Intelligences, and understanding and Intellect, by the vertue and power of thy most holy Spirit; and in thy name; and thou O God my God, who in the beginning hast created the heaven and the Earth, and all things out of nothing; who reformeth and maketh all things by thy ~~owne~~ own Spirit. Compleat, fullfill, restore Implant a sound understanding in me, that I may glorifie thee and all thy workes, in all my thoughts wordes and deeds. O God the Father, confirme and grant this my prayer, and increase my understanding and memory, and strengthen the same and revive the science, memory, Eloquence and perseverance in all manner of Learning, who liveth and reigneth world without end. Amen.

Then say the following Oration, which is of foure languages, 2

Hely, Schemat, Azatan honiel sichut, tam, imel Satalandema, Setromiam Theos: O holy and strong God. Hamacka, Mal, Joeneman, Actuarr, Alaaman, Secheahal, Salmaman; tay zosracim, tam hay; Masarman, grenfi Lamach, Heliamat, Seman, Selmar, yetrosaman machaer vesor, hafarian Azanir, Azamet, Amathemach, hersomini; and thou most holy and Just God, Incomprehensible in all thy works, which are holy just and good. Magot, Achelmester, Salmasace, gena, Gemas, and cogige, maimegas Lemmatt, Azanictan illebatha facraman, Leonas, grome Zebaman, Iahoman, Zeonoma, melas, heman, hatholerma, Yatarmam, Semen Semetary. Amen

Afterwards say this Oration

Theos olegale patyr; ymas heli, heldya hebeath hehtezyga Salatyel Salus,

Salus

Felti Samel Zadariel Zadan Sadiz leogio, yemegas, Mengas Oneahon Mijerajm
Eziel Ezely yegraggmal Sameldach, Somelta, Sanaij Jeltonama Hanns Simon
Salte Patyr, Ofgon Hate. Haylos, Amen

The exposition of this Oration

O God, the light of the world, Father of Immense Eternity, giver of all
wisdome and knowledge and of all Spirituall grace; most holy and Inestimable
disposer, knowing all things before they are made; who maketh light and darkness,
stretch forth thy hand, and touch my mouth, and make my tongue as a sharpe
sword to shew forth these wordes with Eloquence; make my tongue as an arrow
elected to declare thy wonders, and to pronounce them memorably. Send forth
thy holy Spirit, O Lord into my heart and soule to understand and retaine
them, and to meditate on them in my Conscience. By the Oth of thy heart, that
is, by the Right hand of thy holy knowledge, and mercifully Inspire thy
grace into me; Teach and Instruct me; Establish the comming in and going out
of my sences, and lett thy precepts teach and correct me untill the end. and lett
the Councell of the most high assist me; Through thy Infinite wisdom and
mercy. Amen

Hereby is encreased so much Eloquence that nothing is bove it.

Thezay lemazi ossan omach aza seth azach zarc yessemon relasame azathabella
bellia Sondr tintingote amussiton sebamay haobuchyre gemay berrdaye hermayl
textos cepha pamphylos Cytrogoomon papada lampdayochim yochyle ta-
henelior yartamor Vadomegol gir gyeliton Zomagon Somasgec
Paltea Achetom Gegerametos haly phala semean utangelemon
baya therica getraman sechalmata balnat hagimos haylos halos genegat,
genuegal saneyalaix samartaix Camael satabmal Silmabena gayeyak
salmaneha Sabanon solmasaij selimacroton Zegas me backeneltas Zemethim
theameabal georabal craton henna glungh harisgil parimegos Zamariel
leozomach rex maleosia mission Zebmay aliaox gemois farayl neomagil
Le Xe sepha caphamel azeton gezain holhanhihala semeanay gehosynon

caryacta gemyazaz zeamphalachin zegelaman hathanatos, semach gerorabat
Hymosyel halaboem hebalor halebech raos sabor ydelmasan falior sabor
megiorgos neyather pharamshe foranties fazamogh schampeton sadompthe
Hepoz mnaba zahon suasnezenon inhancon maninas gerauran gethamaijh.
passamoth theon beth sathamac hamolnera galsemariach Hechomnan
regnali phaga messym demagempta tezemegarz salmachaon alpibamon
balon sepizurz sapremo sapiazte baryon azia usyon samesizon sepha
athmity sobanan Armissiton tintinget telo ylon usyon, Amen

Azay lemach azac gessemon thelamech azabhaihal sezyon trakeomagal
gyeotheon somegon pamphilos sitragrammon limpda jachim alna hasios genmagal
samalayo camiel secal hanagogon hesetemach getal sam sademon seonitsan trapem
Oriaglpan thonagas tyngen amissus cay sodaman assonap senaly sodan alup
theonantriatos copha anaphial Azthon azoza hamel hya la saraman gelyor
synon banadacha gennam sassetal maga halgozaman setraphangon zegelune
Athanathay senach zere zabal somayel leosamach gethacal haebriatos
Ja boy delmasan negbare phacameck schaunehoor chensemach getharagaij
amilya semen ames gemaij passayrach tagayl agamal fragal mesi
themegemach samalacha habolem zosmon usyon selam semessi-
theon, Amen

The Third part Sign lemach

Lemach sabrice elechyan gezagan lomassim hegely gemial exgyshyam
butum salathahom tezapha saphatez Cathmichan samolich tena-
zotha phete him haprics sengengeon Zethes; Amen

For the Memory.

Oh great Invisible God. Theos patyr behominas salassmias imas by thy holy
angels who are Michael, the medicine of God. Raphael the fortitude of God
Gabriel ardent holy per Anaphan, Cherubin, Sebaumeies, Seraphim gedabanon,

tachrosi gade anathon Zatraman Zamanary gebrienam: O fortness holy Cherubins, by all thy Angels, and by all thy Archangels, whose names are consecrated by God, which ought not to be spoken by us, which are these Dichal, Dehel Deyemon exluse exmegon pherconas Nanagon holsgelorogon gathena ramon garbona aramani Magon hamas; which human sense cannot apprehend: I beseech thee O Lord Illuminate my conscience with the splendor of thy Light; and Illustrate and confirme my understanding with the sweet Odour of thy Spirit, adorne my soule reforme my heart, that hearing I may understand, and retaine what I heare in my Memory, O Mercifull God, appease my Bowells, strengthen my Memory, Open my Mouth mercifully, temperate my tongue by thy glorious and unspeakable name: Thou who art the fountaine of all goodness, have patience with me, and give a good memory unto me &c.

Say these Orations in the fourth Hely Selemath, Alpha and Omega Theos Megale, O Light of the world Azalemach, great God I beseech thee; These ought to be saide in the 8, 10, 12, 20, 24, 28, 30. and in all the Lunations rehearse them foure times; In the Memory one; the third fowr one, the ninth howr one; and one in the Evening, and in the other dayes rehearse none; But then of the first day, which are Alpha and Omega Hely schemath. Allmighty Incomprehensible, I adore thee; I confesse my selfe guilty, O Theos hazamagiel; O mercyfull Lord God, raise up the senses of my flesh: O God of all living, and of all Kingdomes, I confesse O Lord this day, that I am thy servant rehearse these Orations allso in the other dayes fowr times; one in the Morning, one in the Evening, one a bout third howr; and one out the ninth; and thou shalt acquire Memory, Eloquence, and stability fully Amen &c.

The Conclusion of the whole Work and confermation of the Sciences obtained.

Oh God maker of all things, who hast created all things out of nothing; who hast wonderfully created the heaven and Earth, and all things by degrees in order, in the begining, by whome all things are made, and into whome all all things shall at last returne, who art Alpha and Omega. I beseech thee though a sinner, and unworthy. That I may attaine to my desired End in this art, speedily, and not to sp the same by my sins; but and good unto me; according to

to thy unspeakable mercy: who doth not to us after our sins; nor rewardeth us after Iniquities, Amen.

Say this in the End devoutly

O wisdom of God the Father Incomprehensible, O most mercifull Lord, give unto me of thy ineffable mercy great knowledge and wisdom, as thou didst wonderfully bestow all sciences to king Salomon, not looking upon his sins and wickednesse; But thy own Mercies: wherefore I implore thy mercy, although I am a most vile and unworthy sinner; give such an End to my desires in this art, whereby the hands of thy Bounty may be enlarged towards me; and that I may the more devoutly walk by thy light in thy wayes; and be a good example to others; By which all that see me, and hear me, may refraine them selves from their vices, and praise thy holynesse through all worlds. Amen, Blessed be the name of the Lord &c

rehearse these 2 Orations allwayes in the End, to confirme thy knowledge gained.

The End of the first Part of Ars Notoria

The Second Part

Of the liberall Sciences and other things which may be had by this Art.

The Liberall arts are seven, and seven exceptives, and seven Mechanicks. The seven exceptives are comprehended under the seven liberall: it is manifest what the seven liberall arts are, of which we shall first treat. The Mechanicks are these, which are adulterally called Hydromancy, Pyromancy, Nygromancy, Chiromancy Geomancy, Geonegia, which is comprehended under Astronomia and Neogia.

Hydromancy, is a science of diving by the flowing of the fire water, whereby the Masters thereof Judged by the standing or running of water.

Pyromancy, is a Experiment of diving by the flaming of the fire, which the ancient Philosophers esteemed of great efficacy.

Nigromancy is a sacrafice of dead Animals, whereby the antients supposed to have many great experiments whithout sin, and to attaine to great knowledge; from whence Salomon commandeth that they might read seven Books of that art whithout sin, and that twoo he accounted sacraledge which twoo Books they

they could not read without sin, But having spoken enough hereof we proceed to the rest.

There are seven Liberall arts which every one may learne and read without sin, for Philosophy is great containing profound mysteries in it self; these arts are wonderfully Known.

What Notes the Three first liberall Arts have

Grammer hath three notes only; Dialets two and Retorick fowr that we know King Salomon himselfe testifieth and affirmeth for he saith:

And as I was admiring, and revolving in my heart and mind, which way, from whence, and from whence was this Science; an Angel brought one Booke; wherein was written the figures and Orations, and delivered unto me the notes and Orations of all arts plainly and openly, and, told me of them all, as much as was necessary; and he explained unto me, as to a Child taught by certaine Elements, some tedious arts in a great space of time, how that I should have these arts in a short space of time: saying unto me; So shalt Thou be promoted to every Science by the Increase of these vertues. and when I asked him Lord, whence and how commeth this. The Angel answered This is a great Sacrament of the Lord, and of his will, this writting is by the power of the holy Ghost, which inspireth fructifieth, and increaseth all Knowledge; and againe the Angel saide looke upon these notes and Orations at the appointed and determinate Times and observe the Times as appointed of God, and no otherwise, when he had thus said he shewed to king Salom: a booke wherein was written at what times all these things were to be pronounced, and published, and plainely demonstrated it according to the vision of God; which things I having heard and seen, did operate in them all, according to the word of the Lord by the Angel; and so Salomon declareth it came to pass unto him: But we that came after him ought to Imitate his authority, and as much as we can [illegible] things he hath left unto us.

Here Salomon

Here Salomon sheweth how the Angel told him distinctly, wherefore the Grammar hath three Figures.

Behold wherefore the grammaticall art hath only three notes in ye Booke of Salomon, Gemeliath, that is in the Booke of the art of God, wch were read is the art of all other vertues, and of all other arts; for Salomon saith: when I did enquire every thing singularly of the Angel of God, with fear, saying, Lord from whence shall this come to pass to me, that I may fully and perfectly know this art; why doe so many Notes appertaine to such an art, and so many to such an art, and are described to severall determinate Orations, to have the Efficacy thereof: The Angel is thus saide to answare: The grammaticall art is called a liberall, and hath three things necessary thereunto: Ordination of wordes and times; and in them, of adjuncts or figures, simple compound and various and a various declination of the parts to the parts, or a relation from the parts, and a congruent and ordinate division, this is the Reason, why there is three notes in the art of grammer: and so it pleased the divine wisdome, That as there should be a full knowledge declining beyond; by another there should be had a convenient ordination of all the parts; by the third there should be had a continuall and convenient division of all the parts, simple and compound.

The Reason why the Dialectiall Art hath two figures only

Dialect, is ye called the form of arts, and a doctrinall speech hath two things necessary thereunto to wit Eloquence of arguing, and prudence to answare, therefore the greatness of the divine providence, and piety hath appointed two Notes to it, that by the first we may have Eloquence to argue and dispute; and by the second Industry to answare without ambiguity wherefore there are ascribed to grammar three Notes, and two Dialects Two Notes

The Reason why Retorick hath four figures.

Lett us see wherefore Retorick hath four Notes. for there are

are four things necessary therein, as the angel of the Lord saide unto Salomon; to wit: a continuall and flourishing adornment of Locution, an ordinate competent and discreet Judgment, a testimony of causes or offices of chances & losses, a composed disposition of Buying and selling; an Eloquence of the matters of the art, wit a demonstrative understanding; Therefore the greatness of God hath appointed to the art of Retorick four Notes with their holy and glorious orations; as they were reverently sent by the hand of God; That every note in the art aforesaide, might have a severall faculty That the first note in that art might give a con- continuall Locution, a competent and flourishing adornment thereof. The second to discerne Judgements, Just and unjust, ordinate and inordinate, true and false; The third competently to discover offices and causes, and the fourth to give understanding and Eloquence in all the operations of this arts without prolixity, See therefore how in grammer, Logick and Rhetorick the severall Notes are disposed in the severall arts.

But of the other arts and their Notes, we shall speake in their due place and time as we find them disposed in the Booke of Sallomon.

At what Times and Howres the Notes of these three Liberall Arts are to be looked into.

Now wee proceed to show at what times and how the notes of these arts are to be looked into, and the orations to be saide; to attaine to those arts; If thou art all together Ignorant of the grammaticall art, and wouldest have the knowledge thereof: if it be appointed thee of God to doe this work of works, and have a firme understanding in this art of arts; Then know that thou maist not presume to doe otherwise then this Book commandeth thee; for this Book of his shall be thy master and this art of his thy Mistriss.

How the grammaticall Notes are to be looked into in the first of the Moon

you in thy

For in this Manner the grammaticall Notes are to be looked into, & the orations to be saide; In the dayes when the Moon is in her prime, the first Note is to be looked into 12 Times and the Orations thereof repeated 24 times with holy reverence; making a little space between, lest the Orations be twice repeated at the Inspection of every Note; and chiefly abstaine from sinne; doe this from the first day of the Moon to the 14, and from the 14 to the 17. The first and second Notes are to be looked into 20 Times, and the orations to be repeated 30 times, on the 15 and 17 dayes using some Intervall between them; all these Notes are then every day to be looked into 12 Times, and the orations to be repeated 20 Times, and thus of the Notes of the grammer. But if Thou hast read any Books of this art, and desirest perfection therein doe as is commanded using the generall Orations to encrease Memory, Eloquence, understanding and perseverance therein, repeating those above in the due time and howers appointed, least that going beyond Thy precept, Thou commitest sinn; But when thou doest This, see that it be secret to thy selfe, and that thou have no looker on but God. Now we come to the Notes

Here followeth the Knowledge of the notes.

In the begining of the Inspection of all Notes fast the first day till the evening if you can; if thou canst not, then take another hour. This is the grammaticall precept.

Of the Logicall Notes

The dialecticall Notes may be used every day, except onely in those dayes before noted; The Rhetorick every day, except onely these dayes of the Moon to wit the 11, 17 & 19. and they are forbidden on these dayes as Salomon testifieth, The Notes of all arts, except the notes of this art are offered those precepts are generally to be observed.

How the Logicall Notes are to be inspected and the orations thereof saide.

[illegible] dialecticall Notes are four times to be looked into, and the orations in that day are 20 times to be repeated, making some respits; and having the Book of that art before your Eyes, and so likewise the Booke of Rhetorick [illegible] [illegible] are Inspected, as it is appointed. This sufficeth for the knowledge of these arts

How wee must beware of offences.

Before wee proceed to beginne the first note of the art of grammer somthing is to be sayed before. That we may have the knowledge of the 1. 2. and 3 Notes; and you ought first to know in what the Notes of the grammaticall, Logicall or Rhetoricall art are to be Inspected, it being necessary that your greatest Intentions be to keept from all offenses.

How the Notes ought to be inspected at certaine elected Times.

This is a speciall and manifest knowledge, wherewith the notes of the grammaticall art are knowne, how they are to be published, at what times, and with what distinction, is duely and manifest, it is spoken already of ye publishing and Inspections of the Notes and Orations. Now wee shall degresse a little to speake somthing of the times, it being in part done allready.

How divers Monthes are to be sought out in the Inspection of the Notes.

Wee have spoken allready of the tearms of this art, wherein the Orations are to be read and the notes to be looked into, it remaineth to declare; how the Lunations of these orations are to be Inspected and found out; But see that thou mistake not: yet I have allready noted the Lunations, wherein the Notes ought to be looked into, and the Orations rehearsed, But there are some Monthes, wherein the Lunation is more profitable then others. if thou wouldest operate in Theology or Astronomie, doe it in a fiery signe; if grammar or logick in ♊ or if musick or Physick in ♉ or if Rhetorick Philosophy Arithmetick or geometry in ♊ or ♋: for Mathematicks in ♉ or ♊ if they are well placed, and free from evill: for all the heavenly Potestates and Chorus of angels, doe rejoyce in their Lunations, and determinate dayes.

Here is made mention of the notes of fallurts.

As it is spoken of the three notes of grammer so you must observe the times as they are to be observed; But the Orations thereof are not

not written, but are more fully demonstrated in the following worke: for what is written of these three notes are not Orations, But difinitions of those notes, written by the greek Hebrue and Chaldean; and other things which are apprehended by us; for those writtings wch are not understood in Latin, ought not to be pronounced but on those dayes which are appointed by King Salomon, and in those dayes wherein the Notes are Inspected, but on those dayes those holy writtings are allwayes to be repeated: and the Latine on those dayes wherein the notes are not Inspected. The Notes of the Logicall art are twoo, and at what times they are to be published, is already shown in part: more shall hereafter be saide of them; Now we come to the rest. The Latine writtings may be published, according to the antiquity of the Hebrews, except on those dayes we have spoken of: for Salomon saith see that thou performe all those precepts as they are given: But of the rest wch follow, it is to be done otherwise: for when thou seest the first note in Logick, repeat in thy heart the signe in the first note, and so in the notes of all arts, except those whereof a diffinition shall be given.

Definitions of severall Arts and the notes thereof

Wee will give also definitions of severall arts, as it is in the Book of Salomon; Geometry hath one note; Arithmetick a note and a halfe; Phylosophy with the arts and sciences therein contained, hath 4 species; Theologi and Astronomy, with the sciences in them contained hath 3 notes, But they are great and dangerous; not great in the pronounciation, but have great Efficacy: Musick hath one note, and Phisikone note, But they are all to be published, and rehearsed in their appointed dayes; But know that in every day wherein you beholdest the notes of Theology, Phylosophy or any arts contained in them, That thou neither laugh, nor play, nor play, nor sport, because King Salomon when he say the formes of those notes, having over drunk himselfe; God was angry with him, and speak unto him by his angel saying, Because thou hast despised my sacrament, and polluted and derided my holy things; I will take away part of they Kingdom, and I will shorten the dayes of thy children and the angel added: The Lord hath forbidden thee to enter into th[illegible] Temple 80 dayes, That thou mayst ~~repent~~ of thy sinn.

thy sinn.

thy sinn. and when Salomon wept and besought mercy of the Lord. the angel answered... Thy dayes shall be prolonged, nevertheless many evills and Iniquities shall come upon thy Children and they shall be destroyed of the Iniquities that shall come upon them.
at the beginning of a note: having seen the generalls, let the specialls be looked into. the word of Salomon is to seek unto God for his promises, before the Notes of ye three arts.

The first Oration at the begining of the Note
The Light Truth, life way Judge mercy. fortitude & patience, preserve, helpe me: and have mercy upon me. Amen.

This Oration with the preceding ought to be said in the begining of the first note of Grammer.

O Lord holy Father, Almighty, Eternall God in whose sight are all the foundations of all Creatures, and Invisible beings; whose Eyes behold my Imperfections of the sweetness of whose love the Earth and Heavens are filled, who sawest all things before they were made: in whose Book everyday is found, and all mankind are written therein, behold me thy servant thy day prostrate before thee: with my whole heart and soule; by thy holy spirit confirm me, Blesse me perfect all my actions in thee Inspection or aspiration, and Illuminate me with the constancy of thy visitation.

The third Oration; this Oration ought to be said before the second note of the Gramer.

Behold O Lord, mercifull father of all things: Eternall disposer of all vertues, and consider my operations this day. thou art the beholder and discerner of all the actions of men and angels: let the wounderfull grace of thy promise condescend to fullfill this sudden vertue in me, and infuse such Efficacy into me, operating in thy holy and great name; thou who ~~[illegible]~~ thy paradise unto ~~the~~ Mouthes of them them

them that love thee. Amen.

The Fourth Oration, Let this Oration be rehearsed before the third Grammaticall note.

O Adonay, Creator of all visible Creatures: O most holy Father, who dwelleth Incompassed about with eternall Light, disposing and by thy power governing all things before all beginnings; I most humbly beseech thy Eternity, and thy Incomprehensible goodness may come to perfection into me, by the operation of thy most holy Angels; and be confirmed in my Memory, and establish those thy holy works in me. Amen

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A little space after this preceding Oration say the following, the first Oration ought to be said before the first note of Logick.

O holy God great and good, and the Eternall maker of all things, thy attributes not to be expressed, who hast created the heaven and the Earth; the sea and all things in them, and the Bottomless pit, according to thy pleasure; in whose sight are the wordes, and actions of all men: grant unto me, by these sacramentall mysteries of thy holy Angels, the precious knowledge of this art, which I desire by the ministry of thy holy Angels; it being without any Malignant or Malicious Intent. Amen.

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rehearse this Oration in the beginning of the first figure of the Logick note; and after this Oration ~~in the beginning~~ rehearse Intentively with some Intervalls; the Orations written between the first figures.

The fix Oration ought to be said before the first note of the Liberal Artes.

Most mercyfull Creator, Inspirer, Reformer, and approver of all good wills, ordainer of all things, mercyfully give Eare unto my prayers. prayer

Prayer, gloriously Infused into the desires of my heart, that what I humbly desire according to thy promises, Thou wilt mercyfully grant. Amen.

This Oration following, ought to be pronunced before the first Note of the Rhetorical Art.

Omnipotent and wonderfull Father, Ordainer and Creator of all Creatures: O most holy Judge, Eternall King of Kings and Lord of Lords, who wounderfully condescendest to give wisdome and understanding to thy saints, who Judgest and descernest all Things: I beseech thee to Illuminate my heart this day with the splendor of thy Beauty, that I may understand and know what I desire; and what things are considerable to be known in thy art. Amen.

This Oration with the following Hanazay ought to be pronunced before the first figure of Rhetorick.

And although these Orations be devided into parts, yet it is one and the same: and they are devided only for this cause, that their might be some meane intervals used in the pronunsing of them, and they ought to be pronunsed before the other Orations written in the figure.

Hanazay, Sarhasn, Hubi, Sene, Hay, Ginbar; Bonail Selmora, Hyramay, lohal Yzazamael, Amathomatis Yabba geyors, Sozomcrat, Ampho, Delmeos, Geroth, Agalos Meihalaziel, Secamay, Saheleton Mechogrises lerirenonon.

The Eight Oration, let it be pronounced before the second Note of the Rhetoricall art.

O Great Eternall and wounderfull Lord God, who of thy Eternall councill hast disposed of all vertues, and art ordainer of all goodness; adorne & Beautifie my understanding, and give unto me reason to know and learn the mysteries of thy holy angels: and grant unto me all knowledge and learning Thou hast promised thy servants by the vertue of thy holy Angels. Amen

4 Beholding with thy eternall Conspiratio all powers kingdoms & Judges; administring all manner of Languages to all; and of whose power there is noe end; Restore I beseech the & Increase my memory my harte & understanding to know understand & Judge all things which the devine authoryty Commendeth necessary in this arte, perfectly fulfill them in me amen

Let this Oration following with the precedent be rehearsed before the second note of Retorick ♂

This Precedent Oration with the other two following ought to be pronounced (viz. Vision &c) Azelechias, &c in the begining of the Second Figure of Rhetorick, and before the other Orations, and there ought to be some intervall betwen them

Let this Oration following be said before the second not of Rhetoricall Vision. 4

♂ Azelechias, Velozeos, Inoanzama, Samelo, Hoteus, Sagnath, Adonay, Soma, Jezochos, Hicon, Jeromethon, Sadaot. and thou O God propitiously confirm thy promisses in me; as thou hast confirmed them by the same words to King Salomon; send unto me, O Lord thy vertue from heaven, that may Illuminate my mind and understanding: strengthen, oh God, my understanding, renew my soule within me, and wash me with the waters which are above the heavens, pour out thy spirit upon my flesh, and fill my Bowells with thy Judgments, with humility and Charity, thou who hast Created the heaven and the Earth, and made man according to thy own Image; pour out the light of thy love into my understanding, that being radicated and established in thy love, and thy mercy, I may love thy name, and know and worship thee; and understand all thy scriptures, and all the mysteries which thou hast declared by thy holy Angels, I may receive and understand in my heart, and use this art to thy honour and glory through thy mighty councell. Amen

The seventh Oration ought to be said before the pronuntiation of the third Note of Rhetorick

[illegible] that I love thy praise, and my delight is in thy [illegible] works and that thou wilt give unto me wisdome according to thy goodness and thy power which is incomprehensible: Theon, Haltanagon, Haramalon, Zamoyma, Chamasal, Jeconamril, Harionatar, Jechomagol, gela Magos Kemolihot, Kamanatar, Harionatar Hanaos, [illegible]

Velonioathar, Aroroy, Jezabali, By those most holy and glorious profound Misteries, precious offices, vertue and knowledge of God, compleat and perfect my beginnings, and reform my beginnings. Zembar, Henoranat grenatajl, Samzatam Jecornazay: Oh thou great fountaine of all goodness, knowledge, and vertue, give unto thy servant power to eschew all Evill, and cleave unto goodness and knowledge; and to follow the same, with an holy Intention, that with my whole heart I may understand & learn thy Laws and decrees; especially those holy Mysteries, wherein that I may profit, I beseech thee. Amen.

12 Twelve, This Oration ought to be said before the 9th Rhetoricall note.

O most reverend allmighty Lord ruling all Creatures, angels & archangels, & all Celestiall Terrestiall and Infernall Creatures, of whose greatness cometh all plenty, who hast made Man after thy own Image; grant unto me the knowledge of this art, and strengthen all sciences in me. Amen.

13 Thirtinth Pronounce this before the first figure of Arithmetick

O God who Numberest, weighest, and measurest all things, given the day his Order and called the sun by his name grant the knowledge of this art unto my understanding, that I may love thee and acknowledge the gifft of thy goodness. Amen.

14 ~~Fifteen~~ Fourteenth Say this ~~before~~ the semi Note of Arithmetick,

O God the operator of all things, from whom proceeds every good and perfect gifft sow the seeds of thy word in my heart that I may understand the excellent wisdome mysteries of this art, Amen

Fifteen Say this before the second figure of Arithmetick

O God the perfect Judge of all good works, who maketh knowne thy saving goodness amongst all Nations, open my Eyes and my heart with the Beams of thy mercy, that I may understand and perceive in this thy heavenly Mysteries. Amen

Sixteen Say this Oration before the second Note of Geometry

O God the giver of all wisdome and knowledge to them that are without sin, Instructor & master of all Spirituall Learning by thy Angels and Archangels, by Thrones, Potestas, Principates and powers, by Cherubim and Seraphim, and by the 24 Elders, By the 4 animals, and all the host of heaven, I adore, Invocate, worship, and glorifie thy Name, and exalt thee most terrible and most mercifull, I humbly beseech thee this day to Illuminate and fill my heart with the grace of thy holy spirit, thou who art three in one Amen.

Seventeen Say this Oration before the 2d note of Theology.

I adore thee O King of kings, my light, my substance, my life, my king, and my God, my Memory and my strength, who in a moment gavest sundry tongues, and threwest down a mighty Tower, and gavest by thy holy spirit the knowledge of Tongues to thy Apostles, infusing thy knowledg into them in a Moment, giving them the understanding of all Languages; Inspire my heart, and pour the dew of thy grace and holy spirit into me, that I may understand the exposition of Tongues and Languages. Amen

Three Chapters to be ~~said~~ ~~published~~ published before any of the Notes.

What wee have spoken of the three first Chapters, are generally and especially to be pronounced, so that you say them, and the Orations on the days appointed, and work by the notes as it is demonstrated to you, these Orations ought to be said allwaies before Noon, every day of the Month; and before the Notes say the proper Orations: and in all reading, observe the precepts commanded.

How the proper Notes are to be inspected

If you would Learne anything of any one art, look into the proper Notes the ~~second~~ time, enough is said already of the three Liberall arts.

What dawes are to be observed in the inspection of the Notes of the ~~four~~ four Arts

In the four other arts, only the four first dayes are to be observed; The Philosophicall Notes, with all signes contained therein, the 7 and 17 dayes of the Moon are to be Inspected, 7 times a day, with there severall Orations, the Notes is to be looked into with fear, silence and trembling. Of the Notes of the Liberall arts is spoken already; but only know this, that when you would use them, Live chast and soberly, for the Notes hath in it selfe 24 Angles, is fully and perfectly to be pronounced, as you have heard: But when you look into them, repeat all the Theologicall Orations and the rest in their due time.

Of the inspection of generall Notes

Say the generall Notes 10 times a day, when you have Occasion to use any common arts, having the Books of those arts before you, using some intervall or space of time between them, as you have been taught already.

How the three first Chapters are to be pronounced before Orations

To have perfection herein, know that in generall pronunciation of Orations, the Notes of the three heads are to be considered, whether the Orations be pronounced or not.

How the [illegible] inspection [illegible] Orations

There is also something else to be said of the four generall Notes, if you would have the perfect knowledge of them, make the first Oration of Theology, before you say the Oration of the other Notes, these are sufficiently declared, that you may understand and know them, and let the particular Orations be pronounced before the severall Notes of every art, and kept, as is determined &c.

These are the [illegible] Orations which belong to all arts Liberall and exceptive, except Mechanick, and are especially ascribed to the Notes of Theology, and they are thus to be pronounced, that whensoever you would look into any one Note of any art, and would profit therein, say these Orations following.

Gromamas

1 Gromamos, Hazalat, Grilyne, Hezemechel, Gremomechel Zamay, Zaton Ziamy Navzaton, Hayzemegon, Jecomantha, Jarapha Phalezeton, Sacramphoe, Sagamazaim, Secranale, Sacramathan; Jezennalaton Hacheriatos Jcelemathon, Zamagay, Zamachay, Jeguthero Jeurlagon, Jarneos, Megalon Hera Cruhic, Crarihuc, Amen.

Let this Oration with the following be pronounced before the first Note of Philosophy.

O Lord God, holy Father, almighty and Incomprehensible hear my prayers, thou that art Invisible, Immortall and Intelligible, whose face the angels and archangels, and all the powers of heaven, doe so much desire to see whose Majesty I desire Eternally to adore, and honour the only and God for ever and ever Amen.

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2 Say this before the second Note of Philosophy:

O Lord God, holy and Almighty Father, hear my prayers this day, and Incline thy Ears to my Orations, Gezomelion Samach, Semath Gemon, Gezagam Gezathrhin, Zheamoth, Zezeltator Sezeator Samay, Sannanday Gezyel, Jesel, Gaziell, Hel, Gazzyelchyhel, Amen.

Say this following with the former

O God Eternall, the way, the truth, and the life, put thy light and the flower of thy holy spirit into my mind and understanding, and grant that the gift of thy grace may shine forth in my heart, and into my soul, now and for ever. Amen.

Pronounce the Orations following before the third Note of Philosophy;

Lemogethon, Hegemothom Huzachay, [illegible] [illegible], [illegible] [illegible]ruthay, Geomothay, Logomothay, Zathana, Lachanma, Ligornezen, Ligornozan, Lembdemachon, Zegomaday, Hathanayos Hatamam, Helesymam Vagedaren.

Vadeyabar Lamnanath, Lamadai, Symongchar, Gemechor, Ellmay Geromal Gecrohahi, Colemanos, Colomaythos. Amen

Say this following with the precedent Oration.

O God the life of all visible Creatures, eternall Brightness, and vertue of all things; who art the Originall of all piety, who knowest all things before they were; who Judgest all things, and discernest all things by thy unspeakable knowledge: glorifie thy holy and unspeakable Name this day in my heart; and strengthen my Intellectuall understanding, Increase my Memory, and confirm my Eloquence make my tongue ready, quick and perfect in thy sciences and scriptures, that by thy power given unto me, and thy wisdome taught in my heart, I may praise thee, and know and understand thy holy name for ever, world without End Amen.

Say this Oration following before the fourth note of Phylosophy

O King of kings, the giver and dispenser of Infinite Majesty and of Infinit Mercy; the founder of all foundations, Lay the foundation of all thy vertues in me remove all foolishness from my heart, that my senses may be established in the love of thy Charity, & my spirit Informed by thee, according to the recreation and Inspiration of thy will, who livest and reignest God throughout all worlds of worlds, Amen.

How these Orations are to be said every day before the Generall Notes and the Notes of the Liberall Arts.

These Orations are necessary for Liberall arts, but chiefly doe appertaine to Theology, which are to be said every day before the generall Notes or the Notes of the Liberall arts; But of dictating, versifying, singing or Musick or any of these sciences, first teach him these orations, that thou wouldest teach, how he should read them, but if it be a Child of meane understanding read them before him, and lett him say after thee word for word, but if he be of a good understanding lett him read them 7 times a day for 7 days: or if it be a generall note, pronounce these Orations, and the vertue thereof shall profit you very much, and you shall find therein great vertue.

Salomon, saith of these Orations, let no man presume to

to

to make use of them unless for the proper Offices they are intended for.

O Father Incomprehensible; from whom proceeds every thing that is good, whose greatness is Incomprehensible; hear this day my prayers, wch I make in thy sight, and grant to me the Joy of thy saving health, that I may teach unto the wicked the wayes and paths of thy sciences; and convert the Rebellious and Incredulous unto thee, that whatsoever I commemorate and repeate in my heart and Mouth, may take root and foundation in me, that I may be made powerfull and efficatious in thy works, Amen.

Say this Oration before the 6 Note of Phylosophy.

Gezemothon, Oromathion, Hayatha, Ayzyay, Lethahiel, Lechozliel. Gehohay, Gerhonay, Samasatel, Samasathel, Gessiamo, Hatil, Segomasay, Azomathon Helomathon, Gerochor, Hejazay, Samin Heliel, Sanihelyel, Siloth, Silerech, Gavamathal, Gesemathal, Georomay, Georenay, Samyel, Samihael, Hesemyhel, Sedolamax, Secothamay, Samya, Halabiathos, Avinosch, Annas. Amen.

Then say this following:

O Eternall King, O God, the Judge and discerner of all things knower of all good sciences, Instruct me this day for thy holy Name sake, and by these holy sacraments and purifying understanding, that thy knowledge May enter into my inward parts, as water flowing from heaven, and as oyl into my bones; by thee O God, saviour of all things, who art the fountaine of goodness, and originall of piety, Instruct me this day in those sciences which I desire; thou who art one God for ever Amen.

O God Father Incomprehensible from whom proceedeth all good, the greatness of whose mercy is fathomless, hear my prayers, which I make this day before thee, and render unto me the Joy of thy salvation, that I may teach the unjust the knowledge of thy wayes, and convert the unbeleiving & Rebellious unto thee and may have power to perform thy works Amen.

The Oration which is the End of the Orations belonging to the ineffable Notes the last of theology having 24 Angles.

O God of all piety, author and foundation of all things, the Eternall health and Redemption

Redemption of thy people; Inspirer and great giver of all grace, sciences and arts, from whose gift it cometh: Inspire into me thy servant and Increase of those sciences who hath granted life to me miserable sinner, defend my soule, and deliver my heart from the wicked cogitations of this world; extinguish and quench in me the flames of all lust & fornication, that I may the more attentively delight in thy sciences & arts, & give unto me the desire of my heart, that I being confirmed and exalted in thy glorie may love thee: & Increase in me the power of thy holy spirit, by thy salvation and reward of the faithfull, to the salvation of my soule and Body Amen

Then say this following:

O God most mighty father, from whome proceedeth all good, the greatness of whose mercy is incomprehensible, hear my prayers, which I make in thy sight.

Special precepts of the Notes of Theology chiefly of the 1. 2 and 3

These 4 Orations are an augmentation of the rest and ought to be said before all the Notes of Theology, but especially before the inestimable note; these are the precepts to make thee sufficient with we command thee to observe by the authority of Salomon: diligently Inquire them out, and doe as we have proposed, and perfectly pronounce the Orations, and looke into the Notes of the other arts.

How Salomon received that ineffable Note from the Angel

Because thou desirest to know the mysteries of the Notes, take this of the ineffable: Now, the operation whereof is given in the angels by the figures of swordes, Birds, trees, flowers, Candles and serpents; for Salomon received this from the Lord in the night of pacification. Ingraven in a Book of Gold; and heard this from the Lord: doubt not, neither be affraid, for this Sacrament is greater then all the rest. and the Lord rejoyced it unto him.

when thou lookest into this note, and readest the Orations thereof, observe the precepts before, and dilligently look into them, and beware that thou prudently conceal and keep whatsoever thou readest in this note of God, and whatsoever shall be revealed to thee in the vision, and when the Angel of the Lord appeareth to thee keep and conceale the words and writtings he revealeth to thee, and

and

and observe them to practise and operate in them, observing all things with great reverance, and pronounce them at the appointed dayes and houres as before is directed, and afterwards say, Sapienter hic illo; Age & caste vivas.

But if thou doest anything uncertaine, there is danger; as thou wilt have experience from the other notes and the Orations of them; but consider wch is most wonderfull in these Orations; for these words are ineffable names, and are spiritually to be pronounced before the ineffable Note, Hosel Jesel, Anchiator [redacted] Aratol, Hasiatol, gemor, gesamcor, these are the Orations which ought to be pronounced after the inspection of all arts, and after the Note of Theology.

This is the fullfilling of the whole work: but what is necessary for an experiment of the work, wee have more plainly declared before, for in the beginning of the knowledge of all arts, there is given allmost the perfect doctrine of Operation, I say allmost, because some flourishing Institutions hereof remaine, wherefore this is the first beginning.

How the precepts are to be Observed in the operation of all Arts.

Observe the 4 D in every operation of Theology. Exhibit that operation with Efficacy every 4 D. quartam Lunam, & dilligently look into the Books & writtings of those arts, if thou doubt of any of the Chapters, they are to be pronounced, as it taught of the superior Chapters; But know this that these holy words of Orations, we appoint to be said, before ye Bedd of the sick, for an experiment of life or death; & this thou maist doe often, if thou wilt operate nothing else in the whole Body of art: and know this, that if thou hast not the Books in thy hands, or the faculty of looking into them is not given to thee: the Effect of this work will not be the lesse therefore: but the Orations are twice to be pronounced, where they were to be but once: and as to the knowledge of a vision, and the other vertues which these holy orations have, thou maist prove and try them, when and how thou wilt.

These precepts are Especially to be observed.

But when thou wouldest operate in Theology observe only those dayes which are appointed. But all times are convenient for those Notes and operations, for which there is a competent time given, But in the pronunciation of the three Liberall arts, or in the Inspection of their notes, perhaps thou maist pretermit some day appointed, if thou observe the rest; or if thou transgresse two dayes, leave not of the work, for it looseth not its effect for this. For the moon is more to be observed in the greater numbers, then the dayes or houres for.

for salomon

for **Salomon** saith if thou miss a day or two, fear not, but operate on the Generall Chapters.

This is enough to say of them; but by no meanes forgett any of the words wth are to be said in ye beginning of ye reading to attaine to arts; for there is great vertue in them. & Thou maist frequently use the holy words of the visions; But if thou wouldst operate in the whole Body of Physicall art, The first Chapters are first to be repeated, as before are defined. and in Theology, Thou must operate only by thy selfe & often repeate the Orations & looke into ye notes of Theology: this produceth great effects. it is necessary that you have the note of the 24 angles always in memory, and faithfully keep those things which the angel revealeth to thee in the Vision.

Here endeth the Notary arte; as alsoe the Clavicula Salomonis according to the written exemplar, which once came to my hand but examining the Ars notoria which is printed I found in that printed exempalar some Additions or Augmentations; compleated by magister Apolonius a succcessor of Salomon in that sublime & secret studdy; as he stileth himselfe parte of them being placed before & parte be hinde; the above written notory arte; which said Additions I thought fitt to sett downe here allsoe (out by themselves) & soe to conclude all in one Booke as followeth — —

Here followeth the Additionall Parte of the as it stands in the beginning of the printed Exemplar: viz.

O Apollonius, Master of arts, duely called, to whome the nature of Liberall arts hath been granted, am Intended to treate of the knowledge of Liberall arts, & of the knowledge of Astronomy and with what experiments & documents, a compendious & competent knowledge of arts may be attained unto; & how the highest & lowest mysteries of Nature may be competently divided, & fitted, & applied to ye Natures of times, & what proper dayes & houres are to be elected, for the deeds & actions of Men, to be begunn & ended, what qualifications a man ought to have, for to attaine the Efficacy of this art & how he ought to dispose of ye actions of his life: & to behold & study ye Course of ye Moon. In ye first place therefore, we shall declare certaine precepts of ye spirituall sciences; That all Things wth wee Intend to speake of, may be attained to in order. wounder not therefore, at what you shall hear and see in this subsequent treatise, and that you shall an Example of such Inestimable Learning. Som things which follow which wee will deliver to thee as Essayes of wounderfull Effects, & have extracted them out of the most antient Books of ye Hebrews; wth which thou seest them (although they are forgotten & worn out of any human Language) neverthelesse esteem them as Miracles: for I doe truly admire the great power and Efficacy of words in the works of Nature.

There is a great vertue, power & Efficacy in certaine Names and words of God, that when you read those very words, it shall immediatly encrease and help your Eloquence, so that ye shall be made Eloquent of speech by them, & at length attaine to ye Effects of ye powerfull sacred names of God but from whence ye power thereof doth proceed, shall be fully demonstrated to you, in the following Chapters of prayers: and those which follow next to our hand, wee shall lay open.

An Explanation of the Notory Art

This art is divided into two parts, the first containing generall Rules, ye second speciall Rules; wee come first to ye speciall Rules; That is first to a threefold, & then to a fourefold division; then in ye third place, wee come to speake of Theology; wth sciences Thou shalt attaine to by the operation of

operation of

operation of these Orations, if thou pronounce them as they are written. Therefore there are certaine notes of the Notory art, wth are manifest to us, the vertue whereof humane reason cannot comprehend; The first note hath its signification taken from the Hebrewe wch though the expression thereof be comprehended in a very few words, neverthelesse in ye expression of ye mysterie, they do not loose their vertue: that may be called their vertue; wch doe happen & proceed from their pronunciation, wch ought to be generally admired at.

The First Precept

Hely Semath, Amazar, Hemel; Sathuston, hhel Tamazam, &c. which Salomon entituled, His first Revelation; & that to be without any interpretation; it being a science of so transcendent a purity, that it hath its originall out of ye depth & profundity of ye Hebrew Chaldean and Grecian Languages, & therefore it cannot possible by any meanes be explicated fully, in the poor threed bear scene of our Language; & of what nature ye Efficacy of ye afforesaid words are, Salomon him selfe doth describe in his Eleventh Book Helisoe, of ye mighty glorie of the Creator, But Apollonious the friend and successour of Salomon, wch some few others, to whome that science hath been manifested, have explained the same and defined it to be most holy, devine deep, and profound mysteries, and not to be disclosed, nor pronounced, without great faith and reverence.

Before anyone beginneth to endeavour pronounce any Orations of this art, to bring them to Effect, lett him alwayes first reverently, and devoutly rehearse this prayer in ye beginning ~~ning~~. If anyone will search ye Scripture, or would understand or Eloquently pronounce any part of the Scripture, lett him pronounce ye words of ye before written figure, to wit, Hely Scemath &c. in the morning betimes of that day, wherein thou wilt beginne any work. And in the name of the Lord our God lett him dilligently pronounce ~~the figure~~ proposed, With thy prayer Theos Megale, wch is mystically described and miraculously and properly framed out of the Hebrew greek and Chaldean tongues, & it extendeth it selfe briefly into every Language in wch beginning whole they are declared. The second part of ye Oration of ye second Chapter is taken out of ye Hebrew, greek & Chaldee, & ye exposition thereof ought to be pronounced first wch is an Oration in Latine or in our Language. The third Oratation of ye three Chapters, allwayes in ye beginning of every faculty, is first to be rehearsed. The oration is: Theos Megale, in tu ymas ymas

ymas Eurel, &c. The exposition is: O God the light of the world &c. as before in the Notory art of Salomon is sett down

Of the Triumphall figures how sparingly they are to be pronounced, and honestly and devoutly spoken.

There are also certaine figures or Orations wch Salomon in Caldea calleth Helys that is: Triumphall Orations of the Liberall arts, & sudden excellent Efficacies of vertues, & they are ye Introduction to ye Notory art wherefore Salomon made a speciall beginning of them, that they are to be pronounced at certaine determinate times of the Moon, & not to be undertaken without consideration of ye End. whosoever will pronounce these wordes, lett him do it in a determinate appointed time, & sett aside all other occasions, & he shall profit in all sciences in one Month; and attaine to them, in an extraordinary wounderfull manner.

The expositions of the lunations of the Notory Art.

These are ye expositions of ye Lunations of ye Introduction of ye Notory art to wit in ye 4th & ye 8th day of ye D, & in the, 12, 16, 2[illegible] 28 & 30th they ought to be put in operation; from whence Salomon saith, that to these times we give ye expositions times of ye Moon; of ye fourth day of the Moon, wch are written by ye four angels, & in ye fourth day of ye moon is manifested to us, & are four times repeated & explained by ye Angel, the Messenger of these Orations, and are also revealed and delivered to us that require them from the angel, four times of ye year, to shew ye Eloquent fullness of ye four Languages, greek Hebrew Chaldea and Latine, and God hath determined the power of the faculties of humane understanding, to the four parts of the Earth, and also the four vertues of humanities understanding, Memory, Eloquence, and the faculty of Ruling those Three, and these things are to be used as we have before spoken.

How the precedent Oration is the beginning & foundation of the whole Art

That is ye first figure of ye Notory art wch is manifested [illegible] notes and this is angellicall wisdome, understood of few in astronomy, But in ye glasse of AstrologY it is called the Ring of Phylosophy, & in ye Notory art it is written, to be ye foundation of ye whole science. But it is to be rehearsed four times a day, beginning in ye morning once

morning once

Morning one about the Third hour one, one in ye ninth hour, and one in the evening.

The precedent Oration ought to be spoken secretly, and lett him that speak it be alone & pronounce it with a low voice, so that he scarcely heareth himselfe. & this the foundation thereof, That if necessity urge one to doe any great works, he shall say it twice in ye morning, & about ye ninth hour twice; & lett him fast the first day wherein he rehearseth it, and lett him live chastly & devoutly, & this is ye Oration which he shall say:

This is the Oration of the four tongues, Chaldee Greek, Hebrew and Latine evidently expounded, which is called, The Splendour or Speculum of wisdom.

In all holy Lunations, these Orations ought to be read one in ye morning one about the third hour, one about the ninth hour, and one in ye evening.

The Oration.

Assay lemath, Assay, lemeth Azzabue.

The second part of the precedent Oration which is to be said onely once

Azzaylemath, lemath, Azacgessenio.

The third part of the precedent Oration, which is to be spoken together with the other

Lemath, Sebanche, Elithy, Aygezo.

This Oration hath no exposition in the Latine

This is a holy prayer, without danger of any sin, which Salomon saith is inexplicable by humane sence, & he addeth & saith That the explication thereof is more prolixious then can be considered of, or apprehended by man; excepting all those secrets, which is not lawfull neither is it given to man to utter: therefore he leaveth this Oration without any exposition because no man could attaine to the perfection thereof: and it was left so spirituall, because the angel that declared it to Salomon laid an inexpressible prohibition upon it saying, see that thou doe not presume to give to any other, nor to expound any thing out of this Oration, neither thou thy selfe nor any one by thee, nor any one after thee: for it is a holy & sacramentall mysterie that by the professing ye words thereof God heareth thy prayer, & increaseth thy memory, understanding, Eloquence, & establish them all

them all

them all in thee. — Lett it be read in appointed times of the Lunations to wit the fourth day of the Moon, the Eight and Twelfth, as it is written & commanded, say that oration very dilligently four times in those dayes, verily beleeving, that thereby thy study shall suddenly be encreased and made clear, without any ambiguity, beyond the apprehension of humane Reason.

Of the Efficacy of that Oration which is inexplicable to humane sence.

This is that only which Salomon calleth The happines of wit; and Appollonius termeth it, The sight of the soule, and The speculum of wisdom. The vertue & efficacy whereof is so great that it is understood or apprehended by very few or none, Therefore having essayed some petitions, signs & precepts, wee give them as an Entrance to ye things whereof wee Intend to speak of which they are part, that wee have spoken of before, neverthelesse before wee come to speak of them, some things are necessary to be declared, whereby wee may more clearly & plainly sett forth our Intended description, for as we have said before, there are certaine exceptions of the Notory art, some whereof are dark and obscure; and others plaine and Manifest. For the Notory art hath a Booke in Astronomy whereof it is the beginning and Mistress, and the vertue of it is such that all arts are taught and derived from her, and wee are further to know that the Notory art doth in a wounderfull manner containe & comprehend within it selfe all arts and the knowledge of all Learning therefore it is called the Notory art because in certaine briefe Notes it teacheth and comprehendeth the knowledge of all arts, for so Salomon also saith in this Treatise Lemegeton, that is in his Treatise of spirituall & secret Experiments.

Here he sheweth, in what manner those notes differ in Art, & the reason thereof, for a Note is a certaine knowledge by the Oration and figure before set down.

But now the Orations which signifie the same are declared in their due place, and how ye Notes are called in the notory art Now we make mention of that Oration which is called The Queene of Tongues; for amongst these Orations there is one more Excellent then ye rest which Salomon would therefore have called The Queen of Tongues because it taketh away

away, as it were with certaine secret covering the Impediments of ye tongue, & giveth it a marveilous faculty of Eloquence: wherefore before we proceed further take a little stay of that Oration: for this is an Oration wch in the scriptures we are taught to have always in our Mouthes; But it is taken out of ye Chaldean Language wch although it be short, is of a wounderfull vertue, that when thou read that scripture with the Oration before mentioned, you cannot keep silent those things, which the tongue and understanding suggest, & administer to thee.

The Oration wch followeth, Is a certaine Invocation of the angels of God and it provoketh Eloquence, and ought to be said in the beginning of the scriptures, and in the beginning of the Month.

The Oration

Lameth, Lignach, Simach, Belmay, Azzailement, Gisigon,
Lothamasim, Ozetogomaglial, Zeziphier, Josanum, Solatae, Bozefama,
Defarciamar, Zemait Lemaio, Pheralon, Anuc, Philosophi,
Gregoon, Letos, Anum, Anum, Anum.

How this oration is to be said in the beginning of every Month chastly and with a pure Minde.

In the beginning of the scriptures wch we taught in the precedent Oration ought to be spoken most secretly, and nothing ought to be retained, which thy Minde and understanding suggests and prompts to thee in the reading thereof; then also follow certaine words, which are prayers thereof, which ought alwayes to be begun in the beginning of the Month, and also in the other days; I would also note this, that it is also to be pronounced wisely and with the greatest reverence, and that fasting, before you have taken either Meat or drink.

Here followeth the Prayer wee speake of before, to obtaine good Memory.

O most mighty

O most mighty God, Invisible God, Theos Patir Heminas, by thy archangels, Eliphamasaj gelonucoa, gebeche Banai gerabcai Elomnit, and by thy glorious angels, whose names are so consecrated, that they cannot be uttered by us, wch are these Do Hel. X. P A. li. O. F: &c which cannot be comprehended by humane sense.

Here following is the Prologue of the precedent Oration, which provoketh & procureth Memory, & is continued with the precedent note.

This oration ought to be said next to ye precedent oration, to wit Lameth & with this I beseech thee today, O Theos, to be said alwayes as one continued Oration. If it be for ye Memory lett it be said in the Morning; if for any other effect in ye Evening, and thus lett it be said in ye hour of ye Evening & in ye Morning, & being thus pronounced with ye precedent Oration, it encreaseth the Memory, & helpeth ye Imperfection of ye tongue.

Here beginneth the Prologue of this Oration.

O beseech thee O my Lord to Illuminate ye light of my Conscience wth ye splendour of thy light, Illustriate and confirme my understanding wth ye sweet odour of thy spiri, adorn my soule, that hearing I may hear, & wt I hear I may retaine in my Memory, O Lord reforme my heart, restore my senses, and strengthen them qualifie my Memory with thy giffts, mercyfully open the dullness of my soule: O most mercifull God, temper the frame of my tongue, by thy most glorious & unspeakable name, Thou who art the fountaine of all goodness, the originall & spring of piety have patience with me give a good Memory unto me, and bestow upon me what I pray of thee in this holy oration. O thou who dost not forthwith Judge a sinner, but mercifully waitest expecting his repentance, (I though unworthy) beseech thee to take away the guilt of my sinns, & wash away my wickedness & offences, & grant me these my petitions by the vertue of thy holy Angels thou who art one God in trinity Amen.

Here He sheweth some other vertue of the precedent Oration.

If thou desirest any great vision, what it may portend, or if thou wouldst see any great vision of any danger present or to come; or if thou wouldst be certified of any one that is absent, say this

say this oration three times in the Evening with great reverence and devotion, and thou shall have and see that which thou desirest.

Here followeth an Oration of great vertue, to attaine the knowledge of the Phisicall Art, having also many other vertues & Efficacy.

If you would have the perfect knowledge of any disease; whether the same tend to death or life: if the sick party live languishing, stand before him and say this Oration three times with great reverence

The oration of the Phisicall art

Ihezus fili Dominus Incomprehensibilis, Ancor, Anacor, Anylos, Zohorna, Theodonos helyotes Phagor, horizane, Corichito, Anasac, Helse, Tonope, Phagora.

An other part of the same oration

Eliminator, Sandones heiose Sephagain, Secedum, Thaones Behelas Belhoros, Hocho Phagan, Sophandones Humana natus & vos Eloytus Phugora, Be present ye holy angels advertise and teach me, whether such a one shall recover or dye of this Infirmity.

This being done thou aske the sick person: friend how dost thou feel thy selfe, if he answereth thee, I feel my selfe at good ease, I begin to mend, or the like: then Judge without doubt the sick person shall recover. But if he answereth, I am very grievous ill, or worse and worse, then doubtless tomorrow he will dye on the Morrow. But if he answereth I know not how my state and condition is, whether better or worse; then you may know likewise, that he either dye, or his disease will change and alter for the worse. if it be a Child, that is not of years capable to make an answeare, or that the sick Languisheth so grievously, that he knoweth not who, or will not answeare, say this oration three times; and what you find first revealed in your mind, that Judge to come to pass upon him.

~~If thou~~ furthermore if any one dissemble, and would cover his Infirmity, say the same Oration, and the angelicall vertues shall suggest the truth to thee.

If the deseased person be far of, when you hear his name: say likewise this oration

Oration for him, and your minde shall reveale to you, whether he shall live or die.

If you touch the pulse of any one that is sick, saying this Oration, the effect of his Infirmity shall be revealed to you.

Or if you touch the pulse of any woman with Child, saying the same Oration, it shall be revealed, whether shee shall bring forth a ~~Male~~ or Femal.

But know that this miracle proceedeth not from your own Nature, But from ye Nature and vertue of the holy angels, it being a part of their office, wonderfully to reveale these things to you. If you dout of the virginity of any one say this Oration in your Minde and it shall be revealed to you whether she be a virgin corrupt.

Here followeth the efficacious Preface of an Oration, shewing what vertue & efficacy you may thereby prove every day.

Of this oration Salomon saith: that by it a new knowledge of Phisick is to be received from God, upon which he hath laid this command, and calleth it the miraculous & edification foundation of the Phisicall ~~art or science wherein there is incontainedvable~~ science; and that it containeth in it the quantity and quality of the whole Phisicall art and science; wherein there is contained, rather a Miraculous and spetious, then fearfull or terrable miracle, which as often soever as you read the same regard not the paucity of words, but praise the vertue of so great a mystery

It is to be noted and observed that every note of the art [illegible] to be [illegible] in one office, and that the notes of one art profit not to the knowledge of another art and ~~we~~ are to know that all figures have their proper Orations.

[illegible] speciall precept.

This is necessary for us, and well expedient [illegible] that [illegible] wonder & compre ye great proixious volumes of writings in diffused congatidious treatises, with that it may be diligently ~~[illegible]~~ we are diligently to enquire out the way of attaining to it out of ye three most antient Books, which were composed by Solomon. The first and chiefest thing to be understood therein is. That ye Oration before ye second Chapter is to be used Long before

before every speech, the beginning whereof is Assay: and the words of the Oration are to be said in a competent space of time; but the subsequent part of ye Oration is then shortly to be said, when you desire the knowledge of ye volumes of writings, and looking into ye notes thereof. The same Oration is also to be said when you would clearly and plainly understand and expound any ~~[illegible]~~ science or great mistery that you a sudden proposed to you wch you never heard of before; say also the same Oration at such time when any thing of great consequence is Importuned of you, which at present you have not the faculty of expounding. This is a wounderfull Oration of which we have spoken. The first part whereof is expounded in the volume of the Magnitude of the quality of art.

The oration

Lamed, Rogum, Ragia, Ragium, Ragiomal, Agaled, Eradioch, Anchovionos, Lochen, Saza, ya, Manichel, Mamacuo, Lephoa, Bozaco, Cogemal, Salayel, Ytsunanu, Azaroch, Beyestar, Amak.

To the operation of the Magnitude of art. this oration containeth in ye second place a generall treatise of the first note of all Scripture: part of ye Exposition whereof wee have fully explained in ye Magnitude of ye quality of ye same art. But ye reader hath hardly heard of ye admirable mysteries of ye sacramentall [illegible] of ye same; lett him know this for a certain [illegible] of the greek [illegible] of ye Oration aforesaid, but that ye beginning of them is expounded in Latine or English.

The beginning of the oration

O Eternall and [illegible] [illegible] memory [illegible] wisdom [illegible] power! lett thy right hand encompass my heart, and ye holy angels of thy Eternall councill compleat & fill up my conscience wth thy memory, and ye odour of thy oyntments, & lett ye sweetness of thy grace strengthen and fortifie my understanding, through ye pure splendour & brightness of thy face and all thy holy & heavenly vertues, wisdom wherewith thou hast made all things, ~~[illegible]~~ understanding by which thou hast [illegible] all things [illegible] blessedness whereby thou hast restored lost mankind, and raised him after his fall to heaven Learning, whereby thou wert pleased to teach Adam

teach Adam ye knowledge of every science Inform, replenish, Instruct, restore, correct & refine me, that I may be made new in the understanding thy precepts, and in receiving the ~~[illegible]~~ sciences which are profitable for my soul and body, and for all faithfull believers in thy name, which is blessed for ever world without End.

here is also a particular Exposition of ye foregoing Oration, wch hath left unexpounded to be read by every one that is Learned in this art, and know that no humane power nor faculty in Man is sufficient to find out ye exposition thereof.

This Oration is also called by Salomon, the gemme, & Crown of ye Lord for he saith it helpeth against danger of fire or of wild Beasts of ye Earth being said wth a believing faith for it is affirmed to have been reported from one of ye four Angels, to whome was given power to hurt the Earth, the sea and the trees. There is an example of this Oration in the Book called The flower of Heavenly Learning. for herein Salomon glorifieth God, because by this he Inspired into him ye knowledge of Theology and dignified him with the divine Mysteries of his omnipotent power & greatness, which Salomon beholding in his night sacrafice, bestowed upon him by the Lord his God, he conveniently gathered the greater Mysteries to gather in this Notory art wch were holy & worthy & reverend Mysteries. these things and mysteries of Theology the erring gentills have not all lost. which ~~called~~ Salomon calleth the signes of ye holy Mysteries of God, revealed by his angels before and that which is contained in them is ye fulness of our dignity and humane salvation.

The first of these Orations which we call spirituall, the Vertue whereof teacheth Divinity, & preserveth the memory thereof.

The [illegible] art [illegible] [illegible] [illegible] [illegible] the first wonder of spirituall and teacheth divinity, [illegible] in ye ~~memory~~ thereof, therefore Salomon commandeth it to be called ye signe of ye grace of God ~~[illegible]~~ for as Ecclesiastes saith: This is the spirituall grace of God, that hath given me the knowledge to treat of all Plants from the Cedar of Libanon

Libanon to the Hyssop that groweth on the wall

The Election of Tyme in what Lunation these Orations ought to be said.

The first Oration ought to be said once in the first Lunation, in ye the third three times. in ye sixth six times, in ye ninth nine times in the twelfth twelf times in ye seventeenth seaventeen times, and in ye Eighteenth as many times; in the twenty six as many in ye twenty Ninth as many, and so many in the Thirty Ninth; for this oration is of great vertue and Efficacy, that in ye very day, Thou shall say ye same, as if it it were determined by ye father, it shall increase thy knowledge in ye science of divinity.

But if otherwise that thou art Ignorant, and hath been seen by thy companions thy Superiours or Inferiours, though unto others thou shalt seeme to have knowledge entred into the study of divinity, and the Lectures by the space of some Months, casting of doubt from thee, of them who shall see thee, to know such things, in that day wherein ~~thou~~ thou wouldest say it, live chastly, and say it in ye Morning.

Salomon testifieth, that an angel delivered ye following Oration, in Thunder who standeth always in ye presence of ye Lord, to whome he is not dreadfull. The Mysterie hereof is holy and of great Efficacy, neither ought this oration to be said above once, because it moveth ye heavenly spirits to perform any great work.

Of this Oration he saith, that so great is ye Mystery thereof that it moveth the Celestial spirits to perform any great work wch the divine power permitteth it also giveth ye vertue of its mysteries, that it healeth ye tongue and Body of him that speaketh it, with so great inspiration as if some new and great mystery were suddenly revealed to his understanding.

Here followeth the beginning of this Oration
Wherein is so great vertue and Effecacy
as wee have said it being said with great devotion
Achacham. yhel Chelychem Agzyraztor, yegor, &c.

This is the beginning of the Oration the parts whereof are four, But there is some thing to be said of the beginning by it selfe; and of the four parts severally; and then between the beginning and those Orations which are four wee shall make this competent division.

For this is that which is to be spoken of the beginning severally, and this Oration is to be divided into four parts; and the first part thereof is to be said, that is ye beginning, before any other part of the Oration is to be compleated. These greek names following are to be pronounced. This is the division of these Orations, Hel(i)ma, Helma Hemna, &c. Oh God the Father God the Son God the holy ~~Ghost~~ spirit, confirm this Oration, and my understanding and Memory, to receive, understand, and retaine ye knowledge of all good scriptures, and give me perseverance of Mind therein.

This is the beginning of that Oration which as wee have said before ought to be said according to ye prolations and constitutions thereof; and ought to be repeated because of the forgetfullness of our Memory, and according to ye exercise of our wit & according to the sanctity of our Life; there being contained in it so great a Mystery and such Efficacious vertue.

There followeth another subtile Oration, wherein is contained a sacramentall Mystery and wherein every perfect science is wounderfully compleated: for hereby God would have us to know, what things are Celestiall, and what are terrestriall: and what heavenly things the Celestialls affect, and what Earthly things the terrestriall because the Lord hath said Mine Eyes have seen thy Imperfection, and in thy Book every day shall be formed and written, and noman in them &c. So it is in the greatness of God, for we are not able to rehearse all things, how the sun hath the same course as at first, that our order may be confirmed: for all writing whatsoever, which is not from God, is not to be read, for God himselfe would have all things be divided: and this is how these are to be used before the second part, which containeth so glorious and excellent consecrations of Orations and defineth the consecrated part to have power in the heavens, and in nowise can be defined by humane tongues.

This is the beginning of ye second part of that Oration spoken of before which is of so great vertue:

Ageiass. Shei ~~[illegible]~~ miros Cho...bos &c. [illegible]

This is ye second part of ye precedent Oration, of which some singular thing is to be spoken whereof if thou sayest this Oration, commemorating ye first part thereof, say ye oration following, and thou shalt perceive the precepts which are therein

O God of all things, who art my God who in the beginning hast created all things out of Nothing, and hast reformed things by the holy Spirit, compleat and restore my conscience, and heal my understanding, that I may glorifie thee in all my works thoughts & words, and after thou hast said this Oration, Make a little respight the space of half an hour, and then say the third part of the Oration wch followeth:

Megal, legal, Chariotos &c

having said this third part of the Oration then Meditate with thy selfe about ye Scriptures thou desirest to know, and then say this oration,

Oh Thou that art the true light, and way of all Creatures, oh Just God, vivifie me, and confirm my understanding, and restore my knowledge, and conscience unto me; as thou didst unto King Salomon, Amen.

Commemorating ye parts according to that wch is laid down, add ye Oration following, ye other Orations being said, say the fourth part of the Oration which is this.

Amasiel Danyi, hayr. &c

Then the parts being commemorated as is directed add also the following Oration.

I speak these things in thy presence o Lord, before whose face all things are naked and open, That I being washed from ye Errour of Infidelity, Thy allquickning Spirit may assist me, and take away all Incredulity from me

How the Latine Orations are not Expounded by the words of the Orations

We come now to speak & know that ye whole Oration cannot be expounded, seeing the words thereof are of so great subtilty, adorned with ye Hebrew & Chaldean tongue, with the subtile & wonderfull Elocution of God, that ye office of the free exposition thereof cannot possibly be transferred upon me, The Latine words which are subjoyned to the parts of the Oration aforesaid, are such words, as have been translated out of the Chaldean tongue for they

for they

for they are not the whole Oration; But as certaine heads of every Oration pertaining thereunto.

Here he speaketh of the Efficacy of all these.

For this Oration is of such a Mystery, as King Salomon himselfe witnesseth that a servant of his house having found this Book by chance, and being to much overcome wth wine, in ye company of a woman, he presumptuously read it; but before he had finished a part thereof, he was striken dumb, blind, and deaf, and his Memory taken from him: & he continued to the day of his death: and in ye hour of his death, he spoke and said that ye four angels wch he had offended in presumptuous reading so sacred a Mystery, were ye dayly keepers & afflicters of his Memory, another of his speech a third of his sight and the fourth of his hearing.

By wch testimony this Oration is so much commended by the same King Salomon and great is ye Mystery thereof: wee do greatly require and charge every one that he doth it not presumptuously wherefore lett this Oration be said according as is directed.

In this Chapter he sheweth the Efficacy of the subsequent Oration, it being special for to obtaine Eloquence

This holy Oration wch followeth, is a certaine speciall oration, to obtaine Eloquence whereas all others have vertue and Efficacy in other things, this containeth this certaine speciall Mystery in it selfe: and whereas one of the generalls is shewing in it selfe, certaine generall precepts, common to all arts, for so God instituted ye soules in ye Bodys saying, This I give unto you, that ye may keep and observe the Law of the Lord and these are they that stand in ye presence of ye Lord always, and see their saviour face to face night and day. So of this Oration I say, This is ye most precious, Mysticall and Intelligible Oration, containing such mysteryes in it wth ye mind, conscience and tongue needeth. This is such a Mystery, that a man shall keep it according to his will who foreseeth all things in his sight, that are made, for ye Mystery of this Oration is glorious and sacramentall. Let no man presume to say any of this Oration after too much drinking or Luxury, nor fasting without great reverence and discretion, whence Salomon saith, Let no man presume to read any thing of this Oration but in certaine & determinate appointed times, unless he make mention of this Oration before some great accident for some weighty businesses, for wch this Oration is of wonderfull excellent vertue. ye goodness of this Oration, and ye attaining to ye Effects thereof, is showed in that Chapter wherein it is said follow me & I will make you fishers of men,

wch he saideth

as he said and did we know that it is not of our power, that this Oration is of so great a vertue & such a Mystery as some times also ye Lord said to his disciples, this wee are not able to know for this Oration is such a Mystery that it containeth in it the great Name of God, wth many have lyed, in saying they knew it, Jesus himself performed many Miracles in ye temple by it; But many have lyed about what he did, and have hidd and absconded ye truth thereof, so that now have declared ye same before it came to pass: but wee suppose have spoken something about or concerning it.

In this Chapter he setteth down the Time and manner how this Oration is to be pronounced.

For this Oration is one of ye generalls & ye first of particulars containing both in it self, having a speciall vertue and facculty, to gaine Eloquence in it self: therefore it is necessary to be understood what time, ordination, & w^t dayes it is to be said and ~~published~~ published. — it may always be rehearsed in every of Lunary above said but ye ordination of ye time for every day, wherein it is to be said is especially in ye Morning betimes, before a man is defiled, & then all Orations are the fittest to be said and this Oration must be then pronounced totally together without any division; and although there are divisions therein, the Oration is not divided in it self, but only the divine and glorious Names are written severally, and are divided in to parts, according to ye terminations of every great and glorious Name: and it is to be said together as a most Excellent Name; But not as one word, because of ye fragility of our nature. Neither is it needfull to know ye Elements of sillables posited in this Oration, they are not to be known, neither lett any one presumtiously speak them, nor the lett him doe any thing by way of temptation concerning this Oration, wth ought not to be done: Elmot Serek Hemeth Iaba &c^a.

No man that is impedited or corrupted with any Crime, ought to presume to say this Oration.

This is a thing agreed on amongst ye wise men of this world, that these things wch wee have said before, be pronounced wth great reverence and Industory. It may be said every day wherein thou art not hindred by some criminall sinn. & in that day wherein thou art Impedited by some criminall sin, thou mayst remember it in thy heart, and if thou doest desire to be made Eloquent, repeat it three times, and if any evill thing troubleth thee, or thou art emerged and Involved into any great Buisness

great Buisness, repeat this Oration once, & Eloquence shall be added to thee as much as is needfull; and if thou repeat it over thrice, great Eloquence shall be given to thee, so great a Sacrament is this Oration.

The third thing to be considered in this oration is, This Oration ought to be pronounced, that confession of ye heart and Mouth ought to precede it; lett it be pronounced in ye Morning early, and after that Oration say ye Latine oration following.

This is a Prologue or Exposition of the precedent Oration, Which ought to be said together

Oh omnipotent and Eternall God, and mercifull Father, blessed before all worlds, who art a God Eternall, Incomprehensible, & unchangable, & hath granted this blessed gift of salvation unto us; according to ye Omnipotency of thy Majesty hast granted unto us the Faculty of speaking, and learning wth thou hast denyed all other animals; and hast disposed of all things, by thy Infalible providence: thou art God, whose Nature is Eternall, and consubstatiall, exalted above ye heavens; in whom ye whole deity corperally dwelleth: I implore thy Majesty, and glorify thy omnipotency, with an Intencive Imploration, adoring the Majesty vertue, power and Magnificence of thy Eternity, I beseeth thee O my God, to grant me the Inestemable wisdom of ye life of thy holy angels. Oh God ye holy spirit Incomprehensible, in whose presence stand ye holy quire of angels; I pray and beseech thee, by thy holy and glorious Name, and by the light of thy angels, and the heavenly principalities, to give thy grace unto me, to be present with me, and give unto me power to persevere in the Memory of thy wisdom, who livest and reignest Eternally one Eternall God, through all worlds of worlds in whose sight are all Celestiall vertues, Now and allways, and every where; Amen.

This Oration being thus finished there must of necessity some mystery be added, so that you are to be silent a while after the Lattine Orations is ended, and after a little taciturnity, that is a little space of silence, begin to say this Oration following. Semet, Lamen &c^a.

This saith Salomon, is the Oration of Oracions and a special Experiment whereby all things; whether generalls or particulars, are known fully, Efficaciously & perfectly and are kept in ye Memory, But when thou hast by this Oration attained the Eloquence thou desirest, be sparing thereof, and doe not rashly declare those things, wth thy Conscience suggesteth & administreth to thee; for this is the end of all generall precepts, which are given to

given to obtaine Memory, Eloquence, and understanding, all those things were before delivered, of generall precepts, and given as signe how the faculty of attaining to the understanding of the generall precepts may be had, which also Salomon calleth spiritualls. and those singular arts, have singular vertues & powers,

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Here followeth the additionall part of the **Notory Art**.
as it stands in the Latin part of the printed Exemplar

The Benediction of the Place

Blesse O Lord this place, that there may be in it holy sanctity, chastity, meeknesse, victory, holiness, humility, goodness, plenty, obedience of ye law, to ye Father son & holy Ghost, hear O Lord, holy Father, almighty Eternall God; and send thy holy angel **Michael**, who may protect, keep, preserve, and visit me, dwelling in this tabernacle, by him who liveth &c.

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wherein you would operate, have respect to ye Lunations, the year to be chosen in those Monthes when the ☉ ruleth in ♊ and ♏. ♈. ♌. ♎. ♉. in the Months you may begin.

In the Name of the Lord, beginneth this most holy art, wch ye most high God administered to Salomon by his angel, ... that the ... suddenly in a short space of time he was established in ye knowledge of all sciences, and know that in these orations are contained all sciences, Lawfull and unlawfull,

First if you pronounce ye Orations ... Memory, Eloquence, and understanding, ... ye stability thereof, they will be mightily encreased, in so much that you will hardly keep silence; for by a word all things were created, and by the vertue of that word all created beings stand, and ... sacrament, and that word is God. Therefore ~~have no~~ lett the Operator be constant in his faith, & confidently ~~believe~~, that hee shall obtaine such knowledge and wisdome, in ye pronouncing ~~these~~ Orations, for with God nothing is impossible. Therefore lett the operator ... proceed in his work, with faith, hope and constant desire, firmly believing, because ... can obtaine nothing but by faith; Therefore have no doubt in this operation, whereof there ~~is~~ three species whereby the art may be obtained

The first species is oration, and reason of a Godly mind Not by attempting

attempting a ... of desperation, but by reading and repeating the same in ye inward spirit

The second species is fasting and praying, for the praying man, God heareth.
The third species is Chastity he that would operate in that art, lett him be clean and chast by the space of Nine dayes at least, and before you begin it is necessary that you know the time of the ☽ for in the prime of the ... it is proper to operate in this art. and when you begin so sacred an art, have a care to abstaine from all mortall sins, at least while you are proceeding in this work untill it be finished & compleated. and when you begin to operate say this verse following;

Lift up the light of thy countenance upon me, O Lord my God, and forsake Not me thy servant N, that trusteth in thee.

Then say three times Pater Noster &c. and assert that thou wilt never commit willfull perjury But allwayes persevere in faith and hope. this being done with bended knees in the place wherein thou wilt operate say.

✠ Our help is in the name of ye Lord, who hath made heaven and Earth. and I will enter into the Invocation of the most high, unto him who enlighteneth & purifieth my soule and conscience wch dwelleth under the help of the most high, and continueth under ye protection of ye God of heaven: O Lord open and unfold ye doubts of my heart, and change me into a new man, by thy love: Be thou O Lord unto me true faith, ye hope of my life; and perfect charity, to declare thy wonders. Lett us pray: then say the Oration following.

O God my God, who from ye beginning hast created all things out of nothing, and reformest all things by thy spirit, restore my conscience, and heal my understanding, that I may glorifie Thee in all my thoughts, words and ~~...~~ deeds, through him who liveth and reigneth with thee for ever Amen.

Now in ye Name of Christ, on ye first day of ye Month ... thou wouldst acquire Memory, Eloquence, and understanding, and stability thereof with a perfect good and contrite heart. and sorrow for thy sins committed Thou maist begin to pronounce these orations following, which appertaine to ye obtaining of Memory and all sciences and which were composed, and delivered by the angel to Salomon from ye hands of God.

The first and last oration of this art is Alpha & Omega, O God omnipotent &c.

To perform ...

This is to follow ye third oration of ye Adm in ye beginning of ye Notory art:

I confess, O Theos hazamagiel gezuzan, Sazaman, Sathaman. getormantas, Salathiel, nesomiel, migal, vuighama, Jazamir, Zeyhaman, hamamal, amna, nisza, deleth, hazamaloth, may pamazathoran, hanasuelnea, sacromomem, gegenoman, Zaramacham, Cades, bachet girtassoman, gysceton palaphatos kalathiel, Osachynam machay. Amen

This is a true and approved Experiment, to understand all arts and secrets of ye world, to find out and digg up minneralls and treasure. this was revealed by ye heavenly angel in this notory art. for this art doth also declare things to come and rendereth the sence capable of all arts in a short time, by the divine use thereof.

Wee are to speake also of ye time and space. first therefore all these precepts are to be observed and kept, and ye Operation ought to be clean, chast, to repent of his sins, and earnestly desire to cease from sinning as much as may be, and so lett him proceed and every work shall be Investigated into him by the divine Ministerij.

when thou wilt operate in the New Moon, kneeling say this verse. Lift up the light of thy countenance upon us oh God, and forsake us not, oh Lord our God.

Then say three times the Pater Noster and afterwards lett him vow unto God that he will never committ wilfull perjury, but always perfect in faith. this being done; at night say with bended knees before thy Bed,

Our help is in the name of the Lord &c.

and the psalm who so dwelleth under ye shadow of ye [illegible] wings of ye most high, to ye End, and the Lords prayer and the prayer following:

Theos Pater vehemens, God of angels, I pray and Invocate thee by thy most holy angels Eliphamasay gelomiras, Gedo bonay saranana, Elomnia, and by all thy holy Names, by us not to be pronounced, which are these: de. el. x pn khtli g y y not to be spoken or comprehended by humane sense; I beseech thee cleanse my conscience with ye splendour of thy Name, Illustrate & confirme my understanding with ye sweet saviour of thy holy spirit. O Lord adorne my soule &c.

♀ The Processe followeth.

When thou wilt operate concerning any difficult precept or question with bended knees before thy Bed, make confession unto god the Father: and having made thy confession say this Oration.

Send O lord thy wisdome to assist me, that it may be with me and labour with me and that I may allways know what is acceptable before thee and that unto me N. may be manifested the truth of this question or Art.

This being done. Thrice in a day following, when thou risest give thanks to god Allmighty: Saying glory and honour, and Benediction be unto him, that sitteth on Throne, and that liveth for ever and ever Amen:

with bended knees and stretched out Armes and hands:

But if thou desirest to understand any Book, aske of some that hath knowledge there in what that Book treateth of. This being done. open the Booke and read in it and operate as at first three times. and allwayes when thou goest to sleep write Alpha, and Omega, and afterwards sleep on thy right side, putting the palme of thy hand under thy Ear, and thou shalt see in a dream, all things thou desirest and thou shalt hear the voice of one Informing, and Instructing, thee in that Booke and read therein. and thou shalt presently understand the same as if thou hadst studied in it a long time, and allways Remember to give thanks to god, as aforesaid:

afterwards on the first day say this oration:

Oh Father maker of all creatures [illegible] thy unspeakable power which hast made all things, [illegible] and [illegible] and [illegible] me from all [illegible] of Soul and Body. Amen.

[illegible] say.

O Christ son of the living god [illegible] of light with whome there is no alteration [illegible] thou word of god most high. the wisdome of the Father [illegible] me thy unworthy servant N. the [illegible] of thy loving spirit [illegible] understand [illegible] me [illegible] and declare all thy wonders of wisdome [illegible] mouth of the most high [illegible] of all things in the world [illegible] thy way of prudence and wisdome.

O Lord which [illegible] thou [illegible] me thy unworthy Servant N. the same spirit and that I may allways [illegible] thy consolation

Other Precepts:

Having finished these orations and given alms, when thou enterest thy chamber devoutly kneel down before thy Bedd saying the 51 Psalm: have mercy upon me O god according to thy multitude of thy mercies &c. and the 31st Psalm in thee O lord have I trusted &c. Then rise up and goe to the wall and stretch forth thy hands having two nailes fixed, upon which thou mayst stay up thy hands: and say thy prayer following with great Devotion: ~ ~ ~ ~ ~

O god who for us miserable sinners didst undergoe the painefull death upon the Crosse: to whom also Abraham offered up his son Isaac. I thy unworthy servant a sinner perplexed with many Evils, doe this day offer up and sacrifice ~~say~~ unto thee my soul and Body: That thou maist infuse into me thy divine wisdome and Inspire me with the spirit of prophecy wherewith thou didst Inspire the holy ~~Spirit~~ prophets: ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

Afterwards say this Psalm 17th O lord incline thine Ear unto my words &c ~ ~ and add the 23: The lord is my shepard and nothing shall I want. He shall set me down in green pastures his servant N. He shall lead me up the water of refreshment, he comforteth my soul and leadeth me N. upon the paths of his righteousness: for his holly name. let my Evening Prayer ascend up unto thee O lord and lett thy mercy descend upon me thy unworthy servant N. protect save, Bless, and sanctifie me: that I may have a shield against all the wicked darts of my enemys ~ Defend and [illegible] me by the price of thy blood of thy just one. wherewith thou hast redeemed me [illegible] and [illegible] great god whose wisdome hath laid the foundation of the heaven [illegible] formed the Earth and placed the sea in its bounds, and by the goodness [illegible] [illegible] [illegible] [illegible] men out of the dust of the earth according to his own Image [illegible] [illegible] who gavest to Salomon the son of King David incomparable wisdome [illegible] given to thy prophets the spirit of prophecy and [illegible] the philosophers [illegible] [illegible] knowledges [illegible] the Apostles with [illegible] [illegible] [illegible] the tongues. who exalteth his Elect from Eternity and [illegible] them. Multiply O lord god thy mercy upon me thy unworthy servant N. by giving me a [illegible] with [illegible] understanding adorned with reason and knowledge [illegible] firm and sound memory that I may accomplysh and retaine whatsoever [illegible] then the greatness of thy [illegible] [illegible] lift up O lord my god the light of thy countenance upon me, that hope in thee, and [illegible] O lord god of [illegible], and shew me thy face: and I shall be safe. Then adde the 25 Psalm unto thee O lord doe I lift up

up my soul, oh my god, in thee doe I trust; excepting that verse confundantur &c.

having fullfilled these things upon the wall: descend unto thy Bedd writting in thy Right hand, Alpha and Omega: then goe to Bedd and sleep on thy Right side hold=ing thy hand under thy right Ear. and thou shalt see the greatness of god as thou hast desired. and in the morning on thy knees before thy Bedd give thanks unto god for those things he hath revealed to thee: I give Thanks unto thee O great and wonderfull god who hast given salvation and knowledge of Arts unto me thy unworthy servant N. confirm this O god which thou hast wrought in me in preserving me. I give thanks unto thee O powerfull Lord god who createst me miserable sinner out of nothing when I was not, and when I was utterly lost. not redeemed, but by the precious blood of thy son our lord Jesus Christ: and when I was Ignorant thou hast given unto me learning and knowledge: grant unto me thy unworthy servant N. O lord Jezus Christ. that through thy knowledge I may be allways constant in thy holy service Amen ~ ~

These operations being devoutly compleated: give thanks dayly with these last orations But when thou wouldest read Study, or dispute, say, Remember thy word unto thy servant O lord. in which thou hast given me hope. This is my comfort in humility: Then add these orations. Remember me O lord of lords put good words and speech into my mouth that I may be heard efficaciously and powerfully to the praise glory and honour of thy glorious name which is Alpha and Omega, blessed for ever world without end Amen.

Then [illegible] say these orations [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the spirit of wisdome and understanding [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sword and my tongue as an arrow [illegible] [illegible] [illegible] mouth [illegible] [illegible] wisdome [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Theos [illegible] [illegible] Izachaim: &c ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

The Manner of consecrating the figure of [illegible].

[illegible] [illegible] with great faith hope and charity and [illegible] [illegible] to be kept and used in operation as followeth on the [illegible] day of the new moon having [illegible] the new moon put the figure under your Right Ear and so [illegible] every other night and [illegible] day [illegible] morning saying the Psalm 91 Qui habitat &c [illegible] [illegible] [illegible] [illegible] [illegible] Theos [illegible] [illegible] first time of the day: then say the 9th Psalm [illegible] [illegible] Twice and the oration Theos Patry Holes ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

In the third hour of the day say the 104 Psalm. Benedict anima mea Dominum The lords prayer Thrice and the oration Theos Patyr ----------

In the sixth hour say the 22 part of the 119 Psalm. Appropinquet deprecatio mea in conspectu tuo Domine secundum eloquium tuum ----------

grant unto my memory and hear my cryes according to great mercy and according unto thy word. grant Eloquence and my lipps shall show forth thy mercy when thou thou shall teach me thy glory: Gloria Patria &c say the lords prayer nine times and the oration Theos Patyr ----------

In the ninth hour say the first part of the 119 Psalm: Beati immaculati in via the lords prayer 12 times and Theos Patyr ----------

In the Evening say the 67 Psalm Deus misereatur nostri, The Lords prayer 15 times and Theos Patyr as many times: ----------

The last hour say the 22 Psalm: Deus Deus meus respice in me &c and the 70 Psalme Deus in adjutorium meum intende and Te Deum laudamus The Lords prayer once and Theos Patyr. Then say the oration following with: ----------

O god who hast divided all things in number, weight and measure in houres nights and days who countest the number of the stars: give unto me constancy and vertue That in the true knowledge of this art N. I may love thee who knowest the gifts of thy goodness. who livest and reignest &c ----------

Four Dayes the figure of memory ought to be consecrated with these orations.

O [illegible] of the [illegible] of the [illegible]
[illegible] ornaments [illegible] in latin [illegible] which signify a Rood in which the priests used to sleep in the Temple to receive divine oracles and in a clean place [illegible] with frankincense [illegible] in the night with a light kindled, but so that no man may see thee and before ye Bedd upon thy knees say this oration with great Devotion

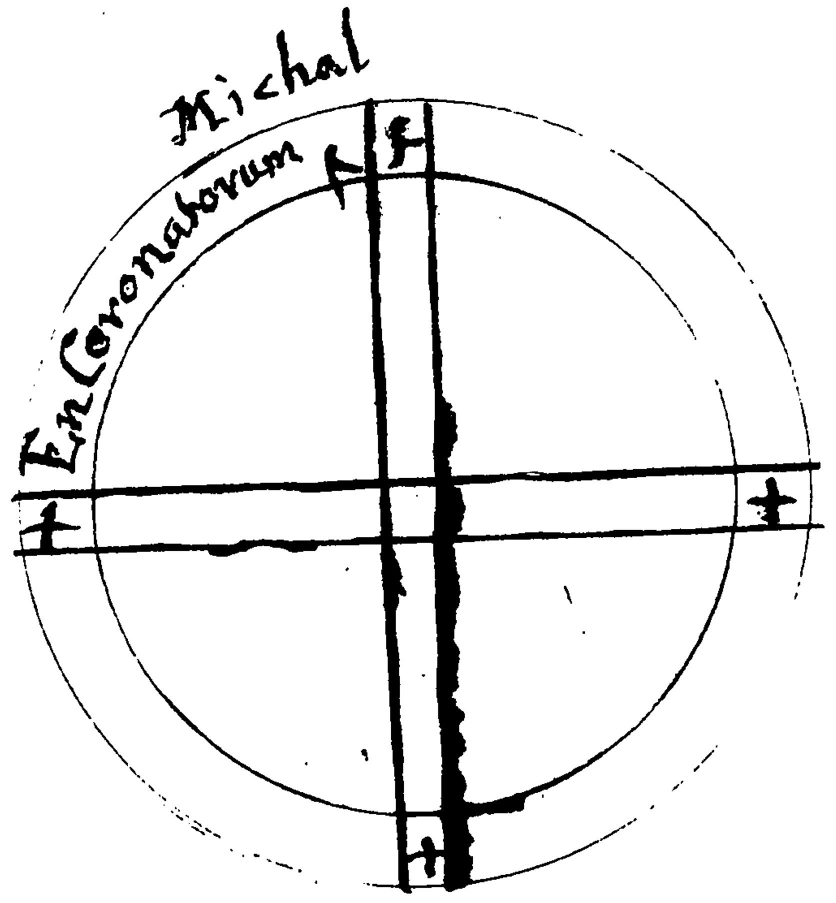
O most [illegible] [illegible] [illegible] [illegible] put the figure with [illegible] about your head and sleep in the Bedd with clean linnen [illegible] and doubt not but you shall [illegible] whatsoever you desire. for this hath been proved by many, to whom such [illegible] secrets of the heavenly Kingdome are granted of men ----

♂ O Lord adorne my soule that I may understand & perfectly remember what I heare, reforme my hearte & restore my heart & restore my sence, O Lord God and heale my Bowels open my mouth most mercyfull God, & frame & temper my tounge to the praise & glory of thy name, by thy glorious & unspeake name, O Lord who arte the fountaine of all goodness & originall of all piety, have patience with mee, & give unto mee a true understanding to know whatsoever is fitting for me & retaine the same in memory, thou who dost not presently judge a siner, but mercifully expectest Repentance, I beseeke the though unworthy to wash a way the filth of my sinns & wickedness & grant me my petitions to the praise & glory of thy holy name who liveth & Reigneth one God in perfect trinity world without end Amen

Some other presepts to be observed in this worke

Fast the day following with Bread & wayter & give almes If it be the Lords day then give doble almes be cleane in body & minde bathe thy selfe & put on cleane clothes ——

The Precepts ♀



The oration following ought to be said as you stand up:—

O great god holy Father, most holy Sanctifier of all Saints. Three and one most high kinge
of kings. most powerfull god allmighty. most gracious and most wise despenser, moderator
and governour of all Creatures, visible and Invisible: O mighty god whose terrible, and
most mighty majesty is to be feared, whose omnipotency the heaven, the Earth the Sea
hell and all things that therein doe admire, reverence, tremble at, and obey:—
O most powerfull, most mighty, and most invincible Lord god of Sabbeth: O god incom
prehensible, the wonderfull maker of all things, The teacher of all learning, arts
and sciences. who wonderfully [illegible] the [illegible] and [illegible] god, that wisdome
and knowledge [illegible] all the [illegible] of wisdome and science, who art
[illegible] frequently to [illegible] wisdome, knowledge and learning into my [illegible] whose Eyes
beholdeth all things [illegible] [illegible] through
whom [illegible] [illegible] [illegible] who [illegible] [illegible] and
rulest the Bottomless pitt, whose word [illegible] throughout the universall world: I confess
my selfe this day, before thy holy and glorious majesty and before the company of all
heavenly vertues and potentates praising thy glorious majesty [illegible] thy great name
which is a name wonderfull and above every name Blessing thee O Lord my god, I allso beseech
thee most high most [illegible] Lord who [illegible] [illegible]. O thou great and [illegible] god
Adonay, wonderfull dispensator of all Benefitts, of all dignities and of all goodness: giver
of all things to whomsoever thou wilt: mercifully, abundantly, and [illegible]: Send down upon me

me this day the gift of the grace of thy holy Spirit and now O most mercifull god who hast created Adam the first man, according to thy Image and likeness; sanctify the Temple of my Body and let thy holy Spirit descend, and dwell in my heart that I may shine forth the wonderfull Beams of thy glory as thou hast been pleased wonderfully to operate in thy faithfull Servants So O god most wonderfull king, and Eternall glory, send forth from thy seat of thy glorious majesty; a seavenfold Blessing of thy grace. The Spirit of wisdome and understanding. The Spirit of Fortitude and counsell; The Spirit of knowledge and godliness. The Spirit of Fear, and love of thee: to understand thy wonderfull holy and secret mysteries; which thou art pleased to reveal, and which are fitting for thine to know. that I may comprehend the depth goodness and inestimable sweetness of thy most immense mercy. Piety and divinity: and now O most mercyfull Lord: who didst breath in the first man the breath of life, be pleased this day to infuse into my heart a true perfect piercing powerfull and right understanding in all things; a quick and piercing grace of thy holy Spirit. and of the multitude of thy blessings, which thou bountifully bestowedst on me grant that I may despise all other things and glorify thee alone The god of all things the onely true and perfect god: That I may for ever glorify, praise, adore, bless and magnifie thee: The King of kings, and Lord of Lords; and allways set forth thy praise mercy and Omnipotency: That thy praise may be allways in my mouth, and my soul may be inflamed with glory for ever before thee. O thou who art god omnipotent: King of all Kings. The everlasting peace and perfect wisdome: [illegible] sweetness and delight, the unexpressible Joy of all good the desire of all the blessed. Their life comfort and glorious End: who wast from Eternity and is and ever shall be vertue invincible. without pains or passions. Splendor and glory unquenchable Benediction, honour, praise and venerable glory before all worlds. since and for ever my Sins with me Amen . . . .

The following Oration hath power to expell all Lust

O Lord, holy Father omnipotent eternall god of [illegible] most mercy and immense goodness; O most mercifull Jesus Christ. repairer and restorer of mankinde O holy Ghost comforter, and love of the Faithfull who holdest all the Earth in thy

in thy fingers: and weighest all the mountaines and hills in the world: who doest wonders past searching out. whose power there is nothing can resist. whose ways are past finding out. defend my soul and deliver my heart from the wicked cogitations of this World. Extinguish and repress in me by thy power, all the sparks of lust and fornication That I may more intirely love thee and thy works and that the vertue of thy holy Spirit may be increased in me among the saving gifts of thy faithfull, to the comfort and salvation of my heart, soul and Body. O thou most great and most holy god maker Redeemer and restorer of mankind: I am thy servant The son of thy handmaid and the work of thy hands: O thou most mercifull god and Redeemer I cry & sigh before the sight of thy great majesty. beseeching thee with my whole heart to respect me a miserable sinner, and receive me to thy great mercy: give me eloquence Learning and knowledge, that those that shall hear my words: they may be melting in their hearts: That seeing and hearing thy wisdome: The proud may be made humble and hear and understand my words with great humility and consider the greatness and goodness of thy Blessings. who livest and reignest now and ever Amen: . . . .

Note that if you desire to know any thing that you are ignorant of especialy of any Science, read this Oration: I confess my self to thee this day: O god the father of heaven and Earth. Three times, and in the end express for what you desired to be [illegible] afterwards in the evening when you go to bed say the [illegible] Theos [illegible] and ye Psalm Qui habitat with the [illegible] Emitte spiritum and go to sleep and take the figure for this [illegible] and put it under the right Ear. and [illegible] the figure and [illegible] that night thou shalt see thy desires. and know without doubt that which thou desirest to find out and [illegible] in thy right hand Alpha and Omega with the sign of the Crosse. and put that hand under thy right Ear. and [illegible] the day before, only once eating such meat as is used on fasting days. . . . .

Finis Clavicule Salomonis

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BRITAN
NICVM

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103. d.

Ms. B: ~~1510~~ 3851
XVII C

[illegible] fe Kalli [illegible]
[illegible] $17\frac{39}{40}$.

Instructions of Ptolomy. fo. 1
Instructions of Cyprian — fo. 1. 2.
Carlos Prayer — fo. 4.
Prayer of thy Genius, and several Spells — fo. 6.
Magick of (the Antients) Arbatel — fo. 8.
Signū Pentaculum Salomonis — fo. 34. 8.
Spells Experiments Conjurations &c — fo. 35.
4th Book of the hidden Philosophy writ by Corn. Agrippa fo. 84
Invocations — fo. 101.
Wm. Bacons Roman Secret & other spells — fo. 119. 6.
The Book of the 7 Images — fo. 145.
Charms for divers diseases — fo. 151.
To have Conference with Spirits — fo. 157.
Experiments — fo. 163.

Bodwell

Cornelius Agrippa.

Dies mies, ieschet, benedo-efet
dovima enitemaus: 3 tymes.

Ante operis inceptionem.

Actiones nostras quaesumus domine aspirando
praeveni et adiuvando prosequere ut
cuncta nostra oratio et operatio a te semper
incipiat et per te coepta finiatur. per
Christum dominum nostrum.
Cum iunctis manibus in modum crucis [dicitur]
Benedicta sit sancta et individua [trinitas]
nunc et semper per omnia saecula saecu-
lorum amen. haecque dicas etiam post
perfectionem operis.

17 x d 507/493
6:30 [illegible]
[illegible]

This Booke is the hand writing of one Mr Arthur Gauntlet, who professed Phisick, & lived about Grai's Inn Lane.

thou wilt beginne to worke, Thou shalt make Invocation for them thou wilt calle.

make cleane thy Hands and feete before the sight of the signes And Characters of Salomon.

make cleane thy hands and face and pare thy nailes both [illegible] Hands and feete.

bathe thy selfe in a bath of Laurell and other sweete herbs.

[illegible] thy selfe with cleane Clothes.

abstaine from all carnall lusts. 3. dayes before.

calle and name the Spirit that thou wouldest have [illegible] for the. 3. dayes before.

Spirit [illegible] I require thee by the vertue of God almightie that thou appeare thy selfe unto the time and place appoynted of me calling upon thee.

must be done in the morning when the Sonne is up And in the Evening before the Sonne goe Downe.

.6. speciall things to be observed in this worke whereof if you neglect but one it is doubtfull you shall not obtaine your purpose.

Master must have a true faith And doubt not in his worke for he that doubteth to obtaine his petition Prayeth with his Mouth, Not with his hart

must be secret And bewray not the Secrets of his Arte but to his fellows And to them of his Counsell.

must be strong minded Severe and not fearfull.

must be cleane in conscience Penitent for his Sinns never willing to returne to them againe So farforth as God shall give him grace.

must know the reigning of the Planetts And the times meete to worke.

must lack none of his Instruments He must speake all things plainly and distinctly He must make his Circle in a cleane Ayre And One time.

observing theis .6. Rules by Gods grace shall not misse but obtaine his purpose.

helpe is in the lord And in his holy name. O lord heere our
prayers. The lord is with us. [illegible]. So be it.
uppon thee and invocate thee O Omnipotent God which art
King of all Kings Eternall Governour of all the world uncorrupt un-
spotted undefiled Invisible wonderfull most faultles unreprehensible
Almighty Ruler Greate and Holy Adonay Eloy Sabaoth
God of Gods And father of all Glorious and most renowned vertues
The truth it selfe High King Father of our lord and Saviour Jesus
Christ Give thy benediction and blessing unto me thy servant And
unto all things that are about me belonging and apertaining unto me.
I call uppon thee Oh Omnipotent God King immortall which sit-
test uppon the Cherubim and Seraphin unbind me unlocke me O Lord.
If any misdeeds any Malidictions bindings Inchanntments or Charmes are
used or done against me Or if any evill tonge have evill spoken or
bewitched me Or Inchannted me Or if any evill things which may be
hurtfull unto me Is put under the foundation of my House Or in the
enterance therof Or in my bedd Or in my Chamber Or in any parte
of the building of my House Or in the Dunghill Or in the Fielde Or in
the way Or in the Streete Or in the Garden Or in the Fier Or in any
of my movables and Goods Or in any other place whatsoever That
I cannot ~~[illegible]~~ now call to minde Or to my remembrance unbind
them unloose them O lord and permitt not any evill tonge heareaf-
ter to hurt me Or any way to indammage me Thy humble ser-
vant Or any thing which is mine And is either now Or shall here-
after Or at this present time ought to be apertaining or belonging
unto me Amen.

all harmes which either done now or shalbe done
hereafter be they knowne or unknowne I Conjure you Divells and
uncleane Spiritts by him which is to be feared honored and Glorified And
by his reverent name. Adonay Eloy Sabaoth That you hurt me not
nor aproch neere unto me. being the servant of God Or to any thinge
that is apertaining or belonging unto me Or shalbe hereafter Or ought now
to be apertaining or belonging unto me. But away and fly from me.
And light you all uppon them heads which have made you come hither
sent you hither Or directed you hither Of what calling Or what kind
of person Or persons soever they be.
you vertues of Heaven which stand before the seate
and throne of God in Heaven And I beseech you for to defend me the
servant of God from all the slaites and subtelties of evill Spiritts And
all things whatsoever are mine and apertayning unto me Also I be-
seech you you vertues and powers of Heaven to defend me The
servant of the everliving God from all evill perrills and dangers
from all uniust men from envie From all infirmities From all bewitch-
ings Inchanntments Malidictions or Charmes And from all Di-
vellish temptations From all kind of Malidictions and from all
evill which is either knowne Or at this time present I canot call to
my remembrance
all harmedoers Or all you wicked Spiritts which are hurt-
ers of mankind &c I conjure you by the Omnipotent God which
is a mighty and a trew God which hath devided light from darknes
And also the Heavens giving unto them their due portions And hath
ordained the Earth as a Strong Turrett or Piller I Conjure you
by him which spake to Moses in the Mount Sinay when he gave
the law and Commandements to the Children of Israell And filled
them with water out of the hard Stony rock and gave them Manna
in steede of Meate Also I Conjure you by the reverent name of God and
by the most dreadfull father of our lord and Saviour Jesus Christ
And by the feare of our electe King Jesus Christ who shall come
againe at the last day to iudg both the quick and the dead and the world
by fier. [illegible]
evill Spirits whosoever you be that are hurtfull
and pernitious either in body or in soule Already done or to be done
hereafter either bound or inchannted Sent of others Or come of
yours

yon selves which are contented to hurt by any slaites wiles or arts or
by any malidictions or by any other hurtfull meanes or permitti
ons wates either nigh at hand or a farre of Tremble and feare
Great Mighty and Strong is the name of the lord By the which
I Coniure you that you hurt me not nor aproch neere unto me
which am the Servant of God Or to any thing which is apertaining
unto me Or shalbe heereafter Or ought to be now at this present
belonging to me But away and fly yee farr from me And
light you all uppon their heads which have either caused you
come heither Or have directed you heither Or have sent you hei=
ther whatsoever Or whosoever they be God is peace
God is Charritie God is iustice God is light and light
of light God is virtue God is with us Amen

feare not be sorrowfull becaise God is our father
lett us feare the lord our God And reverence him only To whom
be all honnour virtue power and Glory both now and ever Amen
For whoso calleth uppon the name of the lord shalbe saved
Alelua Alelua Noo13 W1600s Ne1513 ZZ
NoC1Z E4Z10'1D

Say the : 54 : Psalme :
the : 71 : Psalme :
the : 6 : Psalme :
the : 8 : Psalme :
At the end of every Psalme with
be to the Father &c
Say the Prayers following.

which doest direct and governe the heart of the faithfull
by the illumination of the Holy Spirit Give us grace by the same Spirit
to doe those things which are lawfull and right And alwais in his
consolation to reioyce Through the Father And Sonne And the
Holy Ghost And in the unitie of these three persons Graunt to
thy servants we beseech thee O lord to reioyce in a perpetuall qui=
etnes both of body and Soule And by the Glorious Intercession of the
blessed virgin St Mary to be alwais delivered from present sorrows
And to be in Joy and everlasting Gladnes.

which didest in wonderfull order dispose the functions and
offices of Angells and men be favorable and neere unto us And
graunt that whatsoever is disagreeing to thy most holy will in
Heaven The same may alwais be seperated from us on Earth And
by thy helpe we may be defended and Guarded from the same.

everlasting which hast graunted to thy servants
in the confession of the trew faith to understand the Glory of the ever=
lasting Trinitie And in the power of the Maiesty to worship the
unity Graunt we beseech thee That by the certainty of the same
faith we may be defended from all adversities through Jesus
Christ our lord and saviour. so be it

which be=
ginneth at the · 14 · verse of the · 16 · Chapter of St Marke And
endeth at the · 20 · verce of the same Chapter.

appeared unto the eleven as they sate at meate and cast in
their teeth their unbeleefe and hardnes of heart becouse they beleev=
ed not them which had seene that he was risen againe from the dead
And he said unto them Goe ye into all the worlde and preach the
Gospell to all Creatures. He that beleeveth and is baptised shal
be saved But he that beleeveth not shalbe damned And these to=
kens shall follow them that beleeve In my name they shall cast
out Divell They shall speake with new Tonges They shall drive
away Serpents And if they drinke any deadly thinge it shall not
hurt them They shall lay their hand on the sick and they shall reco=
ver. So then when the lord had spoken unto them He was re=
ceived into Heaven And is on the right hand of God And
they

they went forth and preached every wheare the lord working with them And confirming the word with Miracles followinge.

my helper and my refuge O lord Jesus Christ In thee onlie have I trusted and in no other Neither will at any time heareafter trust in any other besides thee Helpe me therfore O most mighty God which art Alpa et ω The first and the Last whose virtue and aide I most humbly desier And hartily requier. Have mercy uppon me O my God have mercy uppon me Even as thou wilt And as thou knowest And even as it seemes expedient unto thy most Godlye wisdome. So lord God helpe me so be it.

is made flesh And shall dwell in us

Amen Jesus Christ virgin Mary St John Evangelist

say the: 64: Psalme:

the: 91: Psalme pa 37

uppon me thy servant I beseech thee O my lord God and have mercy uppon me thy humble servant I beseech thee O lord my God For whome our lord and Saviour Jesus Christ spared not to be comitted into the hands of the hurtfull And to suffer most extreame and exceeding paines and torments uppon the Crosse Amen fiat fiat fiat

that you came Goe againe. The Father ~~with~~ with me The Sonne with me And the Holy Ghost betwixt us And be for ever

high and incomparable God Father of our deere sweete and loving Lord Jesus Creator and maker of the world with all things therin contained. And Man which thou hast created and made out of the Earth after thine owne Image. And hath sett him as a Kinge to rule and ~~governe~~ reigne over all other of those thy creatures which thou by thy most ineffable worde hast created in this worlde. And have given him power and authoritie over all beasts and fishes and all other creatures which thou hast created and made as well sensible as unsensible to rule and guide according to thy blessed will and apoyntment Mighty God we thy humble Servants But penitent Sinners which doe acknowledg and confesse all our wicked filthie and detestable Sins before thy most mighty and heavenly Majesty which have not spared to blaspheame thy holy and sacred name By Swearing with lying and vaine words without any concience or feare thereof And most spetially by comiting of so many wicked and abhominable Sins that if thou wert not a loving and a kind father we should presently be consumed before the face of the Earth. yet Oh sweete God we calle for mercy And humbly crave pardon for our former wicked Sins and wilde offences that thou wilt vouchsafe to bende thy mercifull eares to heare our prayers And to forgive our odious Sins O merciful Father forgive us Oh sweete Sonne forgive us Oh Holy Ghost forgive us Oh Father Oh Sonne Oh Holy Ghost Three persons and one most mighty God we humbly earnestly and hartily desier thee to have mercy on us And graunt that this thing which we take in hand may be well brought to passe without any hurt or preiudice to me or any of my fellowes being thy servants Or any other creature which thou hast made Most loving Father we beeseech thee to bridle the stout stomaks of those obstinate Spirits that will not bow and dutifully obay to thy devine word and holy name.

we most reverently desire thee O most blessed Trinitie Three blessed
and one dietie To give us victory and Maistership of and over those
Spirits Or that Spirit which we intend to commannd and calle for
to appeare to us By three most mighty and Strong names Agla
On Tetragramaton Oh all ye holy and renowned blessed orders
of Angells Be ye helpers to our busines and worke that we intend by
Gods permission this present time to put in practice O ye Arch-
Angell which are appointed by the most mighty Jehovah to
rule and raigne in most joyfull manner before his most mightie
Majesty we earnestly desire you to be aiders to us in our busines
that we by Gods power take in hande this present day to doe O all
ye mighty and holy orders of Heaven we most hartily intreate you
all to be comfortors to us in this our matter That we by the help
and power of the most mighty and Glorious high God doe pur-
pose to exorcise this present time O all you blessed Apostle
Patriarks Prophets Confessors Martirs and all Holy Saints we
beseech you all to be intreaters and ayders to us in this our busines
and pretended purpose To have the Speech of that Spirit or those Spirits
whome we comannde by the most mighty high and ineffable name
of the Almighty and holy Adonay Lord and King of all crea-
tures whatsoever either in Heaven Or in Earth The Sea and under
the Earth At whose voice Heaven Earth and Hell doe
quake tremble and falle

reade the 51 Psalme pag: 50
the 91 Psalme pag: 35
at the end of each Psalme with
be to the Father &c

and renowmed King of all Kings Father of all Glorie
and renowned Majesty we invocate and call uppon thee beseeching
thee that thou wilt vouchsafe to prosper us in this our enterprise
giving us victory and Mastership of and over that Spirit or thos
Spirits which by thy most mighty holy names we intend to com-
mannd and call desiring thee for thy sweete and welbeloved Sonne
Jesus Christs sake who suffered his most pretious blood

to be shedd And his blessed body to be greivously wounded and thesserar
ed uppon the Crosse for to redeeme us miserable sinners from the
bondage of wicked Sathan. That thou wilt licence permitt and
suffer that Spirit or those Spirits peaceably to appeare to us. affably
and gently to speake to us. And without all deformity or ougly shape
neither to fright feare trouble or hurt me nor any of my fellows
nor any other creature either Sensible or unsensible. Grannt this
wee beseech thee O most mighty Governour whose power is
Invincible. whose might is incomparable. whose love is
Inseperable. And whose wonderfull works are innumerable
For the tender love of that immaculate and unspotted lambe that
taketh away the sinns of the world. To whome be all renowne
Glory Prayes rule power might dominion rule and autho-
ritie world without end Amen Fiat Fiat Fiat

MVSEVM BRITANNICVM

thou wilt vouchsafe to give leave and licence to suffer and
permitt Those Holy Angells of thine And those Spiritts as in
thy most holy and blessed name we thy humble servants shall this day
calle for our helpe and comforte. Peaceably to appeare to us. Affably and
gently to speake to us. And faithfully Justly and truly and wil-
lingly to answer our demannds without any falshoode fraude guile
deceipt or delay. Grannt &c

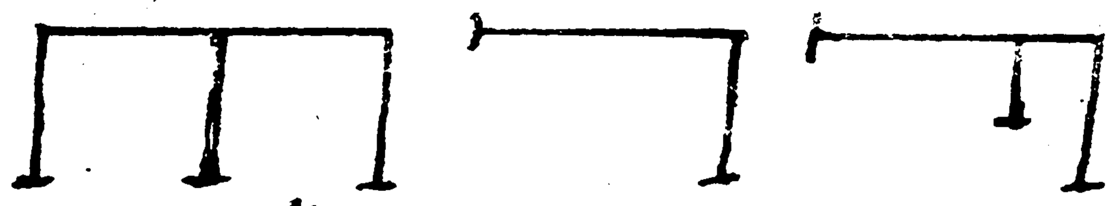
A licence to departe:

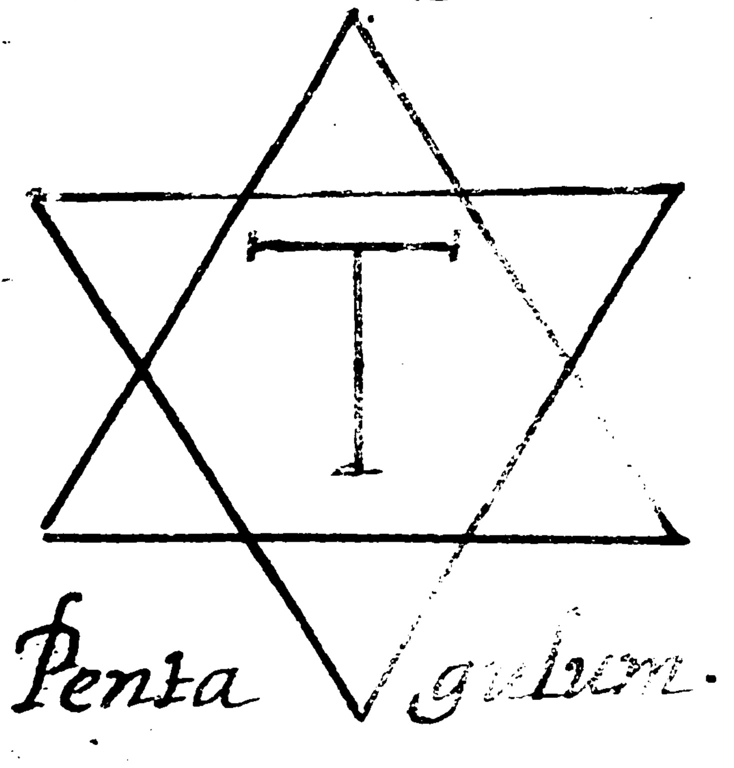
[illegible] it you to the place predestinated which our Lord Jesus Christ
hath ordayned for you untill I shall call you againe under paine of
[illegible] And I doe Conjure you that when I shall call you again
either in the house or in the feild in the night or in the day at any
time or in any place I conjure you [illegible] day [illegible] in obtaining
the blessing of your prince So be it.

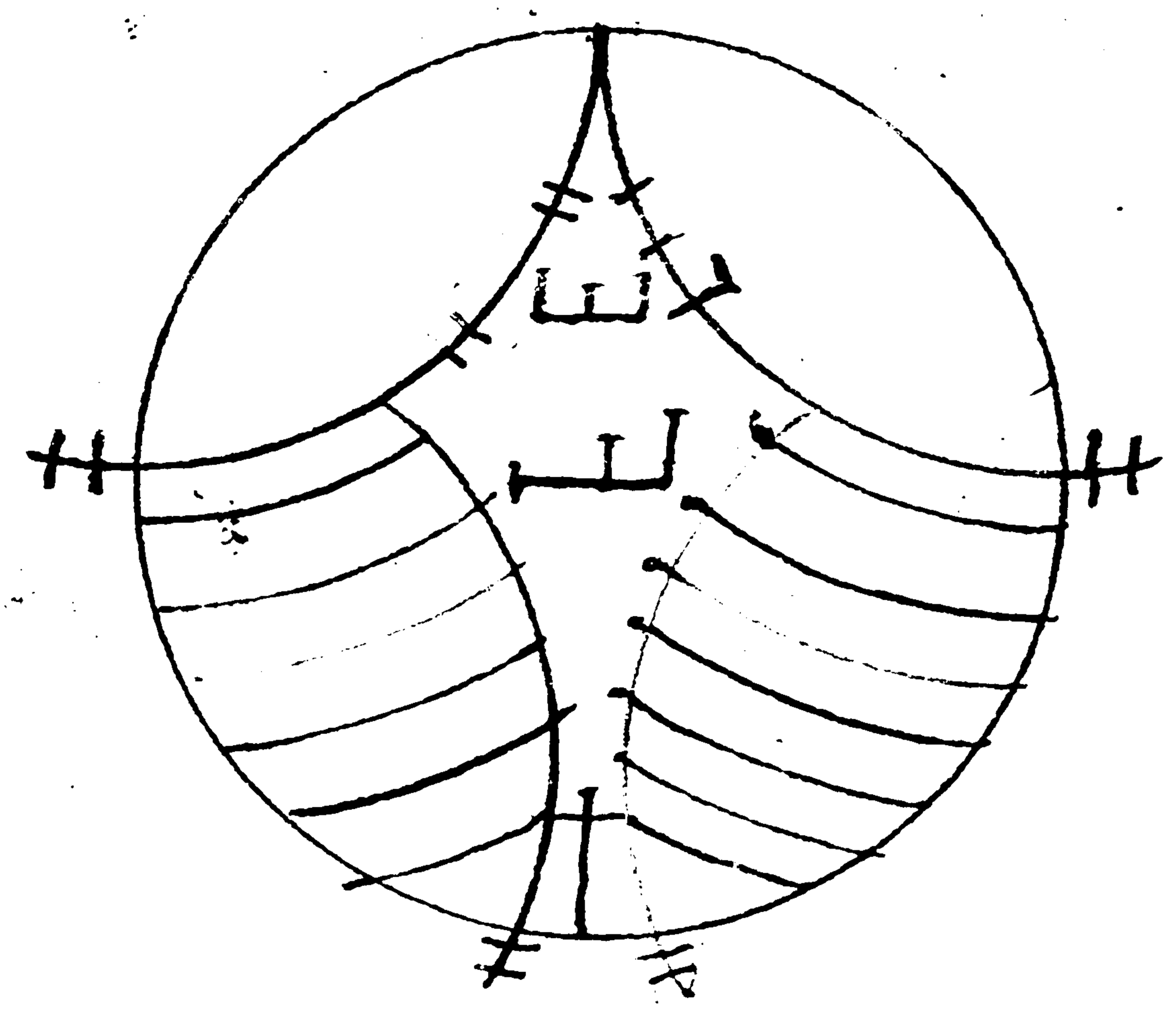
nomine Amen · ✝x ✝x ✝x · the · 22 · May · 1696 · hon

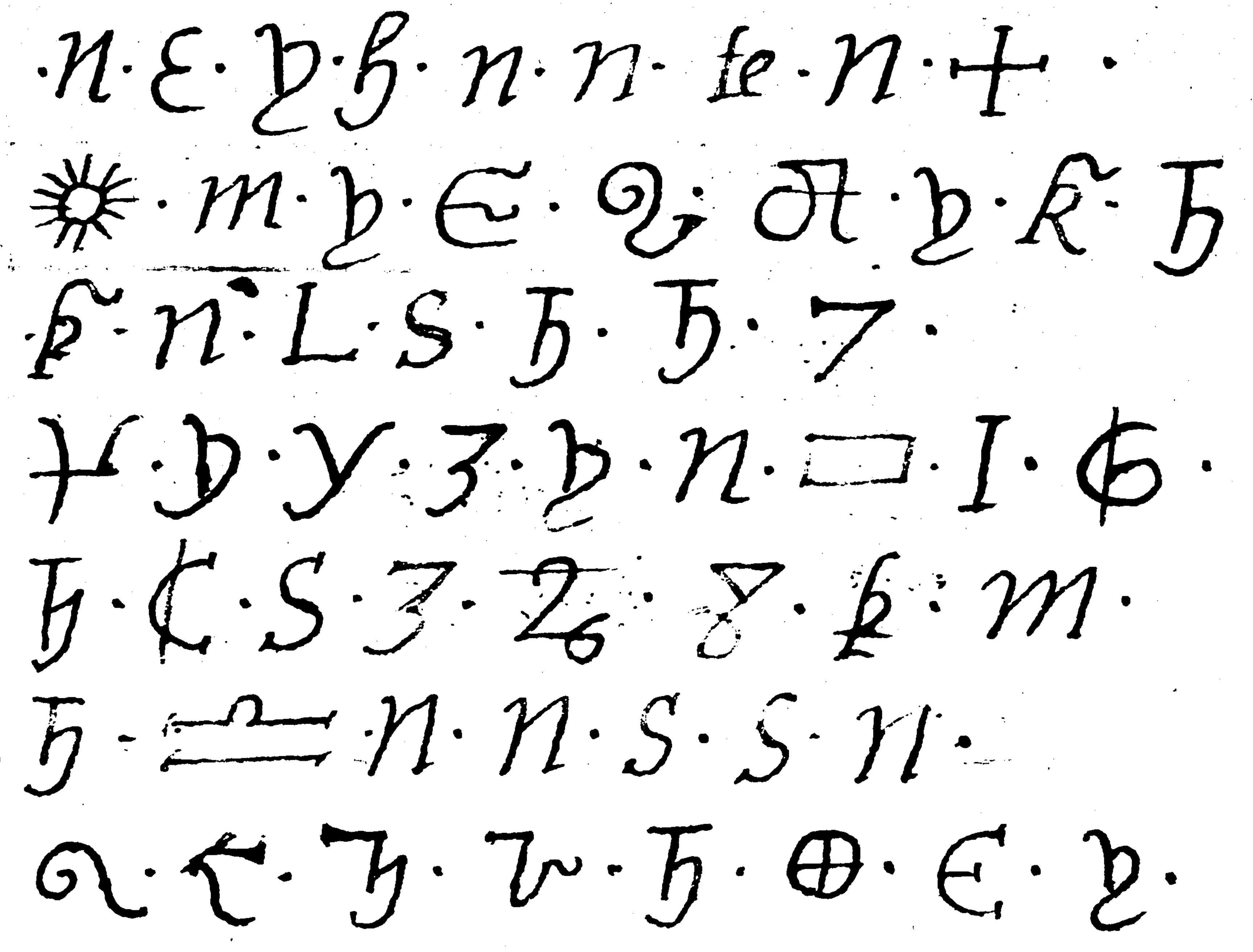
of our lord Jesus Christ And in the power of the high
est The Father The Sonne And the Holy Ghost I doe make
the signe of the Holy vppon me That the Spirit which is cominng
may not hurt me Nor yet offend me greivously Nor yett any way mo-
lest me nor yet mine And that they may not be able to doe it
but that Jesus Christ being my helper And defender to pre-
serve me whome all Heavenly things And all Hellye things are
cast under So be it Fiat fiat fiat Amen.

and I shalbe saved for because thou art mine
and my Joy all the dayes of my life Agios Athanotos Christ
doth binde Christ doth raigne Christ doth overcome Shorde
Christ doth blesse thee And against the enimies that is cominng
to thee he doth helpe thee So be it fiat fiat fiat Amen









with bended and knee with all hearty humiliation
Doe most earnestly desier of Jacobs God that great יהוה! to
grannt me his holy permition That I may haue resolution and
answer in wrighting or otherwise with my good Genius wherby I
may accomplish such actions as may redound to the good of my
Neighbour my soules comfort And Gods glory - In nomine
Patris et Filij et Spiritus Sanctus Amen.

O God of mercie and might
direct me A.G. in the right

Agyos Christus Spiritus Sanctus
Sit mecum

O God direct aright the thrise
noble Sr J. F. in the right.

were expetements used by Captain Bubbs
The first being to gaine good will loue and fanour
of any man.
The last for to gaine the loue of a woman.

Richard: Jones
Elizabeth: Keyes

this writing about him Shall not perrish
by fire nor be slaine in warrs Nor be greined with ye faling sicknes.

Adonay Jesus Ethey Sabaoth Tetragramaton
Saday Jesse Agla virtus Sara Semel Gebal
Guttan Anamsapta Geret Mortem Qui fugerit tunc
mors est capta ex dicitur anampsa.

wright these Characters In virgin parchment Or in thy right hande Beare them with thee And no euill
shall hurt thee. a. so q. m n' x x r t q. t o u

Make a purse of a Moles Skinne
and wright in it Belzebub, zetus Caiphas with the bloud of a Batt
And lay a good penie in the high waie for the space of iij dayes and
iij nights And after put it in the purse. And when you will giue it
Say. vade et vene.

wright theis Characters in virgin
parchment with a white Knife And put them under the Table:
. 1. o. o. o. f. k. u. n. m. 6. r. u.

the 1o Pope of Rome wrote this letter to King Charles And saide who that bareth it uppon him shall not dreade his Enmies to be overcome nor with no mamor of Poyson be hurt nor in no neede missfortune nor with no thunder he shall not be smitten nor lightning nor in no fire be brynt soddainly nor in no water be drowned Nor he shall not die without Shrife Nor with Theeves to be taken Nor with no false mony to be damned Also he shall have no wrong Neither of Lord nor Lady Also if a woman travaile of Childe lay this wrighting uppon hir wombe shee shalbe soone delivered by the grace of God ~~~: Theis be the names of God and Christ.

Mesias Sother Emanuell Sabaoth Adonay unigenitus virtus via veritas Homousion Origo Bonitas Dietas Elysoy Fons Pater Principium Primus Novissimus Ego sum Qui venturus um vita mundus a ω virgo Agnus Onus vitulus Aries leo vermis Rex Pater et Filius et Spiritus Sanctus Dnitas Tetragrammaton ista noia ptegent me defendant et gubernent In nomine Patris et filij et Spiritus Sanctus Sancti amen

Coniuro te per istam orationem sequentem meluet Salatel Coniuro te per Patrem et filium et Spiritum sanctum ut sis in ita numtis sicut hac manie.

is sick and like to dye and have in his body wormes Theare the black doth eate the flesh The Redd doth suck the blood The white doth gnave the bone voide wormes from Jobe every one. Say this three times. In the name of the father and of the Sonne And of the Holy Ghost Amen

Being the cheife study of wisdome: ∾:

He that goeth about as a slaunderer discovereth a secrett But he that is of a faithfull harte concealeth a matter: ∾:

As well of the Magicians the People of God As of the Heathen wise men Sett forth for the illustration of the glory and Philantropies of God: Now first brought out of darknes into light against the Cocomages and contemners of Gods gifts unto the profite and delight of all those that truly and piously are delighted with the Creatures of God And use them with giving of thanks unto Gods honour And profit of their Neighbours: ∾:

[illegible]

1\. [illegible] is caled an Isagoge or a booke of the Institutions of Magick Because it containes :49: Aphorismes the most generall precepts of all Arte.

[illegible] is a Microcosmicall Magick: what Micracosme worketh by his Spirit from the birth Magically That is what it efecteth by Spirituall wisdome and how.

[illegible] is Olympicall Magick How a man worketh and suffers by Olympicall spiritts.

[illegible] is Hesiodes and Homers Magick which teacheth works by the spirits Caled Calodiuills As if they were not enimies to Mankinde.

[illegible] is the Romane or Sibbiline magick which worketh with defending Spirits and lords which is distributed throughout the world This is the doctrine of the Druids. 11

[illegible] is Pithagoras his Magick which only workes with Spirits to whome the doctrine of Arts is giuen. As Naturall Philosophy The art of Phisick Mathematicks Alchymy and the like arts.

[illegible] is the Magick of Apollonius and the like ioyning with the Romane and Microcosmicall But that it hath this peculiar That it hath power ouer the Spirits which are enimies to mankind

[illegible] sort is the Magick of Hermes which is the Egiptian magicke And it is not farr from diuine Magick This produceth Gods of euery kinde which dwell in the Temples.

[illegible] wisdome is that which dependeth of the word of God alone And is caled Prophetticall Magick or wisdome.

The booke of Arbatel of Magick The first Tome called Isagoge

[illegible] of visible and invisible things who revealeth misteries out of his treasuries and his secrets to those that call uppon him, And fatherly and out of his clemencie doth inlarge them unto us withought measure Lett him graunt unto us by his only begotten Sonne our lord Jesus Christ the spirits his ministers the revealers of secrets that we may wright the booke of Arbatel of the cheifest secrets which is lawfull for man to knowe and to use without offence to God. Amen.

[illegible]

[illegible] would know secrets let him know how to keepe secrets secretly, and to reveale revealed things. To seale sealed things And not to give holy things to Dogs. Nor to cast Pearles before Swine. Observe this law and the eyes of thy minde shalbe opened to understand secrets And thou shalt heare devinely revealed what soever thy minde hath desired. Thou shalt have also the Angells of God to promp thee. And the spirits following misteries in nature as much as any humain minde can desire.

[illegible]

[illegible] call uppon the name of the lord for without caling uppon God by his only begotten Sonne thou canst receive nothing either to thinke of or to doe. use the spirits given to thee as ministers and servants without rashnes and presumption with due reverence towars the lord of Spirits as the imbassadors of God. And that thou passe the remainder of thy life peacefully unto the honour of God And the proffit of thy Neighbour.

Aphorism 5:

[illegible] se and thy learning. Avoid the frendship of a multitude. Be coveteous of time. Be benificent to all. use thy gifts. watch in thy vocation. Lett the word of God never depart from thy mouth.

[illegible]

[illegible] that admonish thee well. Flee all procrastination. Accustome thy selfe unto constancie and gravitie in thy words and deeds. Resist the temptacions of the Tempter by the word of God. Fly worldly things. Seeke heavenly. Respect not thine owne wisdome. but in all things have an eye unto God according to the Scriptures. when we know not what we should doe. O God we lift up our eyes unto thee and expect thy helpe. for where humaine safegard is wanting to us, there the helpe of God is present according as Philo saith.

[illegible]

Love the Lord thy God with all thy harte with all thy forces and thy neighbour as thy selfe And the lord shall kepe thee as the apple of his eye and shall deliver thee from all euell and replenish thee with his good and thy soule shall desire nothing which shall not in time be given to it aswell for the health of body as minde.

[illegible]

[illegible]soever thou shalt learne repeate often and print it in thie minde And thou mayest learne much. not many things. Because the humaine minde cannot containe all things unles it be hee who is devinely regenerat To him nothing is so harde or so many double which he cannot unfolde.

Call upon me in the day of tribulation and I will heare thee and thoushalt honour me saith the Lord. But now all ignorance is a trouble of the minde. Call therfore uppon the Lord against thy ignorance and he will heare thee. And remember that thou givest the honour to God. And say with the Psalmist. Not unto us O Lord not unto us but to thy name give the glory.

The Second [illegible]

[illegible] That God giveth names to things or persons And also distributeth with thos names the same forces and certaine offices to them out of his treasuries. So the Characters and names of the constellations have no force by reason of figure or pronountiation but by reason of vertue or office which God or nature hath ordained to such a name or character For there is no vertue or force either in Heaven or in Earth or in Hell which decendeth not from God to give who not favoring and permitting nothing which he hath can be turned in to act.

[illegible]

[illegible] that is in God. Next that which is in the Spiritual creatures. Then that which is the Corporall. Fourthly that in nature and things naturall. The Apostat Spirits follow these and are reserved to the Judgment of the last day. Sixtly the ministers of the princes in Hell. and obaying God. Seventhly the Pigmeis doe not posses the lowest place And those which dwell in the Ellements and Ellementary things. It is convenient that all the differences of the wisdome of the Creator and the Creature should be knowne and deserned That what we ought to take for our owne use of every thing might remaine sure to us. And how we should know that to be done indeede. For every Creature is made for the proffitable end of mans nature and for his servis as holy Scripture testifies And as reasons and experience proves.

[illegible] The Creator of Heaven and Earth And of all things visible and invisible Propounds him selfe plainly unto us in his word: And as a Father that tenderly loveth his Sons teacheth us what is proffitable. And what not. what to be avoided. what to be imbraced. And also allureth us to obedience with his cheife proposed benifits Corporall and Eternall. And hindereth purposed pains from them which are commodious for us. Therfore doe thou reade and practise his word being conversant therin night and day That thou maist be happy and blessed for evermore. Doe this and thou shalt live as the sacred writt hath taught.

[illegible]

[illegible] is Pithagoricall

Therfor heare we place the grounde of all wisdome after the revealed wisdome of God in Sacred writt And unto the considering the purpose in nature.

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is Pithagoricall

Therfor heare we place the grounde of all wisdome after the revealed wisdome of God in Sacred writ And unto the considdering the purpose in nature.

Aphorism [illegible]

[illegible] saith the Spirit to Peeter after the vision: Goe downe and doubt not for I have sent them After this manner all Disciplines have bene delivered Even by the holy Angels of God. As it appeareth by the monuments of the Egiptians. And these after were depraved by mens opinions And the impulse of evell Spirits who sow Tares in the Children of distrust. It is manifest out of S Paul and Hermes Trismagist. And ther is no other reason of restoring arts then of the doctrine of the holy Spirits of God. for true faith commeth by hearing. But because thou maiest be certaine of the truth and maiest not doubt whether the Spirit that speaketh with thee pronounce true or false. Lett it depend on thy faith in God that thou maiest say with Paul. I know whom I beleeve. If that a litle Sparrow may not light on the ground without the will of the Father which is in Heaven. How much more O thou of litle faith will God not suffer thee to be deceived If thou dependest on God and sticktest to him only.

[illegible]

[illegible] and all things that live live in him and it is true [illegible] who is given to all that they be what they be And only with his vocall word by his Sonne hath brought forth all things that are out of nothing as they are He caleth all the Starres And all the Host of Heaven by their names. Therfor to whom God shall reveall the names of his Creatures he shall know their true forces. And the natures of things. The order and possesie of the whole Creature visible and invisible. It remaineth also that he receive power from God to bring forth forces in nature And the universall creature same hid from the ablenes into the act from darknes into light. Therfore thy whole scope ought to be this. That thou keepe the names of the Spirits That is their offices and powers And that they may be subiected and addicted to thee in office and ministrie Even as Raphiel was given to Tobias that he might heale his Father deliver the Sonne from dangers And bring forth his wife unto him.

So Michael—

So Michael the fortitude of God governed the people of God. Gabriel the messenger of God was sent to Daniell. Marie. Zachary John Baptists father. And he is also given to thee if thou desire it who may teach thee what things thy minde hath longed after in the nature of things. Use thou his ministri with feare and trembling of thy Creator of thy redemer and sanctifier To wit of the father The Sonne. And the Holy Ghost. And doe not overslipp any occasion of learning And of watching in thy vocation. And thou shalt desire nothing of nessesary things

Aphorism [illegible]

[illegible] for ever by him which Created thee. Call thou uppon thy lord God And serve him only. This shalt thou doe if thou considder with thy selfe unto what end thou wast Created And what thou owest to God. what to thy Neighbour. God requireth this of thee That thou honour his Sonne And that thou keepe the word of the Sonne in thy hart. And if thou shalt honour him Thou hast done the will of thy Father which is in Heaven Thou owest also duty of humanity toward thy neighbour And that thou maist bring all that come to thee to the honoring of the Sonne. This is the law and the prophets In temporall things thou oughtest to call uppon God as thy father That he would give the all things nessesary for this life But thou oughtest to helpe thy Neighbour with Gods gifts whether they are spirituall goods or Corporall /

[illegible] Day.

[illegible] builder and Creator of Heaven and Earth And of all things visible and invisible I thine unworthy Servant Being commaunded by thee Doe call uppon thee by thine only begotten Sonne our lord and Saviour Jesus Christ That thou wilt give unto me thine holy Spirit who may leade me into thy truth And unto all thy goodnes Amen

[illegible] with a true desire the Arts of this life And to know perfectly our necessaries which are overwhelmed with such darknes and blurred with such infinite opinions of men. That I may see. I cannot follow mine owne strength nor theirs If thou teach me not: Give me one—

one of thy Spirits which may teach me these things which thou wouldest have us learne and know unto thy praise and honour and profit of our neighbour. Give me also A docible and Capable hart That what thou shalt teach me I may perceive easily and lay them up in my minde that they may be brought forth as out of thy deepe Treasures unto all necessarie uses and give me grace that I may use such thy gifts humblie with feare and trembling Through our lord Jesus Christ with thy holy Spirit · Amen · /

[illegible]

[illegible] the Olimpicall Spirits which inhabit in the firmament and in the Stares of the firmament And ther office is to deserne destinies and fatall chaunces And to administer according as God hath pleased and permitted them: For no Spirit neither the badd nor the good destinie which sitteth in the helping place of the highest can hurt. But every of the Olimpicall Spirits teacheth or effecteth what his Starre portends to whom it is adicted · Notwithstanding without Gods graunt The power deducteth nothing into act · For it is only God which giveth them the abillety and effect: of all things they obay God the Creator above the heavens the Sublunary heavens and infernalls Therfore obay thou this God being Captaine · what thou undertakest undertake and all happines and good wishes be alotted to the end of thy indevours: For as much as the history of the whole world testifies and dayly experience shewes · There is peace to the Godly No peace to the wicked saith the Lord · /

[illegible]:

There are seven Governours or Olimpicall differences of Offices with which seven God would have this universall frame of the world to be administred · But their visible Starrs are as followeth ·

Aratron: Bethor: Phaleg: Och: Hagith: Ophiel: Phul:

[illegible]:

Aratron:	:49:
Bethor:	:32:
Phaleg:	:35:
Och:	:28:
Hagith:	:21:
Ophiel:	:16:
Phal:	:7:

[illegible] in the whole univerce: 186: Provinces the which are administered by: 7: Governours · All which are plainly exprest in Astronomy But in this place how their Princes and Potestats are brought to conference is to be expressed · · Aratron appeareth on the first hower of the Sabaoth and giveth answers from his provinces and provincialls most truly · And likewise so doe the rest in order on their dayes and howers · · Also every one goeth before other · 490 · yeares The beginning of the single Anomoly was · 60 · yeares before the birth of our Saviour and the Bethor began to administer and ended in the yeare of our Lord · 430 · whos successor was Phaleg · who ended in the yeare of our lord God · 920 · Next Och who ended in the yeare of our lord · 1410 · from which time Hagith reigneth till the yeare · 1900 ·

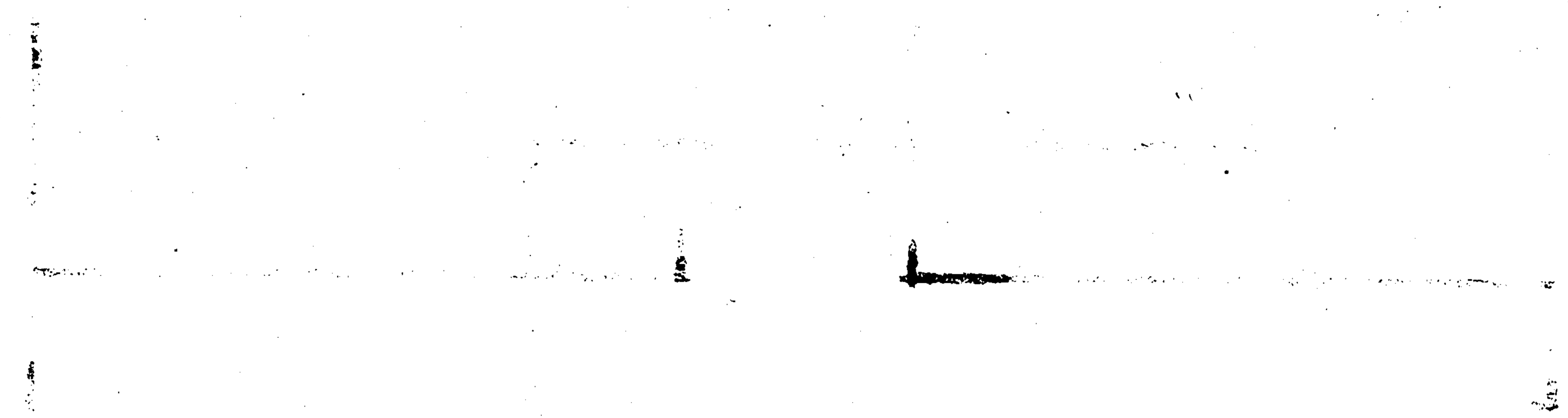
[illegible]:

[illegible] are caled out Magicaly · Simply in that time in which day and hower the governe ether visiblie or invisiblie by their names and offices which God hath given them · And his Character being proposed whome they them selves either have Confirmed or Given ·

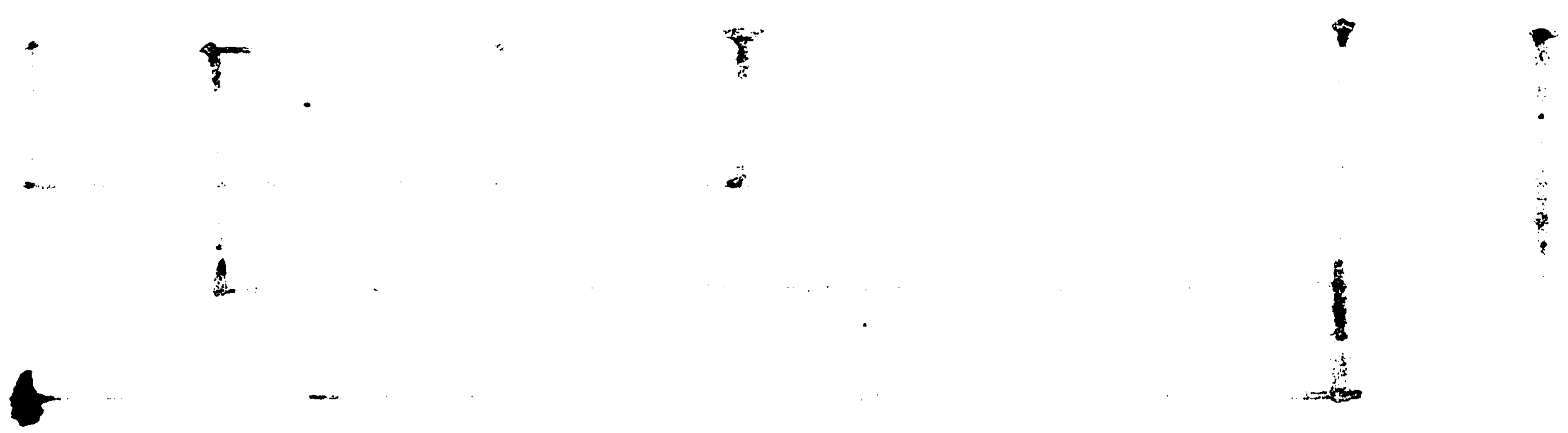
[illegible]

And what things they are which they doe with their owne Liberall will::

The [illegible] of [illegible]

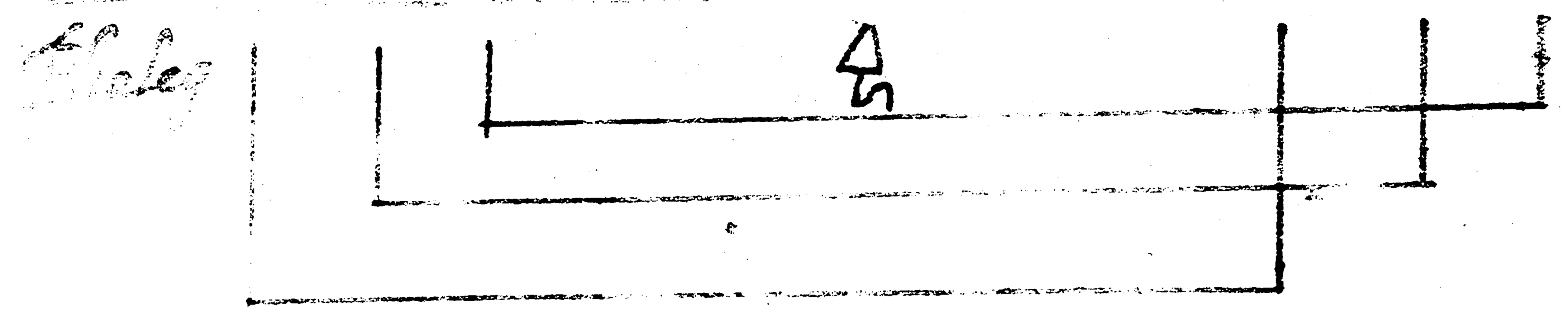


[illegible] hath in his power which he maketh naturally that is in the same manner and fordisposed subiect All those things which in Astronomie are ascribed to Saturns forces. what he will he can turne into a Stone in a moment as a creature or plant retaining the same obiects of Sight He converteth Treasure into coles and againe coles into Treasurs. He giveth familiars with a definite power. He teacheth the arts of Alchimy Magick and naturall Philosophy. He bringeth the Pigmeis being men of low stature and yons harrie Men that are like beasts into the perfect forme of men. He maketh a thing invisible. He maketh an unfrutefull thing frutefull and giveth long life. He hath under him. 49. Kings. 42. Princes. 35. nobles 28. Dukes. 21. servants standing before him. 14. familiars. 7. messengers. He commaundeth. 36000. legions now a legion is. 490.



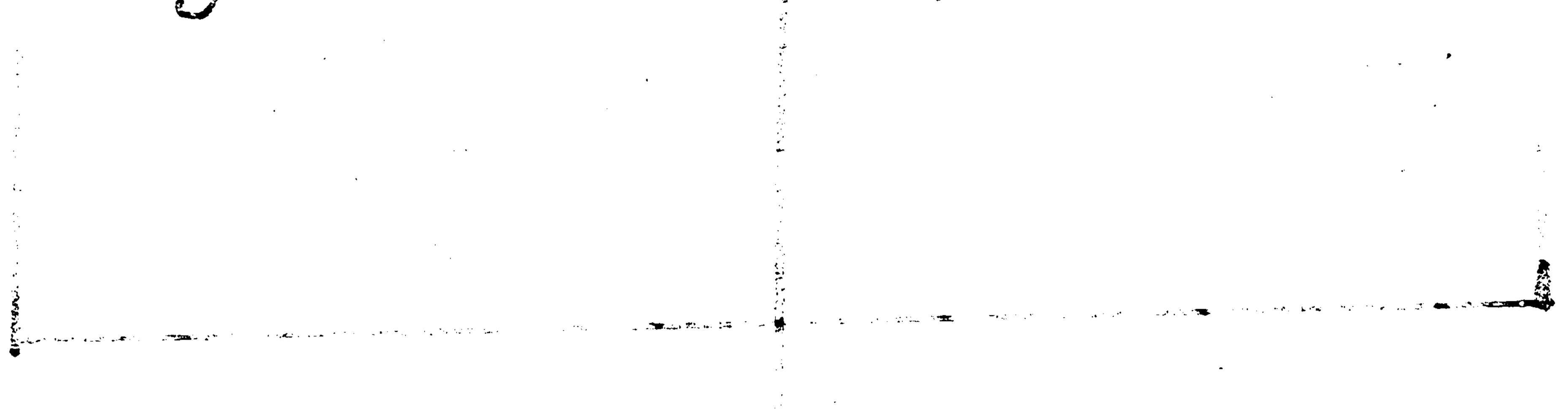
[illegible] governeth those things which are ascribed unto Jupiter. He cometh quickly being caled. who is dignified with his Character he is carried to great Honour. He obiects treasurs. He maketh the Aery Spirits to agree who give trew answers. He transporteth from one place to another many things. He giveth precious stones and wonderfull medicines in their effects. Also He giveth familiars in the firmament. He is able to prolong life. 700. yeares if God will. He hath under him. 42. Kings. 35. Princes. 28. Dukes. 21. Counsellers. 14. servants. 7. Messengers. 29000. legions of Spirits.

The Character of Phaleg:



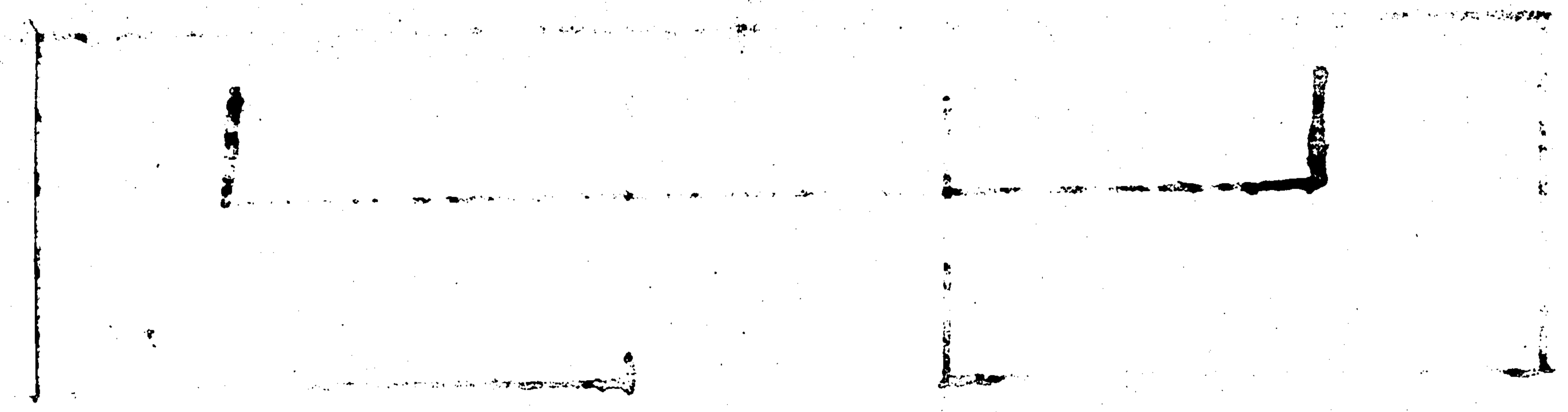
[illegible] is attributed to Mars He is the prince of peace To whome whose Character is given he exalteth to high dignities in the warrs

The Character of Och:



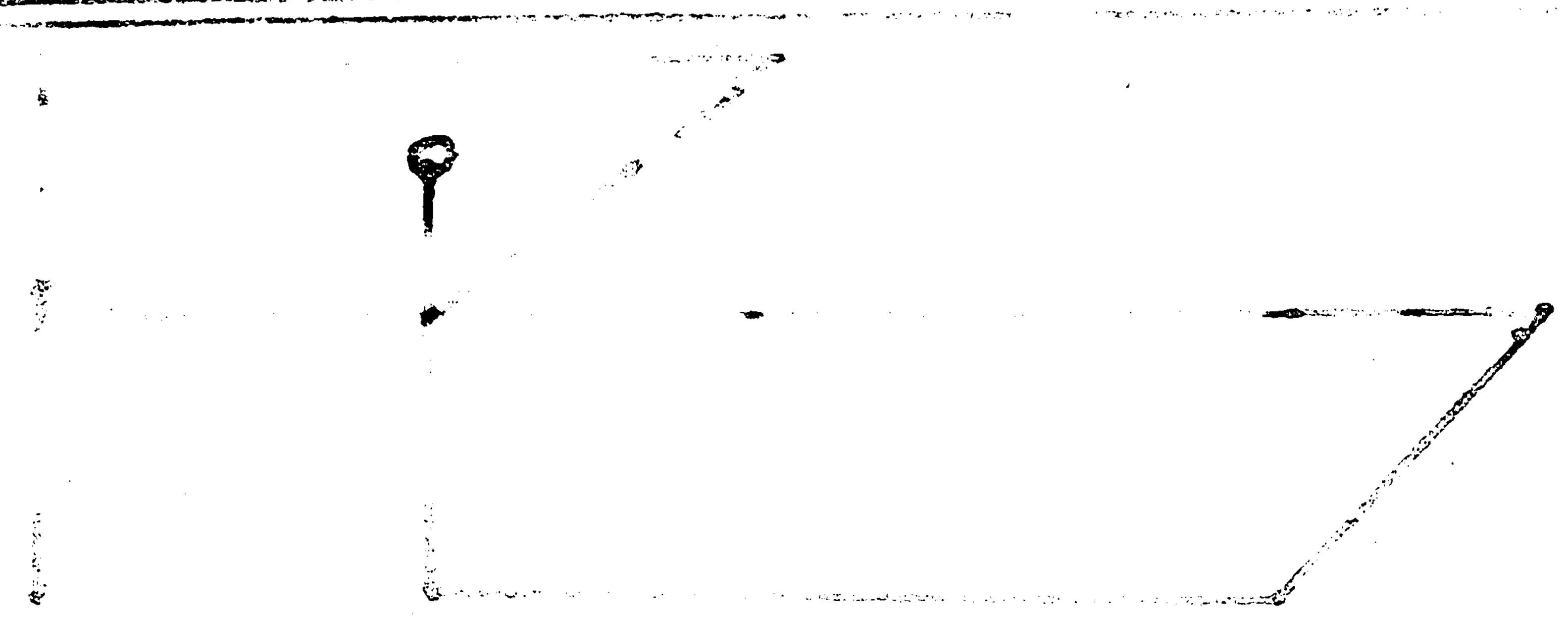
[illegible] governeth the Sunn. He giveth. 600. yeares with firme health he inlargeth greate wisdome. He giveth most excellent Spirits. He teacheth perfect Phisick. He turneth all things into most pure Golde and pretious stones. He giveth Gold and a purse flowing with Gold. To whome he giveth his character he maketh him to be worshiped of the Kings of the worlde. He hath under him. 36536. legion of Spirits only he administereth to all things. All his Spirits serve him by hundereds

The Character of [illegible]:



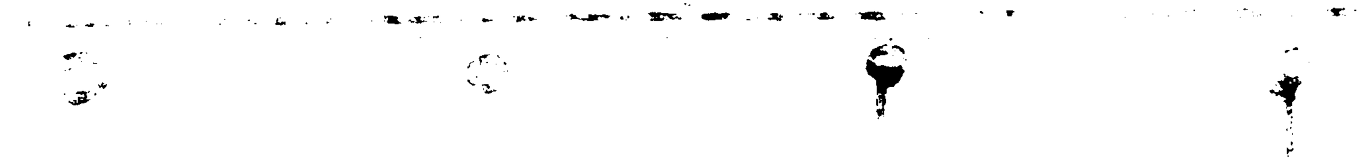
[illegible] governeth venus whome he will he maketh most faire dignifying him with his Character and adorning him with all cumlynes. He turnes Copper in a moment into Golde And contrarily Gold into Copper He giveth Spirits who faithfully serve those they are addicted unto. He hath 4000 legions of Spirits

The Character of [illegible]:



is governour of the mercurialls. His Spirits amount unto 100000 of legions. He giveth familiar Spirits easily. He teacheth all arts. And whom he honoureth with his character he maketh to be able to turne quicksilver in a moment into the Philosophers Stone.

The Character of Phul:



Phul governeth the Moone He changeth all mettalls into Silver in a moment. He healeth the Dropsey. He giveth waterie Spirits and them which serue man in corporall and visible forme. He maketh one to live 300 yeares. 41 17

Most generall precepts of this Secret:

Every Governour worketh with his Spirits one way naturaly to wit in the same manner. Otherwise of his free will. If he be not hindered of God. 1

[illegible] he is able to doe allthings which he doth naturally in long time in a fore disposed matter. Also he is able to doe all things suddainly in a matter not before disposed of. So Och the prince of the Sunne in long time prepareth Gold in the mountains. In less time by Chimicall art. Magically in a moment. 2

The true and divine Magitian may use all the creatures of God. And the office of the Governours of the world was a beck. Therfor the Governours of the world obay them and being called they come and follow their commaunds. Notwithstanding God is the author. As the Sun stood still for Josuah They send indeed their Spirits to meane Magitians who obay them only some determinat busines But they heare not false magitions but object them being deluded by devills and they cast them into divers perrills God permitting As Jeremie testifies of the Jewes in his eight chapter. 3

In all the Elements there are 7 Governours with their hosts who are moved by equall motion with the firmament And allwaies the inferiors depend of the superiors As it is taught in Philosophie. 4

Man is ordained a Magitian from the woombe of his mother that would be a true Magition. Others that have taken uppon them this office are unhappie. To this agreeth that which John Baptist saieth No man can receive any thing to him selfe unlesse it be given him from above. 5

Every character is given from his Spirit for every reason he hath his effecacie in this busines in which it is given in a prefixed time but 6

But we must use him the hower and day of the planet in which it is given.

7 God liveth and thy soule liveth Keepe thy covenaunt with him which thou hast with the Spirit the revealer in God That all things may be done which the Spirit promiseth thee. /

Aphorism: 18:

[illegible] of the Olimpicall Spirits are delivered by some men but such only in efecacie which are made knowne to every one by the revealer the visible or invisible Spirit And these names are delivered to every one as they are predestinated thereunto. Therfore they are said to be Constellated and seldome they have power beyond ·40· yeares. Therfore it is the safest way for yong Arts men that without names they worke by the only office of the Spirits And if they be foreordained unto this Magike the rest of the Arts required offer themselves of their owne accorde. Only pray for constant faith and God will appoynt all things in fitt time. /

Aphorism: 19:

[illegible] offer them selues to men of their owne accord in forme of Spirits And their offices to them that are invited By how much the more thou dost desire them they wilbe present. But why wicked Spirits doe comes from the envie of the Divell and how they have abused those men unto themselves as being sinners unto due punishment. Therfore whosoever desireth to be familiarly conversant with the Spirits let him keepe him selfe from all enormous sinns and pray dilligently for the custodie of the highest and lett him breake through the snares of the Divel and his impediments and hinderances. For he himselfe shalbe Appoynted and commaunded of God to serve a true Magician. /

Aphorism: 20:

A[illegible] to him that beleaveth and is willinge All things are impossibe to the unbeleever and unwilling There is nothing hindereth hindereth more then the wavering minde lightnes unconstancie fatillety Drunkennes Lusts Disobedience to Gods word. It behoveth a Magitian therfore to be a man Godly honest Constant in words and deedes with a firme faith toward God Prudent And Coveteous of nothing but wisdome and those things which concerne devinitie.

[Aphorism: 21:]

[illegible] call the Olympicall Spirits Observe the rising of the Sun on Sunday of whose nature thou desierest the Spirit And say this prayer following And by thy faith thou shalt obtaine thy desire.

[illegible] who hast Created Heaven and Earth the Sea and all things therin To thy praise and honour And to the service of Man I beseech thee that thou wouldest send thy Spirit A[illegible] of the Suns order unto me that he may informe me and teach me what I shall demaund of him: Or that he may bring me medicine against the Dropsey &c. But not my will but thine bo done through Jesus Christ thy only begotten sonne our lord. Amen.

[illegible] thou shalt not weary the Spirit above a whole howre unles he be familiarly adicted unto thee.

[illegible] pleasingly and quietly unto me and hast answered me to my demaunds I give God thankes in whose name thou camest And now goe in peace to thine orders And retorne unto me when I shall call thee by thy name or by thine order or office which is given thee of the Creator. Amen.

Ecclesiastes. 5. 1. Be not rash with thy mouth nor lett thy harte be hasty to utter a thing before God for God is in the Heavens and thou on the earth Therfor let thy words be few for a dreame commeth by reason of much busines.

that no man can finde out by humaine indus-
try without revelation whose knowledg lyeth hidd in the creature hid-
den of God which notwithstanding is revealed to the Spirits unto their
due use And these secrets are either concerning divine things Naturall
or Humain things. Serch out therfore a few and the choysest wherby
thou shalt command the more.

the nature of the Secret whether it may be performed by Spirits
in the forme of a person Or by seperated virtues Or by humane Organs
or howsoever or no. This being deprehended Aske of the Spirit who know-
eth that Art And whatsoever the Secret is that he will tell thee breifly
And pray to God that he would inspier thee with his Grace wherby thou
mayest be led unto Secrets to thy desiered end unto his praise and honour
and to the profit of thy Neighbour.

the Curing of all diseases in the Space of 7 dayes either by Cha-
racters or by naturall things Or by the Superior Spirits with the help of God
is to know how to be able to produce life at pleasure unto what age so-
ever to wit a corporall life and naturall. This our first Parence had.
to know how to have obedience of the Creatures in the Ellements.
which are in forme of Personell Spirits Also in forme of Pigmies of Saganes
of the Nimphes of the Driades Of Silvatick men.
is to be able to confert with the intelligences of all visible things
and invisible And to heare of every thing what is before it in dignitie.
is to know how to be able to governe ones selfe unto the end persixed of God
to know God and Christ And his holy Spirit This is the per-
fection of our Microcosme.
is To be regenerated that he may be King of Henoch
the interior of the world.

is of an Honest and Constant minde may learne the Seven
Secrets of the Spirits without ofence to God.

The changing of mettalls which is caled vulgarly Alchimy
Truly it is certaine it is given to very few and not without a peculiar
gift. For it is not of him that runneth Nor of him that willeth But
of God that sheweth mercy.
Mettallicall cure of diseases either by the magnalls of pre-
cious stones or by the use of the Philosophers stone or the like
to be able to doe marvelously in Astronomy and the Mathematix
and to administer busenes for the influence of Heaven and the like
is to exhibit the works of naturall magik whatsoever they are.
to know all Philosophicall workings for visions.
to know all Arts from the very ground of them which are
excercised by the hand And gift of the Body.
to know all Arts from their ground which are excercised by
the Angellicall nature of man.

to doe a thing dilligently Stoutly valiantly or nimblie.
to ascend from low degre to dignities and honours. To found
a new familie which may raise thee to great dignities and honours.
to excell in warfare and happely to beare greate matters
to be the head of A head of Kings and princes.
to be a good father of a familie in Countery or cittie
to be a painfull and fortunat marchant
to be a Philosopher Mathematician Phisicion Aristotelican
a platonian a Ptolomean an Eucludian Of Hipocrates soll or of
Galiens.
To be a divine one skilde in the Bible a Scholler learned
and skild in all the writers of Divinity both old and new.

what a secret is How many kinds of them
there are How many subdevisions of those kinds Ye remaines now
that we tell you how we may follow the things which we knowe.

1 There is but one only true way to all secrets. That is. That thou
have thy recourse to God the author of all good. As Christ tea=
cheth. First seeke the kingdome of God and the righteousnes therof And
the rest shalbe administred unto you.
2 [illegible] take heede that your harts be not made heavie through Gluttony
and Drunkennes and with the cares of this life.
3 [illegible] Comend thy cares unto the lord And he shall doe it.
4 [illegible] I am the lord thy God teaching thee proffitable things governe
thee in the way wherin thou walkest
5 [illegible] - I will give thee understanding and teach thee in the way wherin thou
shalt walke. And will guide thee with mine Eye.
6 [illegible] yee which are evell know you to give good things to your Children
how much more shall your Heavenly father give his holy Spirit to them that
desire him.
7 [illegible] If you will doe the will of my father which is in Heaven -
ye shalbe verily my Disciples And we will come unto you and make
our abode with you
[illegible] 7. places of holy Scripture If thou wilt be led from the Letter
to the Spirt or Act Thou canst not erre but obtaine the desired marke
Thou shalt not wander from the scope And God himselfe by his holy
Spirit shall teach thee proffitable and true things. Also he will give
thee his ministers the Angells that they may be thy companions thy
Doctors and helpers in every secret of the world And he shall com=
maund every creature that it obay thee That thou mayest say with the
Apostles ioyfully That the Spirits are obedient unto thee Lastly that
which is the cheefest thing of all thou shalt be shure that thy name is
written in (the booke of life) or in Heaven.

Aph[illegible]:

[illegible] another [illegible] and more comon that things may be revealed to the
Also I give thee knoledg that the secrets from God or by Spirits (who
hath a secret in his power.) or by Dreames or by strong imaginations or im=
pressions have bin revealed. or by the constellacions at ons nativitie By
the heavenly intellegences. After this manner those Heroyz call men
of same have done As almost all your learned men of this world. Plato
Aristotle. Hipocrates. Galen. Euclide. Archimides. Hermes
Trismagist the father of Secrets with Theophrast. and Paracelsus
in whome were all the forces. And unto this Secret Homer.
Hesiode. Orpheus. Pithagoras. are to be referred for thes men 20
had the gift of forseeing of secrets. Hither to we may refer the Nim=
phidicals. as the sonnes of Melasine and Achilles. Eneas.
Hercules begotten by the Gods. Also Cirus. Great Alexander
Julius Cesar. Lucull. Sylla. and Marius.
[illegible] a Canon or principle that every one must know his owne
Genius and that they temper him according to the word of God
And take heede of the snares of the evell Genius least thou
be throwne into the callamities of Brutus and Marcus
Antonius. Refer hither the booke of Jovian Pontane
concerning fortune and his Euticke.

The third way is an honest and dillegent Labor In which
without some divine power nothing worthy of greatnes or
wonder can be followed or effected. — As it is saide. —.
Thou canst not speake or doe any thing without Minerua
the Goddis of Learning.
[illegible] Abhor your Cacomagicians who by unlawfull superstiti=
ons make themselves fellowes with the Divells And some=
things God suffereth them to doe. That they should be carried
into the place of punishment by the Divells. Even as some
evels are done by the Divell the Author As the holy scrip=
ture testifies of Judas. Heither we may refer all your Idole
worshippers wherin evell spirits in Ancient time used. yea and
in our age also. And the abuse of lotts which manner of thing
the Jues dealt much with all. To this also belongeth the Cha=
ranticall caling out of dead mens spirits as Saul with the wich
of Endor And one Lucan a dead knight that was thus rai=
sed. And the witch that tolde the event of the Pharsallicall
battaile and the like.

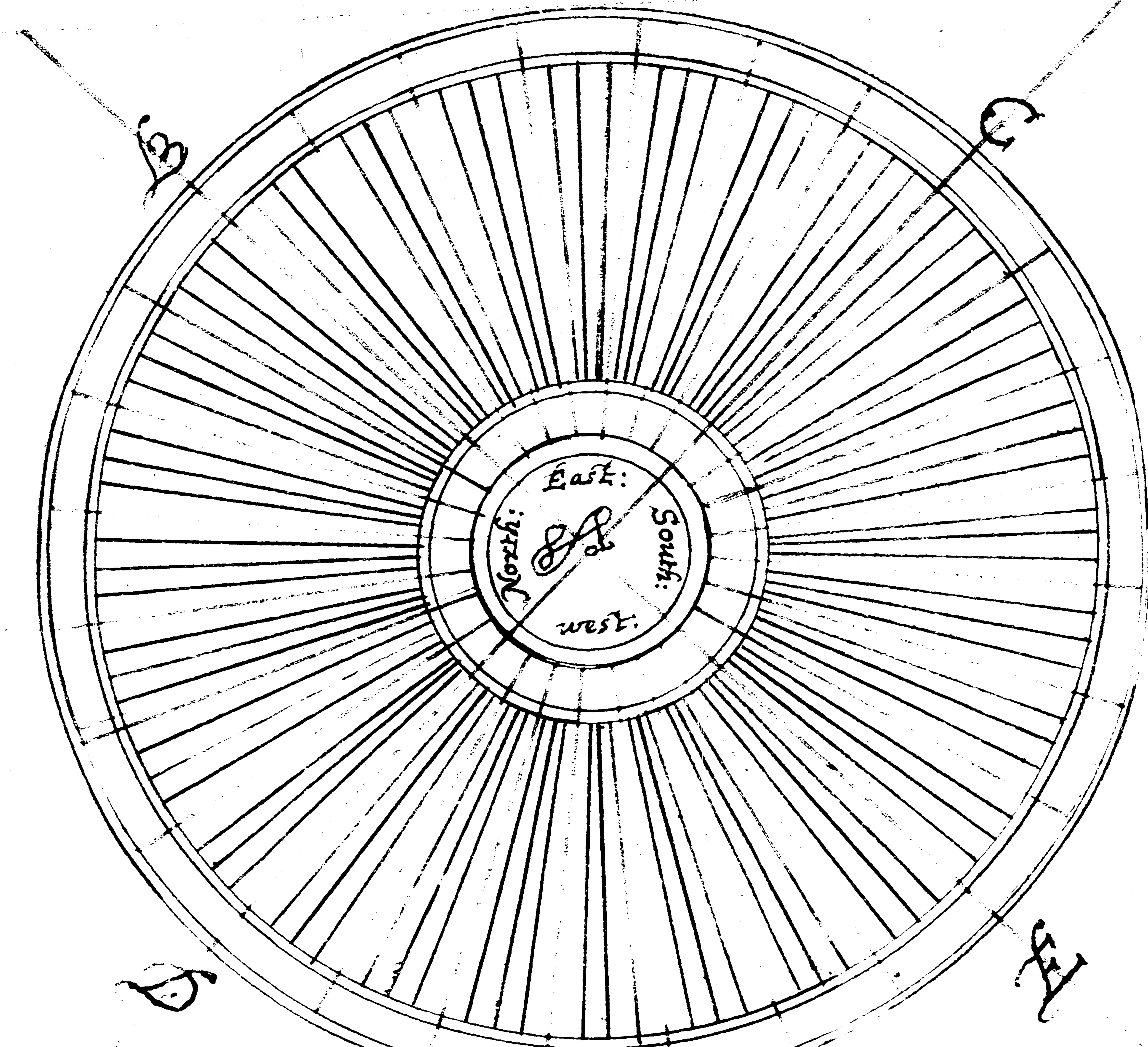
Aphorisme: 27:

[illegible] Place. A. in the center B. C. in the East. G. D.
in the North. D. E. in the west And. E. B. in the south. De=
vide eche quarter into. 7. parts. which maketh. 28. parts
Then devide againe every part by. 4. being. 112. parts in all
And so many true secrets there are to be revealed.

[illegible] being thus devided is the seale of the secrets of all the
world which from one. Al: in the center. that is from the one indivi=
sible God is spread abroade into the whole universall Creation.
The Prince of the Easterne secrets sits in the midle and hath one=
very side. 3. Peares or nobles the which peares have under ech of
them. 4. And the Prince himselfe retaines. 4.
After this manner the rest of the quadrangle of Secrets have their
princes and peares which have their. 4. Secret apeece.
But the Study of all wisdome is in the East.
The west is for force and strength.
The South for Culture and Husbandry.
The North for a Rigged and hard life.
Therfore the cheife secrets are to be cummended to the East. The
meane for the South. The lesser Secrets to the west and North.
The use of the Seale of Secrets is this. That thou mayest know from
whence Spirits or Angells are brought who teacheth their Secrets
delivered them of God. And they have their names derived fro
their offices and virtues even as God hath distributed to every of
them his gift. One hath the power of the Sword delivered
him Another of the Pestilence. Another hath power gi=
ven him to afflict people with famin and scarcitie As he is ordai=
ned of God. Others are overthrowers of Citties. As those. 2. who
were sent to distroy. Sodame and Gomorah and the neighbo=
ring places about As holy Scripturs testify. Some as watchers
over kingdomes. Others keepers of privat mens persons. So that
every man may easily forme to him selfe their names in his owne
mother tonge Therfore he that will. Lett him desire an Angel
of Phisick. Or a Philosophicall Angell. Or a Mathematticall
Angell. Or an Angell of Civell Law. Or an Angell of naturall
or supernaturall wisdome. Or whatsoever elce he bee.

And—

[illegible] let him ask seriously with great fervency with faith
and constancy And without doubt what he desireth He
shall receive of God the Father of all Spirits.
This [illegible] goeth beyond all Seales and subjects them
to the will of Man.
To this faith belongeth the Characteristicall caling out
of Angells which depends also only of the devine reve=
lation. But without faith beforespoken all things lye in
obscurety and darknes.
But if any one will aske them in faith and memory and
simply as from God the Creator. to the Creature to whom
such virtue or Spirituall essence is given. He may use
them without offence to God.
But lett him take heede that he falle not into Idollatry
and snares of the Divell who holdeth forth his poysonous
baits and doth easily deceive the unwary. And he himselfe
is not taken but only by the finger of God And brought
to serve man. But not without temptacions and tribulati=
ons as he hath commanndement that he should bruse the heele
of Christ or of the womans seede. Therfor we ought with
feare and trembling to be conversant in divine misteries
and with great reverence towards God. And to be conversant
with the spirituall essences with gravity and iustice. And
take heede to thy selfe of all lightnes. Pride. Coveteousnes
vanity. Envy. and ungodlynes. For such a one must he be
that handleth such divine misteries. unlesse he will mi=
serablie perish.



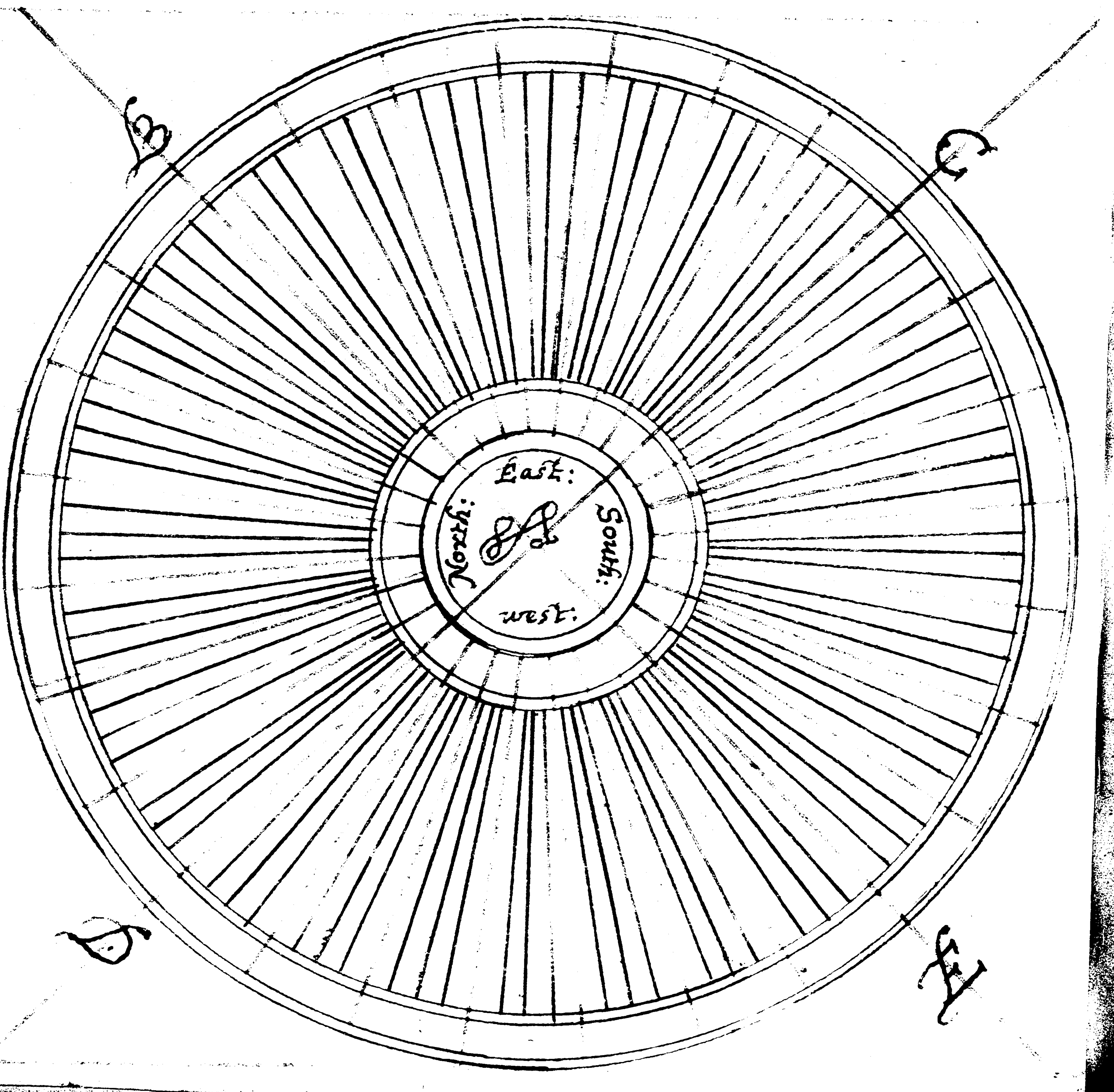
Aphorisme: 28:

Because all good is from God alone good of whome those things we
would desire. It behoues vs in Spirit and truth and with a sin=
gle hart to pray for them. The Conclusion of the Secret of se=
crets is this. That euey one would be stirred upp to pray for
that he desireth And he shall not have a demall. Lett no man
despise his owne prayers. For of whome God is desired he can=
give and inlarge And he will inlarge. we must acknoledg
the author of whome we aske humbly our desiers. The clement
and good father loues the Sonns of desire as Daniell And
quickly heareth them when ~~wee~~ shalbe able to overcome the hard=
nes of our harts by prayer. But he will not have vs to
cast Holy things unto Dogs. He will not have his trea=
surs to be contemned or despised. of vs. Therfore doe thou most
dilligently reade and reade againe the first Septen of Secretts
And institute and direct thy life and all thy thoughts unto
those precepts And all things shalbe given thee in the Lord
whom thou trustest.

The fift Septene: Aphorisme: 29:

That we may in order proceede in our studdy of Magick to
generall precepts. we come now unto the perticular explicati=
on of the premisses.

Spirits are the ministers of Gods word And of the Church
and her members. And they are either serving the creature in
corporall things. Partly to the health of the body and minde
partly unto distruction. And ther is no good nor euell done without
a sure and determinate order and Gouerment. He that desireth
a good ende lett him follow it. He that desireth an ill end=
let him also follow it: And that very quickly of the divine
punishment and of the turning away from the devine will.



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Euen as euery one conferrs his owne scopes with the word of God And as he were at the touchstone to judg betweene good and bad. And lett him know what is to be auoyded. what to be desired. Euen as he hath appointed and defined with him selfe Lett him follow it earnestly not with procrastination and posting of from day to day If thou meanest to hitt the ordayned marke. /

Aphorisme: 30:

Who so desireth riches the glory of this life. Magistracie Honours Dignities Kingdomes. and that Magically: lett them follow the Euery one for his fate and industry and Magicall Science. As the Melesine history testifies. And of that Magician who appoynted that no Italion by no meanes should obtaine the euerlasting Kingdome of Naples. And he effected that he that did reigne in his age should be troubled from his seate. Such is the power of the watchfull and vigilent Angells of the Kingdoms of the world. /

Aphorisme: 31:

Call out the Prince of the Kingdome and desire the right of him And aske what thou wilt and it shalbe, as long as that Prince againe Shall nott be absolute from obedience by the succeeding Magician Then the Kingdome of Neaples may be restored againe to the Italions. If any Magician would call him out who hath instituted this order and appoynted him unto the recanting his deede. Also he may restore the lost Cleinodie by Magicall treasure The Booke the Gemm and the Magicall Horne the which being had One may easely if he will institute himselfe Monarch of the world. But that Jew chose to liue among the Gods untill the latter judgment day before he would chuse the transitory goods of this worlde. But that mans harte is blinded that understandeth nothing concerning the God of Heauen and Earth or thinketh more But injoyeth the delights of immortall things unto his eternall distruction. And he shall be caled out more easily then the Genius of Plotine in the Temple of Iside. /

Aphorisme: 32:

Likewise the learned Romans out of the bookes of the Sibbills after the same manner instituted themselues Lords of the worlde. as historie testifies. But lesser Magicians are giuen to the Peere of the Prince of the Kingdome. Therfore whoso desireth a less office or dignitie lett him call out the Princes Peere And it shalbe done to his desire. /

Aphorisme: 33:

Who so desireth onely such dignities as riches. Lett him call out the Prince of Riches or one of his nobles And it shalbe done to his desire. In that kinde wherin he would wax rich. Either with Terrestiall goods. Or with Merchandies. Or with the gifts of Princes. Or with the Mettallicall studie. Or with the Chimicall. So that he may after this manner be made rich and obtaine his desires. /

Aphorisme: 34:

Euery calling out of a spirit is of one kinde and forme and this hath bin lately a common reason with the Sibbills. and cheife Preists. At this time it is lost thorow ignorance and ungodlynes in the whole worlde. That which remaineth is depraued with Superstitious and infinite lyes. /

Aphorisme: 35:

The humain mind is the only effectres of wonderfull workes so that she will ioyne herselfe to what Spirit she will. Being conioynd she produceth what shee will. Therfore we must proceede in Magick warily least Mearmaids and other Monsters deceaue vs. who likewise desire the Society of the humane minde. Therfore allwaies lie thou hid vnder the wings of the Highest least thou offer thy selfe to be deuowred by the roring lyon. For whosoeuer desireth wordly things doth escape very hardly the snares of Sathan

The Sixt Septene: Aphorisme: 36:

Take care that you mingle not together Experiments with Experiments. But lett it be single and onely one experiment. For God and nature hath ordained all things vnto a sure and destinated end. As for example. They who cure with Simple Herbs and roots of all men they cure most happily. After this manner the cheifest Influences or virtues actually lie hidd in the constellacions names and Characters, in Stone and the like which are in place of a miracle. [illegible] the very words themselues being pronounced presently they make both visible and invisible creatures to obay as well those of this our world As those in the waters. Aire. vnder the Earth. and Olimpicall. the Supercelestiall. infernall. And lastly Those in the diuine world also.

we ought to studie especially Simplenes and the knowledg of such simples as are deliuered vs of God. Other wise by no other reason or experience can things be laid hold on.

Aphorisme: 37:

Every thing hath his place allotted it decently. Order. Reason. manner. which easily rendreth all learning of the Creatures as well visible as invisible.

That some are Creatures of light. Others are of darknes. Those that are of darknes are subiect to vanity because they haue throwne them selues downe headlong into darknes. By reason of rebellion. Their Kingdome partly is very faire In caducall and transitory things. Becaus it cannot consist without some virtue. And without sum cheife gifts of God. Partly their kingdome is very fowle and horrible to be spoken. That it aboundeth with all vice and sinns. with Idollatry. Contempt of God. Blasphemies of the true God and his works. with the worshipping of Divells. Disobedience towars Magistrats. with Sedicions. It is full of Murthers. Thefts. Tiranies. Adulteries. vnlawfull lusts. rapins. Lies. periuries. And with desire of Reigning in this mixture the Kingdome of darknes Consists But the Creatures of light. Commaund as the members of Christ with eternall truth and grace of God. And they are lords of this world. Also they govern the Lords of darknes. Betweene these and those there is an everlasting warr According as God hath ordained this strife vnto the last Judgment day.

In the first deuision therof. The one sort is of God which he giueth to the creatures of light. The other is like vnto it But it is the gift of the creaturs of darknes. And this magick is two fold. The one tending to a good end. As when the prince of darknes endevours to doe well to the creature. God helping forward The other to a bad end. As when God permitteth such to be deceived Magically vnto the punishing the bad and vnto their hurt. Or elce commaundeth such to be thrust into perdicion.

deuision of Magick is that one sort perfiteth his works by visible instrewments through visible things. The other sort is.

which perfecteth his worke in Invisible Instruments through In=
visible things. Another Magick worketh with commixt things as
well manners as Instruments and effects./

is. Some Magicke is performed by invocation of
God alone. And this is partly prophetticall and Philosophicall. Partly
like that Theophrastus used. Another is that which worketh tho=
row ignorance of the true God with the princes of the Spirits. Such
is the worke of the Mercurialls.

That some exerciseth his Magick from the high=
est God by good Angells decending in the place of God. Such was
Balams magick. Other Magicians exorciseth with the Peeres of
the evell Spirits. And such were they who wrought with the les=
ser Gods of the nations./

That somme men work openly with the spirits
face to face which is given but to very few. Others worke by
dreames or other signes. As they of owld tim wrought by Au=
guries and Hosts./

That some worke by immortall Creatures.
Others by mortall as the Nimphs. Satirs. Pigmeyes. And the like of
other ellements.

That the Spirits serve some of their owne
accord without Art. And some they will scarce serve being ca=
led out by art./

of Magick That is the most excellent which
which dependeth only of God. The next to that. That which the
spirits serve in of their owne accord. The third that which is proper
to Christians which dependeth of the power of Christ which he hath
in Heaven and in Earth./

Aphorism :39:

That we may learne the Art
of Magick./

That we may day and night meditate how one should
ascend to the true knowledg of God. As well by the revealed word
from

from the beginninge As by the scale of Creation and Creatures and
by the wonderfull effects which visible and invisible Creatures of God 25
doe shew./

it is required that a man decend into himselfe and that 2.
he studdy especially to know himselfe. what mortall thing he hath
in him selfe and what immortall And what is the property of
every part. what the diversity.

that he learne by his imortall part to worship love and 3.
feare the Eternall God And to adore him in spirit and truth.
And to doe thos things with his mortall part which he know=
eth to be gratfull to god and proffitable to his neighbour./

3 and first precept of Magik to which who
soever shall prepare himselfe, unto true Magick or divine wis=
dome to the coveting and following of the same that he may bee
counted worthy the knowledg therof. whome the Angellicall
creatures shall obay not only obscurely but also manifestly and
face to face./

Seing that every one is caled from the wombe of his mother that
he should be occupied in a certaine kind of life, Therfore it is requisite
that every one should throughly know whether he be borne unto Ma=
gick or no And unto what kind of Magick. which every one shall
perceive which readeth these things and iudgeth them easy and
by experience shall find in himselfe good successe. For such
and so great gift are not given but to the poore in spirit & humble,

he must note whether he can perceive the Spirits assisting
him manifestly in the greatest businesses that are to be under=
taken. Because if he shall find them to be such assistants. It is ma=
nifest he is made a Magician by the ordinance of God, that is, such a
person which useth the ministry of the spirits unto the effecting of
excellent things. But heare he may sinne. either by negligence
or by ignorance. or by contempt. or also by to much superstition
Also he may sinne by unthankfullnes towards God wherby many
excellent men have drawne uppon themselves destruction. and
he

And he may sinne by rashnes and stubbornes. And lastly he may sinne when the gifts of God are not had in that honour and esteeme as is required and as they ought to be. ×

Sixthly. A Magician hath neede of faith and silence that no secret especially may be made manifest which the spirit revealeth to him as Daniel was commaunded to keepe secret secrets. For some things are sealed that is not brought forth into publick. So neither was it lawfull for Paul to utter those things he saw in revelacion. No man would beleeve how much is placed in this one only precept.

Seventhly. very great rightiousnes is required in a Magician to come, that is, that he shoulde not undertake any thing that is either ungodly. iniquous or uniust. yea that he admit not any such thing into his minde. And by the help of God he shalbe defended from all evell. /

Aphorisme: 40:

[illegible] shall perceive some incorporall agent about himselfe either by some outward sence or inward Then lett him governe himselfe according to these :7: rules following that he may persue after his magicall end. /

[illegible] That he know that such a spirit is ordained him of God. And that he think himselfe to have him to be a vewer of all his actions and thoughts Therfore lett him direct all his whole life unto the prescribed order sett forth in the word of God. /

[illegible] lett him allwaies pray with David. Take not thy holy spirit from me, And confirme me with a principall spirit. And leade us not into temptacion but deliver us from all evell. I beseech thee o heavenly father give not power to the lying spirit. As thou gavest to Ahab that he shoulde perish. But keepe me in thy truth. Amen. /

[illegible] lett him accustome him selfe unto the proving and trying of the Spirits. As the Scripture exorteth. For of thorns men gather not Grapes. Lett us try all things and holde fast that which is good and laudable. And lett us avoid that which is repugnant to Gods will. / 4

Fourthly lett us be very farr from superstitions. That is ment to be Superstition in this place. To attribute the divine to things in which ther is no divine thing. Also it is a chusing of the will to worship God otherwise then he hath commaunded. Such are all your Ceremonies of Satanicall Magick. who Impudently would be worshipped as God. / 4

Fifthly. the worshipping of Idoles is to be avoided which with their owne proper mocion bindeth the divine power to Idols or other things where they are not placed of the Creator. In the order of nature. Many such things the evell magicians effect. / 5

Sixthly. the crafty deceipts of the divell is to be avoided whereby he will immitate the power of the creation and Creator that he might bring forth things with a word. Thinges which are not as though they were. which is only incommunicable of the omnipotent God and the creature. /

Seventhly. we must stick to the gifts of God and his holy Spirit That we may know these things and worship God with all our hart and with all our forces. /

Aphorisme: 41:

[illegible] to the :9: last Aphorismes of this Tome wherin wee will conclude the whole Isagogicall Magick Gods mercie helping us forward. /

Therfore it is to be observed before all things what we understand by a magician in this worke. /

[illegible] to be a magician to whome by the grace of God the manifest spirituall essence serve unto the knowledg of the whole universall. And in these contents

contents of natures whether they be visible or invisible This discription of a magitian is evident and is universall. /

The evill or cacomagician is he whom by Gods permission the evill Spirits serve unto temporall and eternall hurt bewitching men and turning them from God. Such a one was Simon Magus mention of whome there is made in the acts of the Apostles and in Clement whom S. Peter commaunded to be put into the Earth seing he would commaund himselfe to be lifted upp into the Aire as a God by wicked Spirits.

All those are to be referred into this order who are noted in the Lawes of the 12. tables. And their evell deeds are also noted But we will marke the subdevisions and kinds of either Magick in this Tome following. It shalbe sufficient in this place that we have made distinction and difference of Good Science and badd. Seeing that the first man desired possession of them both to his hurt. As Moses and Hermes shew /

Aphorisme: 42:

We must know in the second place that a Magitian is a person predestinated unto this kind of worke from the wombe of his mother. Neither hath any one assumed any thing to himselfe of such things unless he hath bin caled to this worke devinely unto a good end from Grace. unto an ill end that the Scripture might be fulfilled. Offences must come but woe to that man by whom they come. Furthermore as we have warned before lett us live in this world with feare and trembling. /

Notwithstanding we denie not some kinds of both Magicks to be followed by some with Study and dilligence if he be admitted But unto those cheife kinds he shall never aspier unto. yea if he desire those things he wilbe violated in body and soule without doubt Such are they who are tansferred by Cacomagicall

Cacomagicall works unto the mountaine of Horeb. Or are swallowed upp with some Solitudes to whome many evells happen even to boddies and minds. Or at length are deprived of their mind. As such things happen to many by use. when as they are left of God. And delivered to Sathan. /

The Seventh Septene: Aphorism: 43:

[illegible]. and his works remaine in that state wherin he would have them for he would we should use them with his liberty unto the obedience of his commaundements. He hath proposed. to them that obay his rewards. But to them that disobay his deserved punishments. /

[illegible] they have knowne the Spirits by free will through prid and contempt of the Sonne of God. And they are reserved to the day of wrath. There is a very greate power left to them in the creation. But notwithstanding it is limmited And allwaies they are compeld by the bridle of God to keepe their bounds But a magician of God which sounds the wisdome of God or the informed of God by the hand of God is brought forth to all eternall good, and meane things, or also cheife corporals. /

Greate is the power of Sathan by reason of mans great sins. And therefore great things have bin done by Satanicall magick. yea greater things then any one will beleeve. /

Although they subsist in their limits notwithstanding they are beyond all humane capassety. for as much as they aime at the corporall and transitory things of this life as many histories of the Ancients testify. And we have dayly examples. For conclusion both kinds of magike differ among them selves. This passeth over into eternall goods and useth temporall things with thanksgiving. That is Solicitous about eternall things but applieth himselfe wholy to corporall that he may injoy freely all his lusts and delights unto the contempt of God And of his wrath. /

Aphorisme: 44:

The passing out of the commune life of men unto the Magicall life is nothing elce but sleeping from the same life unto the same life watching for what things happen in common life to ignorant and unskilfull men. They happn much more to the learned and willing. /
A Magician understandeth when his minde thinketh of himselfe when it deliberateth, reasoneth, constitutes, and defines some thing to be done. He obserues when his thoughts wander from the assisting seperated essence. And proveth by what order that assistant essence is seperated. /
But a man unskilfull in Magick is carried as a beast is with affections upp and downe. And knoweth not by the word of God to overthrow the councells of his enimies And to fore keepe him selfe from the snares of the Tempter. /

Aphorisme: 45:

The cheife precept of Magick is to know what every one ought to receive unto his use from the assisting Spirit. And what to refuse. For the Psalmist saith. wherwithall shall a yong man clense his way By ruling himselfe according to thy word. To keepe therfore the word of God least the evill one should catch it from thy heart is the cheife precept of wisdome. It is lawfull to receive and admit those suggestions which are not against the glory of God and love toward the neighbour. without demaunding from what spiritt such a suggestion came. yet we must take heede that we busie not our selues to much about unnessesary things according to Christs admonition. Martha Martha thou art sollisitous about many things but Mary hath chosen the better part which shall not be taken from hir. Be we ruled alwaies by the saying of Christ. First seeke the kingdome of God and the righteousnes therof and the rest shall

shall be cast unto you. The rest. That is all things fitting for this litle world of ours. Foode and Raiment and nessesary arts for our life. /

Aphorisme: 46:

Nothing so becommeth a Man as constancy in words and deeds And when the like reioyceth with the like. No men are more happy then such Because the holy Angells are conversant about such men. And have them in their custody. But on the other side men are turned away to nothing even as Chaffe is turned with the wind. And for them we have chosen this. 46. Aphorisme. For as every one hath carried himselfe even so he hath alured to himselfe the Spirits of his nature and condition But one exhorteth very truly that no man would goe beyond his caling herein. least he should allure some maligne Spirit unto himselfe from the uttermost parts of the world by whome he might be deceived and drawne unto his finall hurt. This precept is very manifest. For Midas when he would convert all things into Gold. Drew unto himselfe such a Spirit that he might be excellent in his doing but he was deceived by him and he died by famishment and hunger. Had not God in mercie corrected his foolishnes. The like happened in our time to a yong woman about Frankfurt at Odera. So that she snatched mony from every thing and devoured it. O then would to God men would way with them selves this precept and not take Midas his history and the like for fables. Then surely they would be more diligent in moderating their affections and thoughtes and not bee vexed continually with the Spirits of the Goulden mountains of utopie. Lastly lett us obserue dilligently that we cast out such presumptions out of our minds by the word of God even while we are fresh and have not made a custome of the word divine to please our idle empty minde. /

Aphorisme: 47:

Whosoever is faithfully conversant in his vocation he shall have the Spirits his constant ~~[illegible]~~ fellowes of his Study who will supply —

supply all succes to him. For if he haue also any knowledg in magick they count it not greiuous to shew them selues to him and to talke familiarly with him, and in diuers of the same ministeries wherto they are addicted in good things to the good unto saluation. In bad things to the bad unto all euill and hurt. Examples of Historis are not wanting in the whole world that such things hau happened therin. Theodolius is an example among good men before the victory of Arbogast. Among the bad Brute before he was slaine when as he was followed be Ceasars genius or Spirit and was punished that he might be so serued as he had done to the father of that cuntry and his owne father. /

Aphorisme: 48:

[illegible] is the reuelation of that kind of Spirits of what sort the magick is. so the nine Muses of Hesiod calls for. 9. kinds of Magick as he manifestly testifies of him selfe in his Theogonia Ulisses his genius caled Homer in Pligiogagia the spirits Hermet concerning the hier things of the minde. God himselfe caled Moses out of the Bush. Thus the three Magicians who came seeking Christ at Hierusalem were doubtles caled unto this vocation, the Angell of the lord being their guide And Daniell was caled by the Angell of the lord. It is not thus that any one should glory. For it is not of him that willeth nor of him that runneth. But either of God that sheweth mercy. Or of some other spirituall fate. from hence all Magick springeth whether it be good or badd after this manner Tages the first teacher of the Romans magick sprang out of the Earth. Diana of the Ephesians sheweth as it were from Heauen hir worship. And so Apollo and the uniuersall religion of the Gentiles was receiued from the same Spirits nether are they Mans inuentions as the Saduces hold. /

Aphorisme: 49: and [illegible]

of this Isagoge be the same that is spoken of —

of aboue by us. for as much as there is one God from whome is derined all good: And againe seeing ther is but one sinne to wit Disobediens to Gods will and commaundements from whence proceeds all euill. So the feare of the Lord is the beginning of wisdome and is all the profite of Magick. For obedience to the will of God followes the feare of God the presence of God and his holy Spirit And the Ministeries of the Holy Angells follow this his will and all good things out of the neuer drawne dry tresuries of God. /

the unprofitable and damned Magick springeth from Sathā when we lee[illegible] the feare of God from our harts and suffer him to reigne among us. There presently the prince of this world the God of this age hath appointed such a one of his kingdome that hee might find such a one proffitable for his kingdome. Thus he taketh the Godles Magician euen as a silly fly is taken in the Cobwebb of A Spider. And so Sathan deceiueth them hunting them into his netts of desires untill he bring them into the matter of eternall fire he eleuats and carrieth them upp on high that they might haue the greater falle. Bring about gentle reader thy eyes and minde unto the holy historys and also to the profane and gather all things of the Magitians acording to the double Science or knowledg of good and euill. which things that they maybe the better discerned we haue hereafter placed the diuision and subdeuision of Magick or Science in which whosoeuer will He may contemplate. what is to be followed. what to be auoyded. And according as euery one shall labour in that competencie and forme life that is giuen him. / /

Of good. 1.

The wisdome of God. 1.
- The knowledge of Gods word and a life directed according to his word. 1.
- The knowledge of the Goverment of God by Angells which the Scripture calleth watchmen and to understand the misteries of Angells. 2.

The wisdome given to man. 2.
- The knowledg of naturall things.
- The prudence of humain things.

Of evill. 2.

Bad wisdome.
- The contempt of the word of God and to live after the will of the Divell.
- Ignorance of the goverment of God by Angells.
- To despise the custody of Angells or to be fellowes with the divills.
- [illegible]
- [illegible]

Evil Spirits. 2.
- The Science of venifices in nature and to use them.
- Prudence in all evill arts unto the hurt of mankind. And to use them in [illegible] of God and to the losse and distruction of men.

Finis:

Morning and Evening read the prayers appoin=ted for the day together with the Psalmes for the day and the Lettany.

Call the common invocation in Agrippa for each day of the weeke and the Angel appropriated to that day commanding the Angell to doe his office on that day. &c: not forgetting the Att tyed to the Christall naming them in theire proper invocation. and say that 3 times and though you see at some time noe appearance yet wellcome them particularly each one by himselfe; then the generall wellcome.

After 7 dayes performing the abovesaid alsoe fuming the with proper fumes before you begin ye worke and in the middle alsoe: and faint not.

3 dayes before the change call 3 times a Day. and looke toward that part of the world that that planet that governes the proper planet delighteth in, when you invocate the Att.

12 houres before the change or full pray for yr desire and at the moment of ye aspect.

Signum [illegible]

Jehovah Jesus Nazarenus Rex Judeorum
Filij Dei Miserere mei:

Reade this [illegible] of the first Chapter of [illegible]

[illegible]

was the word And the word was with God and
that word was God.
The same was in the beginning with God.
All things were made by it And without it was made nothing
that was made.
In it was life And the life was the light of men.
And the light shined in the darknes And the darknes compre=
hended it not.
There was a man sent from God whose name was John.
The same came for a witnes to bare witnes of the light That all
men through him might beleeve.
He was not that light but was sent to bare witnes of the light.
That was the true light which lighteth every man that commeth
into the world.
He was in the world And the world was made by him And the
world knew him not.
He came unto his owne And his owne received him not.
But as many as received him To them he gave power to be the
sonnes of God even to them that beleeved in his name.
which are borne not of blood Nor of the will of the flesh Nor of
the will of man but of God.
And the word was made flesk and dwelt among us And we saw
the glory therof. As the glory of the only begotten sonne of God
Father Full of Grace and truth.

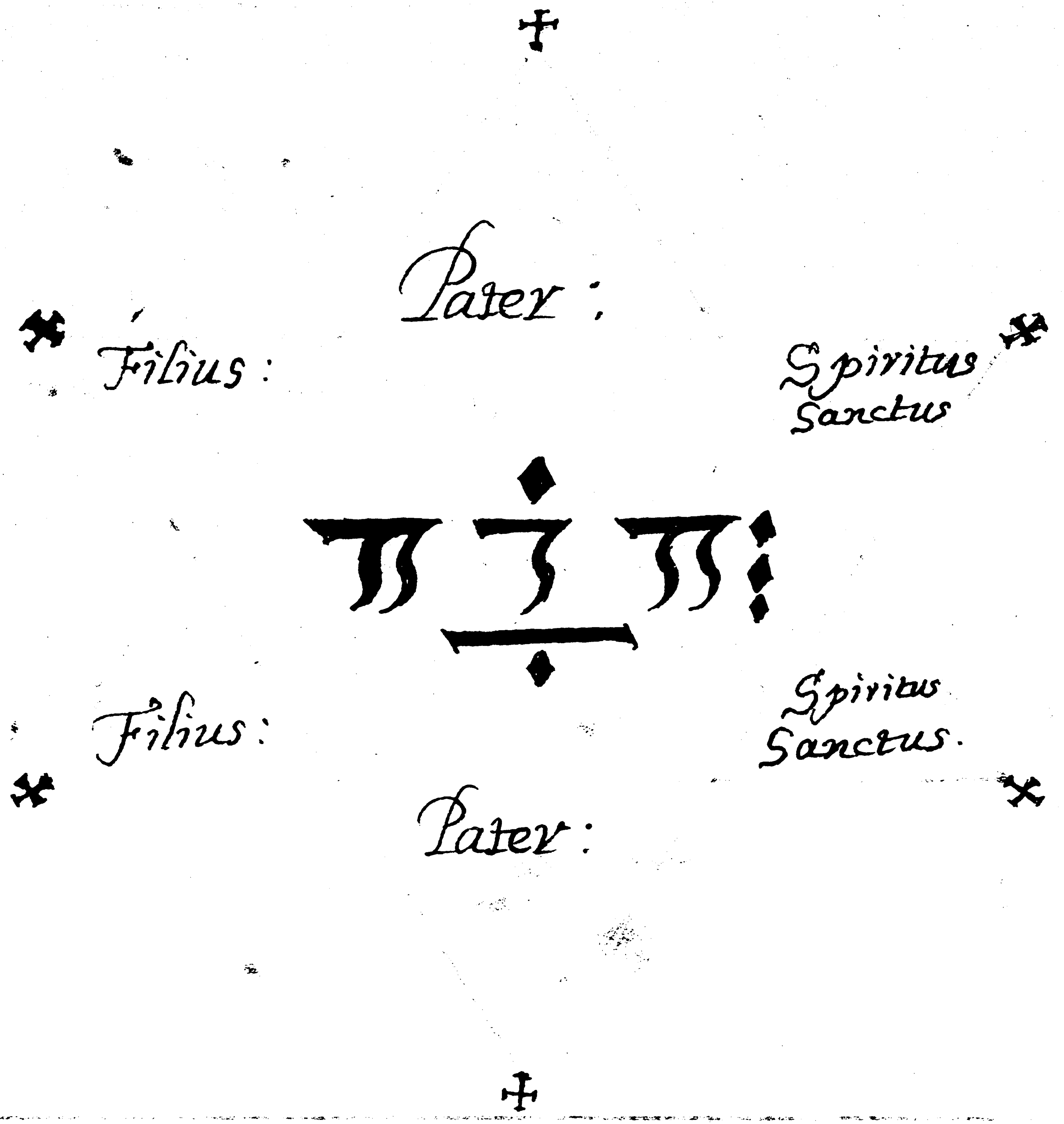
all Honour. Glory. Praise. Power. Might
Maiesty. Dominion. Rule. And Authoritie. world
without end. Amen.

.1. Who so dwelleth under the defence of the most high shall a=
bide under the shaddow of the Almighty.
.2. I will say unto the lord Thou art my hope and my stronge=
holde. My God In him will I trust.
.3. For He shall deliuer thee from the snare of the Hunter and
from the noysome Pestilence.
.4. He shall defend thee under his wings And thou shalt be safe un=
der his fethers His faithfulnes and truth shalbe thy Sheild & Buckler.
.5. Thou shalt not be afraide for any terror by Night Nor for the
arrow that flyeth by day.
.6. For the Pestilence that walketh in the darknes Nor for the sik=
nes that destroyeth in the noone day.
.7. A thousand shall fall before thee and ten Thousand at thy right
hand. But they shall not come nigh thee.
.8. yea with thine eies shalt thou behold an see the reward of the ungodly
.9. For thou lord art my hope. Thou hast sett thine House of defence
very high.
.10. There shall no euell happen unto thee Neither shall any Plauge
come nigh thy dwelling.
For he shall giue his Angells charg ouer thee to keepe thee in all thy wayes.
They shall beare thee in their hands. That thou hurt not thy foote
against a Stone.
Thou shalt goe uppon the Lyon and Adder. The yong Lyon and
the Dragyon shalt thou tread under thy feete.
Because he hath sett his Loue uppon me Therfore shall I deliuer
him I shall sett him upp because he hath knowne my Name.
He shall call uppon me And I will heare him. yea I am with
him in trouble. I will deliuer him and bring him to Honour.
with long life will I satisfy him. And shew him my saluation.

Glory be to The Father. And to the Sonne. And to the Holy Ghost.
As it was in the beginning is now and euer shalbe world
without end. Amen.

[illegible] powre out heare thy mercifulnes and
vouchsafe by the holynes of thy goodnes to blesse concecrate and sanctifi
me As thou blessedst Abraham Isac and Jacob. Graunt me I be=
seech thee Almighty God thy blessing to make me holy ✠ God the
Father blesse me ✠ God the Sonne blesse me ✠ God the Holy Ghost
blesse me ✠ I beseech the holy and blessed Trinity three persons and
one God in unity blesse me O Glorious God with thy blessing euerlasting
[illegible] oh mercifull lord Jesus Christ Sonne of the euer
Living God blesse me with thy blessing euerlasting. [illegible]
[illegible] giue me vertue and power to
blesse sanctifie and make me holy by the same lord Jesus Christ
and by the comming of the Holy Ghost proceeding from the Fa=
ther and the Sonne. Thou that art three persons and one God in
substance to thee I doe make my vocation and prayers. blesse me
with thy blessing euerlasting.
[illegible] Sanctus Dominus Deus Sabaoth Jesus
Christ giue vertue and power unto me in making the signe of the holie
I may be made holy and sanctified in euery opperation And
by the power of the Holy Ghost which Liuest and raignest with the
Father and the Sonne one God blesse me in this thy worke beginning
and in all my works now and euer.
[illegible] which art the maker and Creator of all things visibe and invisi=
ble Inspire me with thy blessing Euen as thou didest blesse all the
world So blesse oh Lord I humbly beseech thee And sanctifie me
thy creature in all holynes and blessed life lauding and praysing thee
with all thy holy and blessed Angells now and euer.
✠ Jehouah ✠ Jehouah ✠ Jehouah ✠ The time
was which time is. And the time to come. ✠ O Adonay
✠ Agla ✠ Tetragrammaton ✠ Lux lux lux ✠
✠ In nomine Patris ✠ Et filij ✠ Et Spiritus Sanctus. ✠
[illegible] receiue my Prayers. ✠

Sigillum [illegible] Salomons



[illegible] o [illegible] Jesus Nazarenus Rex Judio=
rum Filij Dei Miserere mei : ∞ :

Reade the : 80 : Psalme : ∞ :

Heare o thou Shepherd of Israel Thou that leddest Jo=
seph like a Sheepe Shew thy selfe also Thou that sittest uppon
the Cherubins.
Before Ephraem Beniamin and Manasses stirre up thy
strength and come and helpe us.
Turne us againe o God Shew the light of thy countinance and we
shalbe whole.
O lord God of hosts how long wilt thou be angery with thy peo=
ple that prayeth.
Thou feedest them with the bread of teares and givest them
plentiousnes of teares to drinke.
Thou hast made us a very strife unto our neighbours and our
enimies laugh us to scorne.
Turne us againe thou God of Hosts shew the light of thy coun=
tinance and we shalbe whole.
Thou hast brought a vine out of Egipt Thou hast cast out the
heathen and planted it.
Thou madest roome for it and when it had taken roote it filled the land.
The hills were covered with the shaddow of it and the bowes therof
were like the goodly Ceoders trees.
She stretched out hir braunches unto the Sea And hir bowes unto
the river.
why hast thou then broken downe hir hedg that all they that
goe by pluck of hir Grapes.
The wilde Bore of the wood doth roote it up and the wilde beasts
of the field devour it.
Turne the againe thou God of Hosts looke downe from Heaven
beholde and visit this vine.
And the place of the viniard that thy right hand hath planted
and the braunches that thou madest so strong for thy selfe.

It is —

16. It is burnt with fire and cut doune And they shall perish
at the rebuke of thy countenance.
Lett thy hand be uppon the man of thy right hand And uppon
the Sonne of man whome thou madest so strong for thine owne
selfe.
And so will not we goe back from the O lett us liue and
we shall call uppon thy name.
Turne us againe O Lord God of Hostes shew the light of thy
countenance and we shalb whole.

Glory be to the Father and to the Sonne and to the Holy Ghost
As it was in the beginning is now And euer shalbe world
without end. Amen.

The: 45: Psalme:

1. My heart is inditing of a good matter. I speake of the things
which I haue made unto the King.
2. My tonge is the penne of a ready wrighter.
3. Thou art fairer then the children of men full of grace are
thy lipps because God hath blessed thee for euer.
4. Gird thee with thy Sword uppon thy thigh O thou most migh=
tie according to thy worship and renoune.
5. Good luck haue thou with thine honour. Ride on because of the
word of truth of meeknes and righteousnes and thy right hand
shall teach thee terrible things.
6. Thine arrowes are very sharpe And the people shalbe sub=
dude unto thee euen in the midst among the Kings enimies.
7. Thy seate O Lord endureth for euer The scepter of thy Kingdom
is a right scepter.
8. Thou hast loued righteousnes and hated iniquity wherfore
God euen thy God hath anoynted thee with the oyle of gladnes
aboue thy fellowes.
9. All thy garments smell of Mirrhe Aloes and Cassia out of
the Juory pallaces wherby they haue made thee glad.

10. Kings daughters were among thy honorable women uppon thy
right hand did stand the Queene in a vesture of Goulde wrought
about with divers colours.
11. Harken O daughter and considder incline thine eare. forget also
thine owne people and thy fathers house.
12. So shall the king haue pleasure in thy beautie. for he is thy Lord
God and worship thou him.
13. And the daughter of Tyre shalbe there with a gift like as the rich
also among the people shall make hir supplications before thee.
14. The Kings daughter is all glorious within hir clothing of wrought
Golde.
15. Shee shalbe brought unto the king in rayment of needle worke the
virgins that be hir fellowes shall beare hir company and shalbe
brought unto thee.
16. with ioy and gladnes shall they be brought and shall enter in=
to the Kings pallace.
17. In steede of thy fathers thou shalt haue children whome
thou maist make princes in all lands.
18. I will remember thy name from one Generation unto ano=
ther Therfore shall the people giue thankes unto thee world
without end. Amen

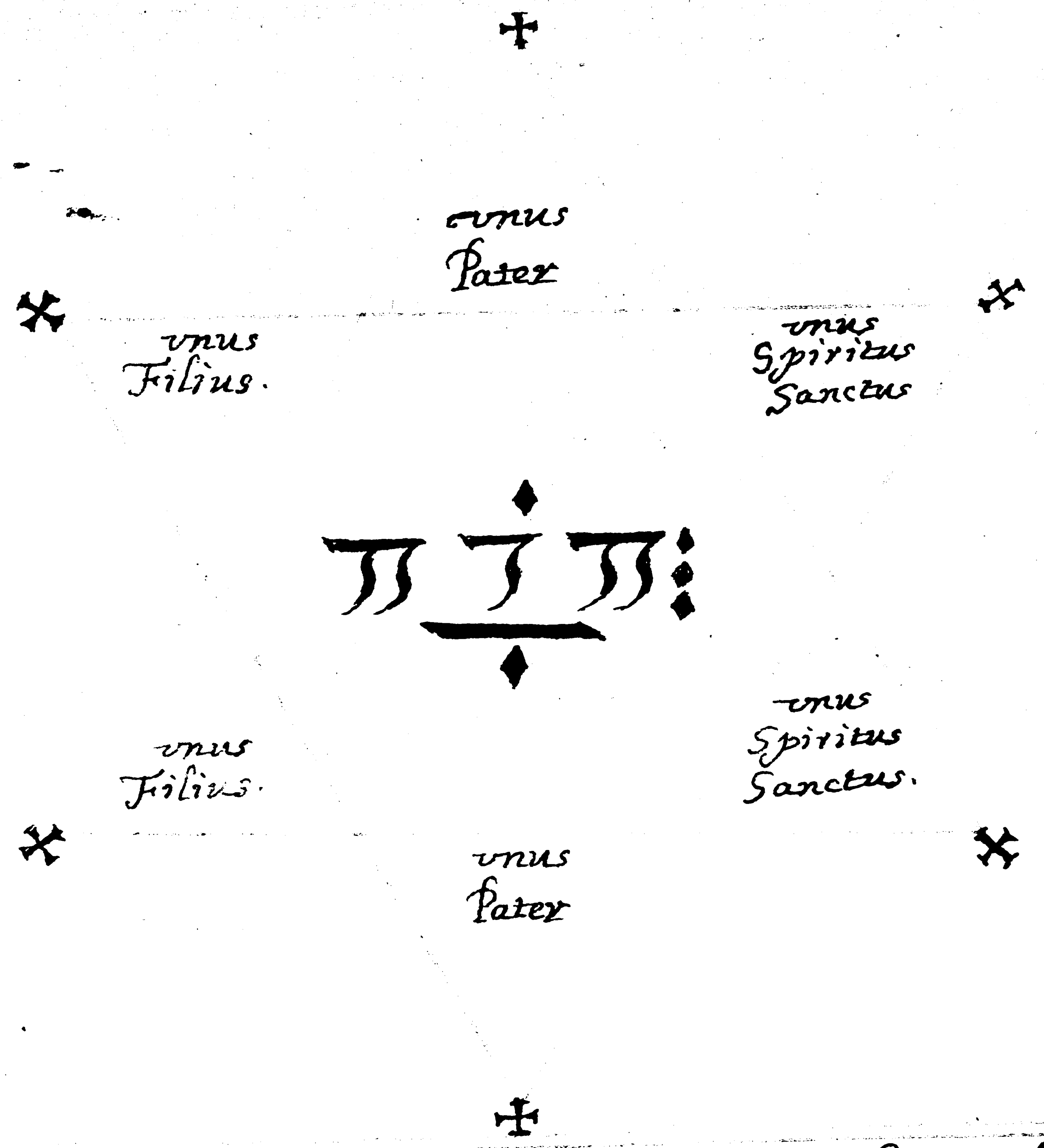
Glory be to the Father. and to the Sonne. and to the Holy Ghost.
As it was in the beginning is now and euer shalbe world=
without end. Amen.

A Prayer wherby to haue sighte of the Angells:

O God who art Eternall and incomparahensible God Creator
of Heauen and Earth God of all things visible and invisible
Most mighty Jehouah By whose mighty power and vertue
all things are and haue their effects and operations. vouch=
safe O most mighty Maiesty for Jesus Christ his sake my
sauiour and redeemer In whome I trust And in whose
Incarnation ✠ Holy natiuity ✠ Passion ✠ Resurrecton

✠ And Glorious Assention ✠ I thy humble seruant ✠ Doth
faithfully beleeue. To forgiue me all my sinns secret and knowne And
regenerat my harte And replennish my soule with the grace of the
Holy Ghost That I may be made worthy of a most unworthy sin:
ner To see thy holy Angells appearing unto me To minister and to
reueale unto me The hidden secrett of thy holy and blessed Science Sea:
led up in the Character of life ✠ Moses thy Prophets And to our anci:
ent fathers whose liues were holy Declaring unto them by holy An:
gells thy messengers the hidden misteries of holy Science Since
the beginning of the worlds creation for the honour and glory of thy most
holy and blessed name which with thy Seale shuttest up this Secret
in the darke bosom of deepe obliuion from the nations of the Earth.
O ... mighty Jehouah whose seate is the highest Heauen and
the Earth thy footestoole My louing lord God and Creator Purifie
my Soule and Contience. And rectifie my minde and thoughts
And mundifie my body Soule and spirits of all Impurities And
open unto me Though unworthy creature This thy secret mistery
And through thy mercie Giue unto me an understanding heart
Perceiuing those things which thou teachest me. O lord send doune
the Comfortor from aboue to direct in all truth In this thy infinite
treasurs. Instruct me in thy holy and blessed Science The which I
seeke for my comfort and consolation. But not my will but thine
be done in all things for the honour and glory of thy most holie
and blessed name So my will be euer to fulfill thy will in all
things Lett therfore O most Glorious God Thy blessing and
Benidiction come uppon me thy creature. Through Jesus
Christ thy only begotten sonne our lord and only sauiour And
the Holy Ghost our most sweete comfortor. ...
All Honour. Glory. Prayse. Power. Might. Maiesty. Domi:
nion. Rule. and Authoritie. Ascribed. world without
end.

Signum Pentaculum Salomonis:



Jehouah Jesus Nazarenus Rex Ju:
deorum filii Dei Miserere mei:

Reade this parte of the first Chapter

[illegible]

was sent from God unto a Cittie in Galile
named Nazaret
To a virgin affienced to a man whose name was Joseph of the
house of David. And the virgins name was Marie.
8. And the Angell went in unto hir and said Haile thou that art
freely beloved the lord is with thee Blessed art thou amongst women
And when shee saw him she was troubled at his saying and thought
what manner of salutation that should bee.
0. Then the Angell said unto hir feare not Mary for thou hast
found favour with God.
For loe thou shalt conceive in thy wombe and beare a Sonne.
And shalt call his name. Jesus.
He shalbe great And shalbe caled the Sonne of the most high
And the lord God shall give unto him the throne of his father David
And he shall reigne over the house of Jacob for ever and of his
kingdome shalbe none end
Then said Mary unto the Angell how shall this be seeing I know
not man.
And the Angell answered and said unto hir. The Holy Ghost shall
come uppon the and the power of the most high shall over shaddow
thee Therfore allso that holy thinge which shalbe borne of the shalbe
caled the Sonne of God.
Then Mary saide Behold the handmaid of the lord Be it unto
me according to thy word.
My soule doth magnifie the lord and my spirit hath rejoyced in
God my saviour.
For he hath regarded the lowlines of his Handmaiden.
For behold from henceforth all Generations shall call me blessed
For he that is mighty hath magnified me And holy is his name.

And his mercy is on them that feare him throughout all Generacions.
He hath shewed strength with his arme He hath scattred the proude in 37
the Imagination of their Hearts.
He hath put downe the mighty from their seate and hath exalted
the humble and meeke.
He hath filled the hungery with good things And the rich he hath
sent empty away.
He remembring his mercy hath holpen his servant Israell as hee
promised to our forefathers Abraham and his seede for ever.

[illegible] The Father. And to the Sonne. And to the Holie Ghost.
in the beginning is now and ever shalbe world with=
out end. [illegible]

Ps. 103: [illegible].

O my soule and all that is within me Praise his holy name.
Praise the lord O my soule and forgett not his benifites.
which forgiveth all thy sinns And healeth all thine infirmities.
which saveth thy life from distruction and crowneth thee with mercy
and loving kindnes.
which satisfieth thy mouth with good things making thee yong and
and lusty as an Egle.
The lord executeth righteousnes and Judgment for all them that are
opressed with wrong.
He shewed his waies unto Moses his works unt the Children of Israell.
The lord is full of compassion and mercy long suffering and of
great goodnes
He will not allwais be chiding Neither keepeth he his anger for ever.
He hath not dealt with us after our sinns Nor rewarded us accor=
ding to our wickednes.
For looke how high the Heaven is in comparrison of the Earth. So
great is his mercy allso toward them that feare him.
looke how wide allso the East is from the west. So farre hath
he sett our sinns from us.
yea looke as a father pittieth his owne Children Even so is the lord
merciful

mercifull to them that feare him.
14 For he knoweth wherof we be made He remembreth that we are but dust
The dayes of man are but as Grasse for he flourisheth as a flower
of the filde
For as soone as the winde goeth over it It is gone The place ther=
of shall know it no more.
But the mercifull goodnes of the lord endureth for ever and ever up=
pon them that feare him And his righteousnes uppon childrens Children
Even uppon such as keepe his covenant And thinke uppon his
commaundements to doe them.
The lord hath prepared his seate in Heaven And his Kingdome
ruleth over all.
O praise the lord ye Angells of his ye that excell in strength ye that
fulfill his commaundements And harken unto the voice of
his word.
O praise the lord all ye his Hosts ye servants of his that doe his pleasure
O speake good of the lord all ye works of his in all places of his do=
minion Praise thou the lord O my soule.

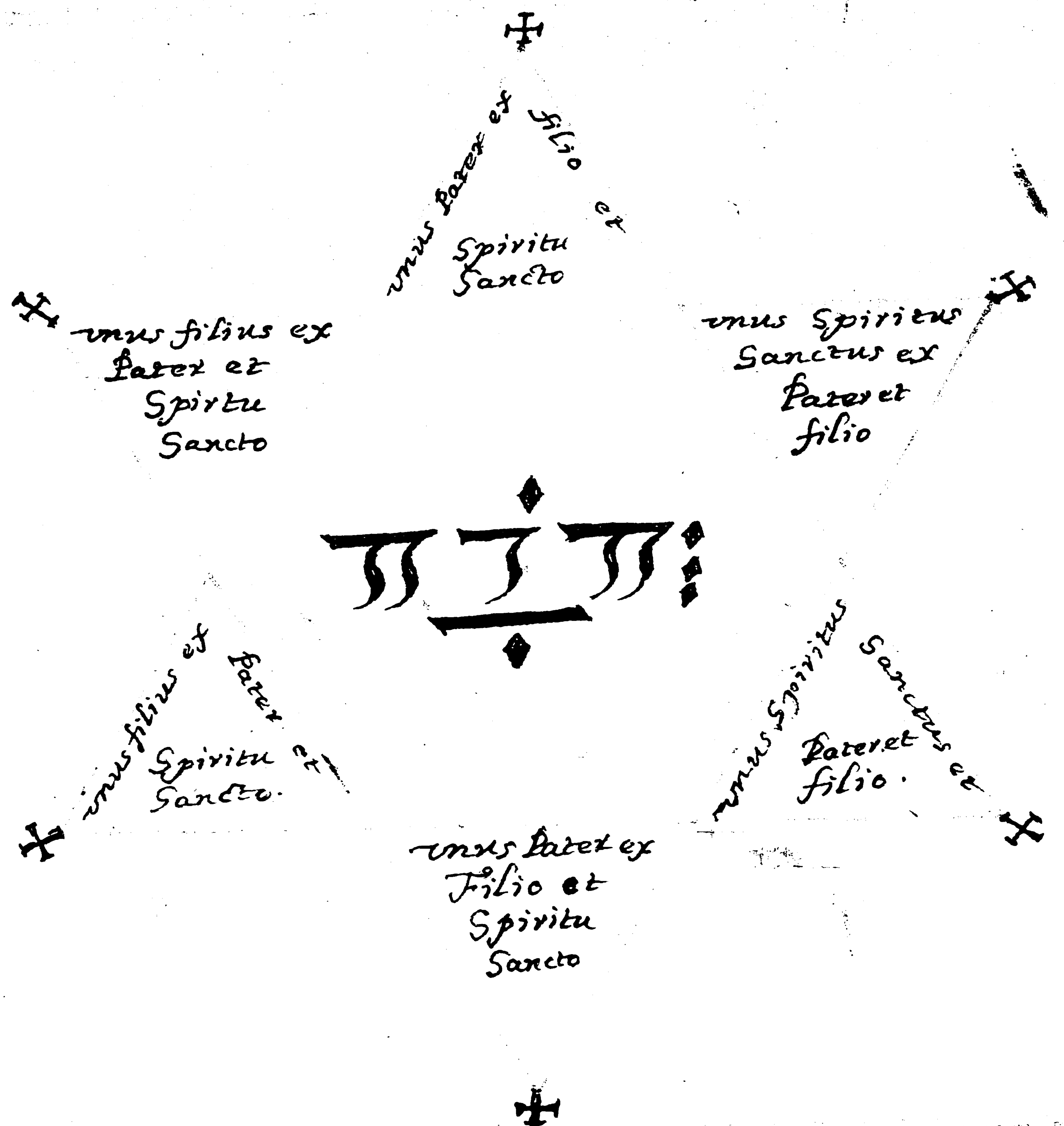
Glory be to the Father and to the Sonne And to the Holy Ghost
As it was in the begining is now and ever shalbe world
without end. Amen

Te Deum Laudamus: &c:

We praise thee O God we knowledg thee to be the lord.
All the Earth doth worship thee the father everlasting.
To thee all Angells cry aloude The heavens and all the pow=
ers therin.
To thee Cherubim and Seraphim continually doe crye.
Holy Holy Holy Lord God of Sabaoth.
Heaven and Earth are full of the maiesty of thy glory.
The Glorious company of the Apostles praise thee.
The goodly fellowship of the Prophets praise thee.
The noble Armie of Martyres Praise thee.
The holy Church throughout all the world doth knowledg thee.
The father of an infinite Maiesty.
The Honorable true and only Sonne.
Also the Holy Ghost the Comfortor.
Thou art the King of Glory O Christ
Thou art the everlasting Sonne of the father.
when thou tookest uppon thee to deliver man Thou didest not
abhor the virgins wombe.
when thou haddest overcome the sharpnes of death Thou didest,
open the Kingdome of Heaven to all beleevers.
Thou sittest on the right hand of God In the Glory of the father.
we beleeve that thou shalt come to be our Judg.
we therfore pray thee helpe thy servants whom thou hast
redeemed with thy pretious blood.
make them to be numbered with thy saints in glory everlasting
O lord save thy People And blesse thine Heritage.
Governe them and lift them up for ever.
Day by day we magnify thee
And we worship thy name ever world without end.
vouchsafe O lord to keepe us this day without Sinne
O lord have mercy uppon us Have mercy uppon us.
O lord lett thy mercy light uppon us as our trust is in thee.
O lord in thee have we trusted lett us never be confounded/

Glory be to the Father And to the Sonne And to the Holy Ghost
As it was in the beginning Is now and ever shalbe world
without end. / Amen

…um Pentaculum Salo…onis:



Jesus Nazarenus Rex Judeorum Filij Dei Miserere mei:

To call three good Angells into a Cristall Stone or looking Glasse to …owne … doe as followeth:

[illegible]

In the name of the Father
and of the Sonne ✠ And of the Holy Ghost.
devoutly say this prayer following on thy knees.
O Lord God Almighty which said lett light bee
O Lord God ✠
made and it was done. Oh Holy and most Holy Lord God
The Father ✠ The Sonne ✠ And the Holy Ghost ✠ The Spi=
ritt Living I doe beseech thee to lett therbe so much light
Only and Only sufficient light that I may see and not bee
lett O holy Lord God give unto me thy unworthy servant
power to see Three of thy good Angells in this Cristall Stone.
or Glass Sweete Jesu give me wisdome and Grace to see.
Almighty Father and everlasting king of all Glory which
didest send the Holy Ghost uppon the Apostles. vouchsafe to
send thy holy Spirit uppon me And with thy holy hand blesse
me Open my Sences that I may see thy Holy Angells. Only
and only blessed which hast created me to thine owne Image
and likenes And redeemed me with thy pretious blood of thy
deare Sonne Give me grace and power to see Three of thy good An=
gells in this Stone which may shew unto me the truth of all
such questions as I shall demaund. Graunt this O Heavenly fa=
ther for Jesus Christ his sake To whome with the Holy Ghost
beall honour and Glory now and for evermore. Amen
… as followeth. O you good Angells of God Only and On=
ly come hastyly and tarry not make your personall appearance visi=
blie to my sight in this Cristall Stone. In the name of our Lord
Jesus Christ wheresoever you be In Heaven In Earth In
the firmament Or elce wheare soever. Come heither in faire
Angells forme and Shape Enter into this Cristall so bright
and cleare That I may perceive and see you. Come ✠ In
the name of the Father ✠ The Sonne ✠ And the Holy Ghost
✠ and tarry not. Come Come Come.
… be repeated 3 times they appeare not at the first or 2

O you good Angells of
God welcome are you In the worship of the blessed Trinity pray:
ing and desiering you to shew me the truth of all such questi:
ons as I shall demaund of you And nothing but the truth
as you will answer it at the day of doome before your God and
mine.

You good Angells wee thanke you And
Licence you to depart for this time Being prest and reddy to
come againe whensoever I shall call you. Goe in peace +
In the name of the Father + And of the Sonne + And
of the Holy Ghost Amen.

O Domine Jesu Christe Rex Glorie per vertutem illo=
muocant Et per po:
rum qui hoc nomen
testatem et miserecordeam tuam Domine mitte mihi
indignum familum tuum Tres Angelos bonos veros
iustos optimos et exelentissimos Angelos tuos vere:
tatis Ex parte tua dextera in medium istius specu:
li aduisum mihi indignum familum tuum verum
iudicium apariant mihi et verum iuditium faci:
ant mihi de re nobis dubeo et in certa absqe ali=
quo dolo vel frauda

O lord God Almighty most mercifull
father and King of Heaven which hast created all things In
Heaven Earth. Hell and elce wheare which wast before all
worlds and art Perminent And after the world continuest for E:
ver. O Holy Father I beseech thee for Jesus Christ his sake thy
deere and only Sonne our Lord To send unto me Three of thy good
Angells from thy right hand of Glory True sayers and spea:
kers visiblee to appeare in this Cristall Stone Or Glasse to
the visible sight of this Child Maide and virgin And to shew
us the truth of all such questions as we shall demaund. Graunt
this O lord God Almighty which livest and Reignest ever one God world
without end.

... on the forhead of the Child with the Thumb
of thy right Hand pater noster: credo: ave:
Patris et filij et Spiritus Sanctus
wright on the midest of the Stone Or
Glasse with Oyle Ollive confic this Name.
betweene thy leggs Thou sitting in A
Chaire And lett him say after thee. lords Prayer
Beeleefe These names following. On + Ell + Eloy
Eley + Messias + Sother + Emanuell + Sabaoth +
In the name of the Father + And of the Sonne + And
of the Holy Ghost Amen.
O lord Jesus Christ King of Glo:
ry by vertue of those whome they call Hermely and by
thy power and mercy Send unto us Three of thy good
Angells from thy right hand of Glory Into the middest
of

Of this Cristall Stone or Glasse To the visibe Sight of this Childe
maide and virgin lett them make true answers True Judgment
and true appearance Revealing unto us all thinges doubtfull
and unsertaine without all falshoode fraud or deseipt Graunt
this Sweete Jesu I most humblie pray and beseech thee

must be repeate three times If the Angells ap=
peare not at the first or second time Then ... Three bright
Angells with Crownes of Gould on their Heads appeare to the Child
who will answer And shew thee by the Child any thing thou shalt
requier.

You Angells of God welcom are ye in the worship of the blessed and
Glorious Trinitie praying and desiering you that you will shew
unto us the truth of all such questions and things as we shall this
day aske or demaund of you lett them be answered faithfully iust=
ly and truly without all fraude guile deceipt or delay As you
shall answer the Contrary at the dreadfull day of Doome before
your God and mine You Angells of God lett us have the truth
And nothing but the truth In the name of Jesu.

as shall be sheune you hereafter.

If you be lying false and untrue Angells which are come to delude
and mock us The Servants of the everliving God. Cursed be you
before the Maiesty of God. And the Malediction and curse of God
the Father God the Sonne And God the Holy Ghost be uppon
you And every one of you To blaspheeme Curse and excomunicate
you and every one of you Into everlasting paines of Hell fire
presently and imediatly unles you depart and trouble us no
more fiat fiat fiat Sobeit Amen In nomine
Patris et filij et Spiritu Sanctus Amen.

As if they be false Angells they will
then say the former prayer againe Three times if neede bee.
They will not depart.

will not depart the Glasse — 41
or Stone untill the Sonne be sett you licence them
If you call them at the Sonne Rising they will all that day be reddie to
answer your demaunds untill the Sonne setting of the same day.

O Domine Jesu Christe Rex Glorie per vertutem illorum
qui hoc nomen muocant Et per potestatem
et miserecordeam tuam Domine Mitte nobis tres Ange=
los bonos veros iustos optimos et excellentissimos Ange=
los tuos veritatis Ex parte tua dexteram medeum is=
tius Speculi ad visum istius Pueri virginis verum iu=
dicium aparrant, et verum iudicium faciant isto
puero virgini de re nobis dubeo et in certa absque ali=
quo dolo vell fraude

To call the Angells to your
selfe by this Experiment Only altering the Plurall number to the Singular
As you may perceive by the lattame prayers Both which Prayers —
only differ in that

But Prayer and a good beleefe prevaileth much For faith
is the Cay to this and all other works And without it nothinge canbe
effected: Should not be above 12 yeares of Age when you enter him
or hit For you may worke as well with a Mayd Child as with a boy.
either Angell or Spirit Except you presently
send them about som speedy busines you must licence them to depart
As your Spirit of Propesie and such like when you call for them to
have long conferrence with them.

There is a frend of mine Caled A. B. of C. in the
County of D. that I have not seene nor heard of a long time Tell vs ye
Angells of God how he doth whether he be in health or not Or whether
hee be dead or alive Then they will tell you Then you may say you Angells
of God shew vs the said A. B. and what he is doing whether he be in
House or feild or in what place he is and what he is now doing Shew
vs the truth in the name of Jesus. Then they will shew you But they
will name no place Except you name it first Therfore make your de=
maunds thus you Angells of God tell vs truly In the name of the holy
and blessed Trinitie how farr of is the place wher this A. B is Is it
5. 6. 7. 8. 10. 20. &c miles of Tell vs in the name of God Then they
will tell you Then say is it East west North or South from this
place Then they will tell you then say is it such a place They will
answer it Is or it is not If they say it is not name som other
place &c till you have named it and they have tolde you it is
the place. They will shew the Child the Towne House Signe if
it have any the very roome and what furniture Pickters &c
is in the roome And what else you will demaund.

Shew unto vs the truth of this question In the
name of the Holy Blessed and Glorious Trinity. A. B. of C. In the coun=
ty of D. Had his Horse broken up and lost such and such things Or lost
such and such things from such a place uppon such a day &c. You
Angells of God shew vs the Theafe or Theeves that stole these Goods.
Then they will shew the Theafe or Theeves That the Child shall tell
you of what Complection what Stature what apparell And what
blemmish any of them have &c. If you will know their dwelling you
must examine as before whether East w. N. or South &c Likewise
you may demaund what where and how they have bestoed the Goods &c

A Turfe or a peece of the Earth wher you mistrust Trea=
sure to be hidden. Having the Turfe or peece of earth in your Hand.
Tell vs truly in the name of the Holy Blessed and Glo=
rious Trinitie whether In the Ground or Roome from whence this Turfe
or peece of earth was taken There be any treasure hidden or not Tell vs truly
in the name of Jesus. If they say ther is Then say
Tell vs truly what it is whether it be Coyne Plate Juells Bookes Householde-
stuffe or what it is They having tolde you say you Angells of God tell vs tru-
ly wether it lye iust under where this Turfe was taken up or how far from
that place a foote 2. 3. 4. 5. 10. 20. foote or how farr They having towld
you say Is it East w. N. or S. from the place from whence the peece of
Earth was taken They having tolde you say you Angells of God Shew
vs the place And open the Ground and shew vs in what fashion it lyeth
and what it is All which they will shew. Also how deepe it lyeth &c
you must worke for Coles Lead Tinn Iron Copper Mines &c
they will tell you how deepe and how the colours of Earth will alter in every
foote 2. or 3. &c. For these and such like this will suffise.

uppon such a day naming the day. A. B. of C. in the
County of D. lost such and such Cattaile naming them forth of a Grounde ca-
led E. within the forsaid parish of C. from whence they were Stolen or are
Strayed If you cannot name the day certaine when they were lost Name the
day when they were last seene And the day they were mist and proceede as
before. In the name of the Holy Blessed and
Glorious Trinity what are become of these Cattaile are they Stolen or Strayed
They will tell you Then say how farr of are they one mile. 2. 3. 4. 5. 10. or 20
miles Or how many miles of are they They having told you say Is it East
w. N. or South they will tell you Then say is it such a place &c As
is before sufficiently taught Then Say you Angells of God Shew vs
the Party or Parties that hath Stolen thes Cattaile If they be Stolen
If they be not Stolen Call to see the place where they are &c. But how
to make them returne home againe shall be shewne hereafter.

Ther is a Man caled by the name of A. B. dwelling
in the Towne of C. in the Parish of D. dwelling in Such a streete in the said
towne of C. being of such a Trade or Proffession. Or ther is a woman
caled by the name of E. B. the wife of A. B. dwelling in the par:
rish of C. in the County of D. being of such a Trade or proffession.
Is dangerously sick he complaines of extreame pain in his
Sid. his Back his Belly &c. Or he was taken lame in his Leggs. Armes
or in such and such members. wether
this A. B. shall live or dye. If they say he shall dye Aske how longe
it wilbe. &c. If they say he or shee shall recover Aske whether you
shall doe it and whether it must be done by Phisik or not If they
say by Phisike First aske what desease it is naming what desease you
think it is Till you have found it Then whether such a Medicine will
recover him or not If they say it will not name some other that you
know to be fitt for the desease &c. Till you have found what will
doe it then aske how longe it wilbe before he shalbe recovered &c.
he may be recovered without Phisik Say you Angells of
God helpe us to such a principall Angell or Spirit as shall reco:
ver this A. B. and tell me you Angells of God In how long
time he will doe it Then they will tell you And the Angell or Spi:
rit will appeare to the Child If it be an Angell that appeareth
say as followeth welcom art thou In the
worship of the holy Lord of Heaven And the blessed and Glorious
Trinity Praying and desiering thee That thou wilt recover and per:
fectly make whole A. B. of C. In the County of D. of such a profession
who is greivously tormented Payned or Greived &c. In such and
such a part of his bodie And hath bin so this long &c. Thou Angell
of God doe this that I have saide faithfully Justly and truly
without all fraude guile deceipt or delay by such a time Na:
ming the time the Angells before told you As you shall an:
swer to the contrary at the dreadfull day of Doome before your
God and mine. The Thou good Angell of God wilt thou
doe this thing for me faithfully Justly and truly. He will

say he will Then say Thou Angell of God In token that thou wilt
doe this thing for me Crosse thy Hands and kisse them and Sweare it
by the mighty power of the greate God of Heaven. That being
doone Say At this time I doe
licence thee to depart of the Father And of the
Sonne And of the Holy Ghost so be it If it be A
Spirit that Appeare Thou must binde him as followeth.

Open thine Eares and heare and be obe:
dient and doe my will faithfully Justly and truly without all fraude
Guile deceipt or delay uppon paine and perrill of thy present and
everlasting damnation. I the servant of the everliving God the
maker and Creator of all things visible and invisible. I doe bind thee
charge thee and commaund thee Thou Spirit By the mighty pow:
er of God the Father. God the Sonne. And God the Holy Ghost
Being three persons in Trinity And but one God in unity which
thou knowest is the power of all powers And the sum of all things
By all that this our God and Heavenly father is able to doe which
thou knowest is all in all nothing impossible unto him And by
thy head and ruler and by all that thou art subiect unto I bind
thee charge thee and commaund thee Thou Spirit uppon paine
and perrill of thy present and everlasting damnation.

without all fraud guile deceipt or delay doe
all that lyeth in thy power to the uttermost To recover the health
of A. B. of C. In the County of D. &c. who is greivously payned
naming his greife Thou shalt I say recover perfectly the health
of A. B. without all fraude guile deceipt or delay by such A
time. uppon paine and perrill of thy present an everlasting damnati

Thou Spirit that this be faithfully justly
and truly doone and performed By Heaven by Earth by Hell by the
Sea and by all the vertues and powers therin contained And by
the mighty Infinite and incomparahensible power wherby God
the Father did make and create Heaven Earth Hell Sea thee
me and all Creatures And I beseech the living God the maker
and Creator of all things visible and Invisible That thou mayst
est be confounded deprived disgrased disdignified and cast
out from the state office and dignity that thou now stan=
dest in Into everlasting paines of Hell fire presently and
immediatly unlesse thou doest fulfill my commanndement
in all respects as I have saide. So be it. Amen
In nomine Patris : Et filii : Et Spiritus Sanctus Amen

being Invocated Say I doe
charge you In the name of the Holy Blessed and Glorious Trinitie That
you fetch me hether a principall Spirit of Prophesie That may faith=
fully justly and truly tell me of all things that is past And of all
things that is doone at this present And of all things that are to come
whatsoever I shall demannd of him lett him be as mighty an Angell
or Spirit of Prophesie as any of the Prophetts had in former time.
If it be an Angell give him his welcome and invocate
him as before.
Thou Spirit of Prophesie heare appeared open thine Eares and heare &c
That thou be reddy prest
faithfully justly and truly to tell me all such things as I shall aske or
demannd of you Either of things Past Things present or Things to come
without all fraude guile deceipt or delay uppon paine and perrill of
thy present and everlasting damnation
I doe bind thee hereunto thou Spirit of Prophesie &c
Amen. In nomine
So be it.
Patris Et filii Et Spiritus Sanctus Amen.

your demannds to the Angells as beforesaid. Say
bring us such a principall Spirit As may cause
these Cattaile to returne to the place from whence they were straide
Stolen or went away And tell us in what time he shall doe it They
having told you and brought the Spirit into the Glasse Bind him. viz
Reading out the first part of the Bond
Looke out such and such Cattaile
Then say
being the Goods of A. B. of C. in the County of D. That were Stolen
Straide or went away out of a Ground or a Comon &c caled E. On such
a day or night Or they were seene such a day And were mist such a day
betweene which two dayes they were gon forth of the forsaid Ground
cale E. Thou shalt seeke out theise Cattaile wheresoever they be uppon
the face of the whole Earth Thou shalt not suffer Hedg Ditch nor in-
closure whatsoever to stay these Cattaile untill thou hast brought
them unto the place from whence they were Stolen Straide or went
away Thou shalt doe all this that I have saide by such a Time
I doe bind thee hereunto thou Spirit &c

your demannds to the Angells And the Spirit appeared
and the first part of the Bond pronounced Say as followeth.
goe to the Theefe that hath stolen such and such
things being the Goods of A. B. of C. in the County of D. And were stolen
from such a part of his House being in the same Towne of C. On such a day
Thou shalt I say goe presently and Imediatly unto the Theefe that hath stolen
these Goods And thou shalt so haunt him So vex him And so torment
him with such Ouglie Odious fearfull and most dreadfull sights and
apparitions As if Twenty Divels In the likenes of Ramping Lyons and Roring
Beares were allwaies haunting and following him as if they were carrying
him away In such Horrible fearfull and Dreadfull Sights Hauntings
and apparitions That no creature is able to indure or behold Thou shalt so
vex him both in body and minde not suffering him to take any rest Ea=
ting Drinking Sleeping waking Playing working Or whatsoever un=
till

untill such time thou Cause him to bring the Stolen goods againe unto the
place from whence the were stolen. Or to such a place &c Thou shalt
force this theefe so to doe by such a time.
I doe bind thee hereunto thou Spirit &c

your demaunds Answered The Spirit ap:
peared And the first part of the Bond repeated say as followeth.
and mediatly looke out A. B. being the Sonne
C. E. of D. in the County of E. And was servant to F. G. of H. in the
County of J. of Such a Trade. Or of such a profession who is run away
from his Master uppon such a day And hath carried away such and
such things with him. Or went away from his wife uppon such
a day &c. Or hath done such an exploit and is fled &c.
seeke out the said A. B. wersoever he shalbe uppon the face of the whole
Earth Thou shalt so haunt him vex him and torment him with
such Ougly odious fearfull and dreadfull sights and apparitions
as if Twenty Divells in the likenes of Roring Lyons or Roring Bears
were alwais haunting and following him as if they were carrying
him away with such horrible fearfull and dreadfull hauntings and
apparitions that no creature is able to indure or behold Thou shalt
so vex him both in body and minde not suffering him to take any
ease rest or quiet day nor Night Eating Drinking Sleeping wa:
kinge Playing working or whatsoever untill such time that thou
cause him to retorne to the place he went away from And to bring
these things with him againe that he carried with him &c.
that I have said faithfully Justly and Truly with
out all fraude guile deceipt or delay So that this thing may be effected
and performed by such a time.

may easily be perceived how to make
demaunds for any Experiment witchcraft excepted which now
shall follow.

for one perticuler person Say Ther is a
Man or woman caled A. B. of C. In the county of D. That uppon such a
day was suddainly taken In such and such maner. Naming the time
and the manner of the parties sicknes And the place it tooke him in if
it may be knowne Tell us you Angells of God what was the cause of this
mans Sicknes or infirmity. was it witchcraft Jor no. If they say it
was witchcraft Then say yo In the name of the Ho:
lie Blessed and Glorious Trinity I charge you to call us the witch or wich:
es with their assistants by what name or title soever they are caled
which doth molest and trouble A. B. of C. &c Call them I say in
to this Glasse being appeared say as followeth If ther be but one
witch and one Spirit.

And thou Spirit of witchcraft and
sorsery Assistant to this hellish and cursed Creature by what name or
title soever thou art caled which doest hale pull terrifie and torment
the body carcas and limes of A. B. of C. in the county of D. &c. Open your
eares and heare and be obedient and doe my will faithfully justly
and truly without all fraude guile deceipt or delay uppon paine and
perrill of your present and everlasting damnations I the servant
of the everliving God the maker and creator of all things visible
and invisible I doe bind you Charge you and command you And
each of you severaly and joyntly by the mighty Power of God the
Father. God the Sonne. And God the Holy Ghost being three per:
sons in Trinity and but one God in unity which you doe know is the
power of all powers and the sum of all things By all that this our God and
Heavenly father is able to doe which you doe know is all in all And
nothing impossible unto him And by your heads and Rulers and all that
you are subiect unto I doe bind you charge you and comaund you
and either of you uppon paine and perrill of your present and ever:
lasting damnations That you nor neither of you neither that
any other wicked witch Spirit or Fairie for you by you or by
your meanes doe at any time hereafter to the end of the world
medle or make any more or any further at all in any kind of
respect.

respect with A·B· of C· in the County of D· but that you lett this poore cristean man A·B· be in peace quiett and rest without any vexations molestations hurts Greifes Gripings takings halings pullings Headach Stomakeach Bellyach Backach Boneach Limach Trenblings quive=rings Shakings Heatings Burnings Prickings Shutings Ragings pan=ges paines Greifes lamings Swellings Pinings Consumings Kil=ings Tortures Torments Stiches Temptations vexations moles=tations hurts or damages in any sort or wise howsoever. I doe bind you charge you and commaund you and either of you severally and iorntly hereunto by Heaven by Earth by Hell by the Sea and by all the vertues and powers therin contained And furthermore I binde you severally and Joyntly by the mighty infinite and incompa=rahensible power wherby God the Father did make and create Heaven Earth Hell Sea you me and all creatures That thou doest restore the health unto A·B· which you have not That is to say That e=very part and parcell of the body head and Stomake of A·B· what=soever you or either of you have impaired the healthfull state of by any kind of waies or meanes whatsoever may be made pre=sently perfectly whole and well in all kind of respects· By such a time· And I beseech the living God the maker and Creator of all things visible and Invisible that you and either of you may be confounded deprived disgraced disdignified and cast out from the state office and dignity that you now stand in Into everlasting paines of Hell fire presently and imediatly unlesse you doe fulfill my commaundement In all respects as I have said. So be it

Amen ✠ In nomine Patris ✠ &c

[illegible] and Cattaile wher ther are more witches then one and many Spiritt then work as followeth and say.

[illegible] Ther is a Man caled by the name of A·B· of C· in the County of D· and also E· wife to the forsaid A·B· and F· the sonn to the said A·B· &c Also such and such of his servants &c Also his Cattaile dyeth [illegible] the manner of their sicknes [illegible] the like of ther Cattaill &c and say [illegible] Tell us in the name of the

The Holy Blessed and Glorious Trinity what is the cause of these harms tha hath hapened to this A·B· and his family and his Cattaile Is it wich=craft ye or no If they say witchcraft you may aske if you will how ma=ny of the wiches And for what cause &c Then call as is before taught for the witches and ther assistants. If you please you may speake to have the prime witch that was the setter on of the rest to stand by hirselfe &c All being answere(d) And the withes with their assistants appeared Say

And you Spirits of witchcraft and Sorcery Assistants to these Hellish and curced creatures And you fayry Spi=rits Elphes or Pigmes Or by what other Stile name Title or Addition soe=ever you are caled which doe hale pull terrifie and torment the body carcase and limbes of A·B· of C· &c And also of E· his wife &c [illegible] and heare and be obedient and doe my will faithfully iustly and truly without all fraud guile deceipt or delay uppon paine and perrill of your present and everlasting damnations. I the servant of the everliving God the maker and creator of all things visible and In=visible I doe bind you charge you and commaund you and every one of you severaly and Joyntly by the mighty power of God the Father God the Sonne and God the Holy Ghost being Three persons in Trinity And but one God in unity which you doe know is the power of all powers and the sume of all things. By all that this our God and Heavenly father is able to doe which you doe know is all in all and that ther is nothing im=possible unto him And by your Heads and rulers And all that you are subiect unto I doe bind you charge you and commaund you And every one of you severally and iorntly uppon paine and perrill of your present and everlasting damnation That you nor none of you Neither that any other wicked witch Spirit or Fairy for you by you or either of you or by your meanes doe at any time hereafter to the end of the world Medle or make any more or any farther at all In any kind of respect with A·B· &c either with his wife his Children his Servants his Goods his Cattaile That is to say with any of his Horsbeasts his Oxen his Kine his Bullocks his Sheepe his lambes or any thing unto him apertaining throughout the whole lott of his inheritance but that you lett them be in peace quiet and rest without any vexations molestations hurts Greifes Gripings takings halings pullings Hedaches Stomakeaches Bellyaches Backaches boneaches

boneaches limbaches Tremblings quiverings Shakings heatings bu=
rnings prickings shutings ragings pangs paines greifes lamings swellings
pinings consumings killings tortures torments Stiches Temptations vex=
ations hurts or daingers In any sort or wise howsoever
charge you and commaund you and every one of you Severally and Joyntly
hereunto by Heaven by Earth by Hell by the Sea and by all the ver=
tues and powers therin contained and
every one of you Severally and Joyntly by the mighty infinite and
incomparahensible power wherby God the Father did make and cre=
ate Heaven Earth Hell Sea ~~thee~~ mee and all creatures
you doe restore the health unto the said A. B. his wife his children
his Servants his Goods his Cattaile That you gave not So what the
saide A. B. his wife his children his Servants his Goods his Cattaill
whatsoever you or any of you have impaired the healthfull state
of maybe made presently and perfectly whole and well in all kind
of respects. By such a time.
The maker and creator of all things visible and invisible that you
and every one of you maybe confounded deprived disgrased disdig=
nified and cast out from the State office and dignitie that you
now stand in Into everlasting paines of Hell fire presently and
immediatly unlesse you doe fulfill my commaundements In all
respects as I have saide. So be it
In nomine Patris + et filii + et Spiritus sanctus + Amen

Our helpe is in the lord and in his holy name O
lord heare our prayers. The lord is with us So be it.
nor be sorrowfull because god is our father
feare the lord our God and reverense him only To whom be all honour
vertue power and Glory both now and evermore for
[illegible] uppon the name of the lord shalbe saved. So be it
the lords prayer the Creede.
and Invocate thee O Omnipotent God which art
King of all things Eternall Governour of all the world uncorrupt unspot=
ted undefiled Invisible wonderfull most faultles incomprehensible
Almighty ruler Great and holy Adonay Eloy Sabaoth
God of Gods and father of all Glories and most renowned vertues The
truth it selfe High King father of our lord and Saviour Jesus Christ
Give thy benediction and blessing unto me thy humble servant
And to all things that I take in hand to bring to passe at this time
through thy most Holy and blessed name Graunt this O Heavenly
father for Jesus Christ his sake thy only Sonne And our only Sa=
viour To whome with the Holy Ghost be all Honour Glory praise
power might maiesty Rule Dominion and Authority worlde
without end
thy humble servant I beseech thee O my lord God
and Saviour Jesus Christ And have mercy uppon me thy humble ser=
vant I humbly beseech thee. Thou art my helper and my refuge O
Lord Jesus Christ. In thee only have I trusted and in no other
neither will at any time hereafter trust in any other besides thee.
Helpe me therfore O most mighty God which art Alpha et
ω The first and the last whose vertue and aide I most humblie de=
sire and hartily requier Have mercie uppon me O my God have mer=
cie uppon me and blesse me with thy blessing everlasting.
In nomine Patris Et filii Et Spiritus Sanctus Amen

O Omnipotent and unresistable Jehovah who by the death of thy natu:rall Sonne our blessed Saviour Jesus Christ didest breake the head of the Serpent and destroy the powre of the Divell I humblie pray thy devine Majesty to purge and free this place and Cristall stone (or Glasse) from all infernall power To inhibit and dischorg all apostat and deluding Spirits from ever daring to approch neere my person Or this place or presuming to appeare in this Cristall stone (or Glasse) To me AB. thine unworthy servant for whome thy most blessed Sonne shed his most pretious bloud To whome with thee and the Holy Ghost I yelde all honour Laude praise Glory power might Majesty dominion rule and authoriti now and for eve more world without end Amen

The: 51: Psalme:

1 Have mercy uppon me O God after thy great goodnes According
unto the multitude of thy mercies do away mine offences.
2 wash me throughly from my wickednes and clense me from my sinne.
3 For I knowledg my faults and my sinn is ever before me.
4 Against thee only have I sinned and done this evill in thy sight That
thou mightest be iustified in thy saying And cleare when thou art iudged
5 Behold I was shapen in wickednes and in sinne hath my mother conceived me.
6 But loe thou requirest truth in the inward parts And shalt make me to
understand wisdome secretly.
7 Thou shalt purge me with Hysope and I shalbe cleane Thou shalt wash
me and I shalbe whiter then Snow.
8 Thou shalt make me heare of ioy and gladnes That the bones which thou
hast broken may reioyce.
9 Turne thy face from my Sinns and put out all my misdeeds
10 Make me a cleane heart O God and reneue a right Spirit within me.
11 Cast me not away from thy presence And take not thy holy Spirit from me
12 O give me the comfort of thy helpe again and stablish me with thy free Spirit
13 Then shall I teach thy waies unto the wicked And sinners shalbe con:
verted unto thee.
14 Deliver me from bloud guiltines O God thou that art the God of my
health And my tonge shall sing of thy righteousnes.

Deliver-

Thou shalt open my lipps O lord and my mouth shall shew thy praise.
For thou desierest no sacrifice elce would I give it thee but thou deligh:
test not in burnt offerings.
The sacrifice of God is a troubled Spirit a broken and a contrite heart
O God shalt thou not refuse
O be favorable and gratious unto Sion Build thou the wales of Jerusalem.
Then shalt thou be pleased with the sacrifice of righteousnes with the
burnt offerings and oblations Then shall they offer yong Bullockes up:
on thine alter. Glory be to the Father &c

The: 46: Psalme:

God is our hope and strength a very present helpe in trouble.
Therfore will not we feare though the Earth be moved And though
the hills be carried into the mids of the Sea.
Though the waters therof Rage and swell and though the mountains
shake at the tempest of the same.
The rivers of the flood therof shall make glad the cittie of God The holy
place of the tabernackle of the most highest.
God is in the middest of her Therfore shall he not be removed God shall
helpe hir and that right early.
The heathen make much adoe and the kingdomes are moved But God
hath shewed his voice and the Earth shall melte away.
The lord of Hostes is with us The God of Jacob is our refuge.
O come heither and behold the works of the Lord what destruction he
hath brought uppon the Earth.
He maketh warres to cease in all the worlde he breaketh the bow and
knappeth the speare in sunder and burneth the Charreots in the fire.
Be still then and know that I am God I wilbe exalted among the heathen
and I will be exalted in the Earth.
The lord of of Hosts is with us The God of Jacob is our refuge. Glory be &c

The: 91: Psalme: &:

He that dwelleth under the defence of the most high shall abide &c
You shall find this Psalme written in Page: 35

Psalme [illegible]

Therfore can I lack nothing.

2 He shall feede me in a greene pasture And leade me forth beside the waters of comfort.

He shall convert my soule and bring me forth in the paths of righteousnes for his name sake.

4 yea though I walke through the valley of the shaddow of death I will feare no evill for thou art with me Thy rod and thy staffe comfort me

Thou shalt prepare a table before me against them that trouble me Thou hast anoynted my head with oyle And my cup shall be full.

6 But thy loving kindnes and mercy shall follow me all the dayes of my Life And I will dwell in the house of the Lord for ever

[illegible] father and to the Sonne and to the Holy Ghost.

As it was in the beginning is now and ever shalbe world without end [illegible]

[illegible] this prayer follo[wing] Three times with great devotion If the Angell appeare not at the first or second repeticion.

[illegible] Sacred and indivisible Trinity God the father God the Sonne and God the holy Ghost uppon the bended Kneese of my soule and body I doe most humblie and hartily implore thie sacred Maiesty at this present If it be thee holy will to give and graunt unto me thy humble Servant A.B. The imediat visible vocall and audible presence and ministrie of one of thy blessed persevering holy Angells In such an amiable peaceable constant and unchaingable forme and manner as thy heavenly mercy and wisdome towards me knoweth my fraile nature most capable of without any hurt or astonishment offered or done to my mind or body to minister unto me to shew and reveale unto me thy unworthy servant all such questions and things as I thy humble Servant shall demaund of him And I most humblie beseech thy Sacred Maiesty to prepare and enable the faculties of my soule and body with sufficient Grace and power from thee to receive and use aright this thy so greate a blessing for which I am an humble suter unto thee Graunt this O heavenly father for Jesus Christ his sake thy deare and only Sonne And our Lord and only Saviour unto whome with the Holy Ghost I yelde all honour laude praise Glory power might Maiesty dominion rule and authority both now and evermore. Amen. 49

[illegible] appeare If his appearance be not perfect [illegible] [illegible] that visible vocall and audible Angell which I have praide for Shew thy selfe aparently to the visible sight of me A.B. The servant of the everliving God without all fraude guile deceipt or delay as thou shalt answer to the contrary at the dreadfull day of doome.

[illegible] perfectly appeare demaund his name the which being obtained Say [illegible] naming his name that blessed persevering holy Angell for whome I have prayed unto the Greate God of Heaven and Earth. [illegible] He is Then say Blessed and welcome art thou O That comest to me in the name of the Lord. Then say this prayer following.

[illegible] and unserchable Jehovah Lord and disposer of all holy Angells I give thy sacred Maiesty most humble and hartie thankes for thy greate mercy and Spetiall favour towards me thy unworthy servant In licencing and comending this thie blessed Angell O to appeare to the sight of me thy humble servant A.B. In the forme and in the manner and unto the end peticioned I most humbly beseech thy devine Maiesty further to licence and commaund this thy said holy Angell So fully and perfectly to dilate and manifest himselfe To me thy humble Servant as out of thy mercy and wisdome thou art pleased shall at all times suffice for this blessed worke.

which—

which in thy name and feare I have begun and desier to continue
Then say to the Angell Thou holy and blessed Angell G. In the
name of Jesus Christ by vertue whereof thou appearest I de=
sier thee to give me plaine and true answers of my questions
doubts and demaundes to the plaine understanding of me A.
the servant of the ever living God. Then say this prayer
O thou most Glorious infinite and Heavenly Lord God what is
man that thou regardest him Or the Sonne of man that
thou visitest him Man is as a thing of nothing his time
passeth away like a shaddow In particular I confes my
selfe to be but dust and ashes a worme and no man the very
matter and subiect of thine eternall wrath and indignatiō
yet thou feedest me with thy good things and givest me
mercy in steede of Judgment to drinke Thou dost ac=
cumulate and multiplie thy benifitts uppon me And
in perticular is thy speciall favour of the immediat
visible vocall and audible presence and ministry of thy blessed
Angell G. A favour which thou hast denied to the sones of men
For those benifitts and this what shall I say and render unto my lord
but that Thou art my God and I will praise thee Thou art my God
and I will exalt thee. I will take the cuppe of Salvation and call
uppon the name of the lord. I will pay my vowes unto the lord in the
presence of all his people The which that I may doe I humbly crave
thy asisting grace o heavenly father for thy Christs sake to whome
with thee and thy sacred spirit I give all honour and glory pow=
er praise maiesty and dominion now and for ever. Amen
here [illegible] your demaundes [illegible] Angell Having what
you desier give the Angell Licence to depart saying
Thou good Angell G. I thanke thee And for this time I licence
thee to depart to the place apoynted the of God. Goe in peace
+ In the name of the Father + And of the Sonne +
And of the Holy Ghost + Amen. + [illegible]

If you will calle for any of the Angells of the dayes of the
weeke or any other Good Angell that you know his name The
three Angells being Invocated and appeared. Say this prayer
O Gentle God and Heavenly father maker and Creator of all
things visible and invisible I thy unworthy servant A. B. doe
beseech thee of thy fatherly goodnes and mercie That thou wilt
vouchsafe to give leave and licence to thy holy and blessed Angell
Gabriell or any other Angell you will name to make his apearance
in the middest of this Glasse or Cristall stone, to the visible sight
of me thy unworthy servant A. B. of this child maide and virgin
now when I shall call him with comition from thee to answer
me faithfully iustly and trulie unto all such questions as I shall
demaund And to doe all such things as for me as I shall desire of
him to doe Graunt this O heavenly father for Jesus Christ his
sake our only mediator and Advocate. Amen:
Then call the Angell as followeth + Gabriell + Gabriell
+ Gabriell + come hastily and tarry not + In the
name of the Father + And of the Sonne + And of the
Holie Ghost + so be it + Amen +
[illegible] Gabriell welcome art thou in the worship
of the holy lord of Heaven And the blessed and Glorious Trinitie
Praying and desiering thee that thou wilt answer me faithfully Just=
lie and truly unto all such questions as I shall demaund of thee
And to doe all such things for me as I shall desier of thee to doe
without all fraude guile deceite or delay as thou shalt answer to the
contrary at the dreadfull day of doome. Gabriell wilt thou doe
[illegible] he will say he will doe Gabriell in token
that thou wilt doe it crosse thy hand and kis them that being done
make your demaundes. that done Licence him to depart.

which in thy name and feare I have begun and desier to continew
Then say to the Angell Thou holy and blessed Angell G. In the
name of Jesus Christ by vertue whereof thou appearest I de=
sier thee to give me plaine and true answers of my questions
doubts and demaundes to the plaine understanding of me A.B.
the servant of the ever living God. Then say this prayer
O thou most Glorious infinite and Heavenly Lord God what is
man that thou regardest him Or the Sonne of man that
thou visitest him Man is as a thing of nothing his time
passeth away like a Shaddow In particular I confes my
selfe to be but dust and ashes a worme and no man the very
matter and subiect of thine eternall wrath and indignatio
yet thou feedest me with thy good things and givest me
mercy in steede of Judgment to drinke Thou dost ac=
cumulate and multiplie thy benifitts uppon me And
in perticular is thy speciall favour of the immediat
visible vocall and audible presence and ministry of thy blessed
Angell G. A favour which thou hast denied to the sones of men
For those benifitts and this what shall I say and render unto my lord
but that Thou art my God and I will praise thee Thou art my God
and I will exalt thee. I will take the cuppe of Salvation and call
uppon the name of the lord. I will pay my vowes unto the lord in the
presence of all his people The which that I may doe I humbly crave
thy asisting grace o heavenly father for thy Christs sake to whome
with thee and thy sacred Spirit I give all honour and glory pow-
er praise maiesty and dominion now and for ever. Amen
Then make your demaundes [illegible] Angell Having what
you desier give the Angell Licence to depart Saying
Thou good Angell G. I thanke thee And for this time I licence
thee to depart to the place apoynted the of God. Goe in peace
✠ In the name of the Father ✠ And of the Sonne ✠
And of the Holy Ghost ✠ Amen. ✠ [illegible]

[illegible] you will calle for any of the Angells of the dayes of the
weeke or any other Good Angell that you know his name The
three Angells being Invocated and appeared. Say this prayer [illegible]
O Sweete God and Heavenly father maker and Creator of all
things visible and invisible I thy unworthy servant A.B. doe
beseech thee of thy fatherly goodnes and mercie That thow wilt
vouchsafe to give leave and licence to thy holy and blessed Angell
Gabriell or any other Angell you will name to make his apearance
in the middest of this Glasse or Cristall stone, to the visible sight
of me thy unworthy servant A.B. of this child maide and virgin
now when I shall call him with comition from thee to answer
me faithfully iustly and trulie unto all such questions as I shall
demaund And to doe all such things as for me as I shall desire of
him to doe Graunt this O heavenly father for Jesus Christ his
sake our only mediator and Advocate. Amen:
Then call the Angell as followeth ✠ Gabriell ✠ Gabriell
✠ Gabriell ✠ Come hastily and tarry not ✠ In the
name of the Father ✠ And of the Sonne ✠ And of the
Holie Ghost ✠ So be it ✠ Amen. ✠
Being appeared Say Gabriell welcome art thou in the worship
of the holy lord of Heaven And the blessed and Glorious Trinitie
Praying and desiering thee that thou wilt answer me faithfully Just=
lie and truly unto all such questions as I shall demaund of thee
And to doe all such things for me as I shall desier of thee to doe
without all fraude guile deceite or delay as thou shalt answer to the
contrary at the dreadfull day of doome. Gabriell wilt thou doe
[illegible] he will say he will [illegible] Gabriell in token
that thou wilt doe it crosse thy hand and kis them That being done
make your demaundes. that done Licence him to depart. /

recipe lapidem Christalem vell Berclam. The Cleaver the better. Lay it on the Alter On the same side that the Gospell is reade on. And lett the Preist say a Masse on the same side of the Alter. And when the Masse is saide Stand as nigh the Aulter as you may Then say this consecration following

Christalum vell Berelam per virtutem omnipotentis dei per Sanctum Sacramentum quod celebratum est iuxta te Per istum Emanuelem qui lectus est super te Et per ista nomina Adonay Adox Emanuell Onele et Onele Tetragramaaton Anela Et per omnia dni nomina in affabilia per virtutem Regis Salomonis qui inclusit spirite in vase vitrio ut qua in te scripta In nomine Patris et filij et Spiritus sancti. nullus spiritus vell Angelus inclusus non habeat potestatem eundo me iusti negore, nisi falendi aliquo modo sit virtus. sed deducet et nobis demonstrabit. et quibus in que integratus fuit et si adiuratus fuit per eum qui venturus est iudicare viuos et mortuos et seculum per ignem.

puriam quiem infra etatem Christian amoriam Et non ultra

you shall wright on the Stone or Glasse with Oyle Oline these names Onele vell Onele. For Onele will shew the deede how it was done And Onele what thou shalt aske of him

the Master shall say softly to him selfe over the Stone or Glasse 3. times as followeth.

Eloy Eli Eli lamasabathani Adonay Tetragramaton Alpha et ω principium et futurum

In nomine Patris et filij et Spiritus Sancti Am

fiat fiat fiat tibi lux et in Nomine Domine noster Jesu Christi omnipotenti qui dixit fiet lux et facta erat lux

fiat tibi lux ad videndum Onele vell Onele Angelum et lumine suffitientum erdas quantum Audiuisti istius penam. A. ut non sit impeditus per te lucem qui in omnia sibi demonstratum ab Angilo nobis absque impedimento vexacitu valet declarum omnipotens sempiterne Deus qui spiritus sanctus super Angelos et Apostolos tuos misisti eundem spiritum super hunc peerum A. mittere digneris ipm ore tuo benedicte et illumina sensum eius ad videndum et audiendum Onele vell Onele exorciso te. A puerum per deum viuum per deum verum per deum Sanctum qui te puerum. A. Ad felicitudinem suam creatuream dignatus est precioso sanguine suo redimisti exorciso te etiam per baptismum quodie manibus sacerdotis recipisti et per Christi, natus unuxtionum et per virginitatem tuam ut non sit impeditus timorem, nise aliquo modo quia veritatem de quibus cunque tibi ab Angelo per signa monstrata aut verbo declarata absque fallasia nobis demonstres ad innatem domine nostrum Jesum Christi cui est honor in secula seculorum.

Lett the Child say after the Master word by word as followeth

mitte nobis tres bonas Angelos exparte tua in istiam lapidem Christalem vel Berealem qui dicent et demonstrent nobis veritatem atque dies de quibus interogationibus sic tribus vicibus ut supra domine Angele principio tibi et interogabo veretatem et appere mihi signa illorum bonorum et omnia principium atque sine In nomine Patris et filij et Spiritus Sancti Amen et virginitatem meam qua tenus demonstres nobis de quibus nos interogabimus veritatem et per ista nomina Heloy Sabaoth Adonay Tetragramaton Alph et Omega Principium et finis

3. times And when the Childe perceiveth any thing in the Stone He must say after the Master.

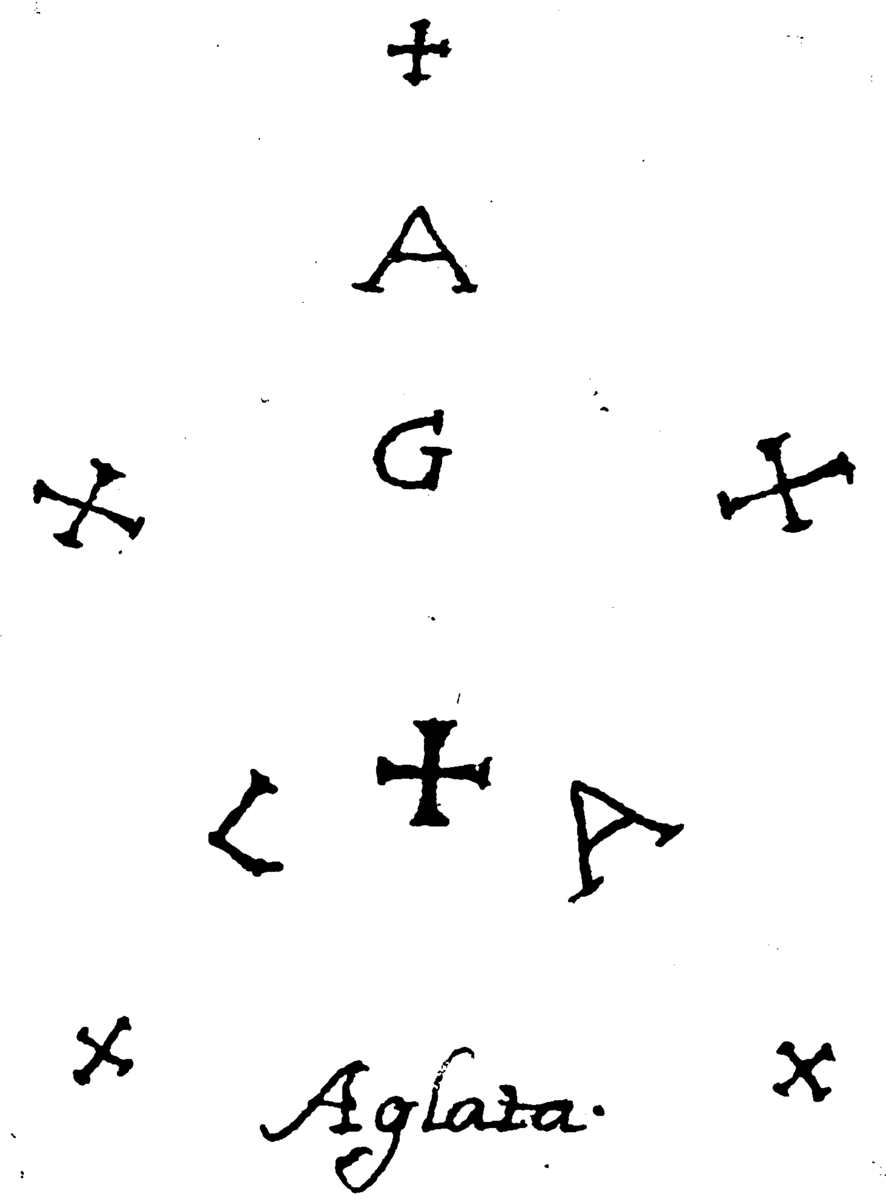
I houlde thee and charge thee by the virtue and power of Almighty God The Father Sonne And Holy Ghost As thou and I shall give and yelde account at the dreadfull day of Judgment before thy lord and mine Thou Angell Onele or Onele Tell me or Shew me faithfully and truly without any fraude or dissimulation what

what Man or woman hath Stolen or borne away out of the House of S. On such a day of the moneth or night. In such an Howre of the same day or night Such and Such Goods &c. That were Stolen I charge thee by all the virtues and powers of God as aforesaide That thou tell me and shew me the very truth. How it was done and by whome And where it is now without any fraude guile or dissimulation.

must have the Pentagulum following in his hande drawne in virgin Parchment

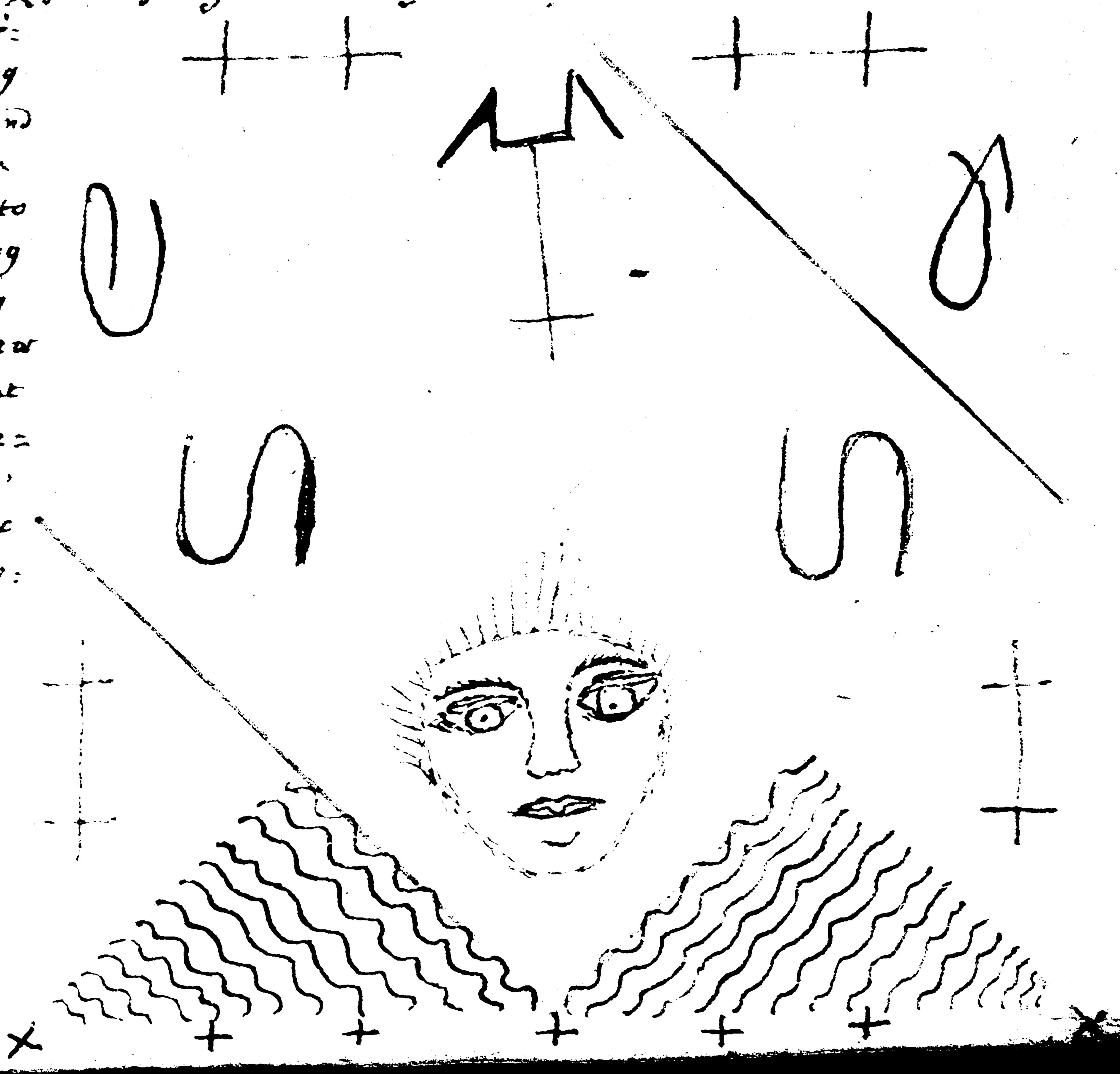
You have your desier Say as followeth

I charge you and comaunde you by the virtue and power of God ~~the Father~~ and the Holy Trinitie That you depart out of the Stone or Glasse into the place that God hath apoynted for you And ordayned you to And that whensoever I doe call for you That you doe come without any tarryinge or delay And without any hurte of Man woman or Childe Or of any other Creature of God Goe in peace Peace be betweene thee and me And betweene us and you In nomine Patri: et filii et Spiritus sancti Amen fiat fiat fiat



have a vriall Or a Christall Beere or wine Glasse very cleane washed Then filled iij quarters full of Spring water Then cover it with a paper wherein must be drawne these lines and Characters as you see in the figure following. Then having said your prayers devoutly to God for good Successe in what you undertake. If it be a vriall hold it betwixt your Hands so that your fingers hinder not the light. If it be a Glasse you may lett it stand on his foote. Then Calle as followeth.~

Babell Gabriell Rochell Sara Isack Joseph and Jacob I charge you by theis holy names of God Elo Elo Goby Goby Emanuell Emanuell Tetragrammaton Tetragrammaton. As you shall answer before Jesus Christ at the greate and dreadfull day of Judgment for to shew me all that I shall aske or demaund faithfully and truly within this Glasse without any delusion or dissimulation I Charg you and command you and bind you that you com into this Glasse & bring all that doe belong unto you for to shew me any thing that I shall aske or desier that I may plainly beholde it with my mortall Eyes.



God the [illegible] and revealer of [illegible] things to whome no thing lies hid we humbly intreate thy Majesty that thou wouldest vouchsafe to Commit to [illegible] the theife that hath com this theft That with [illegible] shame of the fact con[illegible] he may deserve to come to worthy repentance by [illegible] Jesus [illegible] our Lord.

Almighty and everlasting God the revealer of all hid[illegible] and things [illegible] in whome is [illegible] we humbly pray thee [illegible] of thy holy [illegible] who [illegible] commanded thy [illegible] Saboth [illegible] [illegible] that they [illegible] my works [illegible] That the [illegible] manifestly [illegible] confessing this [illegible] we may give thanks to thee in thy Church through Jesus Christ thy Sonne who liveth and reigneth with thee world without end.

of Abraham The God of
Isack The God of Jacob be my defendor
from all my enmies ~~bodily~~ visible and
invisible The mighty Jehovah make me
victorious As thou didest David over
greate Golias For the good faith he had
in thee O Messias Defend me from
slaunderous Tongs As thou didest
Susanna from the Elders behowlde
the headles Crosse Fly from ~~me~~ it
all evill Spiritts who the Stock of
David And the Tribe of Juda hath
overcome. Amen Amen.

the names of all the suspected in Paper severally and put every name written in a peece of Clay And put them into a bason of faire water saying · as followeth ·

thou Earth and Clay By the Father the Sonne and the Holy Ghost Amen And by all the Holy names of God Messias Sother Emanuell Sabaoth Adonay Panthon Craton Anefeton Theos Otheos Eley Eloy And by all the virtues of God by Heaven and Earth and by the Sea and all that be in them And by our blessed virgin Mary the mother of our Saviour Jesus Christ And by his humilitie And by all the holy company of Heaven And by all that God created In Heaven In Earth and in the Sea or other places And by all the names of God And by the virtues and merrits of all Saints That amongst those names hidden within the Clay his name or her name which hath stolen those things may be knowne by him that liveth and raigneth world without end Amen

I Coniure thee water wherin those names are by the true and living God And by the virgin Mary mother of our Lord Jesus Christ and by her virginitie and humilitie And by St Michaell and Gabriell Raphaell Cherubim and Seraphim and by all the Saints Angells and Archangells by Thrones Dominions Principats and Potestats And by the fower Evangelists · St Mathew Marke Luke and John And by all holie Martiers Confessors and Holy virgins of God And by all powers vertues and Joyes of Heaven Also I coniure thee water wherein those names are by the Sonne the Moone and Starrs And by John Baptist the which Baptised our Saviour Jesus Christ In the flond Jordain And by him that did walke uppon the Sea And by the virgins And by the Sepulker of Jesus Christ And by the dreadfull day of Judgment And by the greate name of God Tetrammaton That we may have true knowledg of these things that wee desier And

that

And that the name of the Man or woman which hath stolne these things [redacted] may rise up of the water. Per [redacted] eum qui venturus est Iudecare seculum per ignem amen Then say these Psalmes following. viz

Psalme: 58: Psalme: 43: Psalme: 77:

Concluding every Psalme with Glory be to the father &c

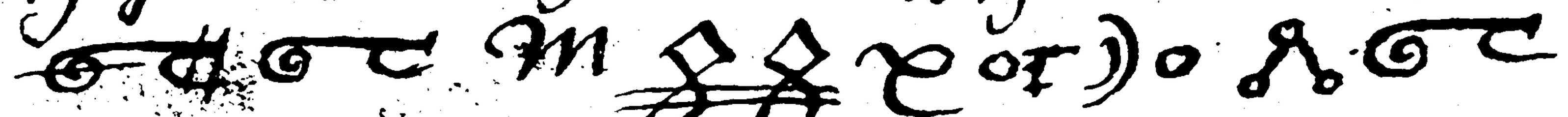
Also say Athanasius Creede. &c

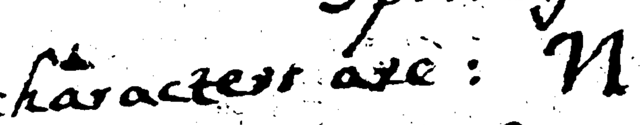
Also Te deum laudamus. &c

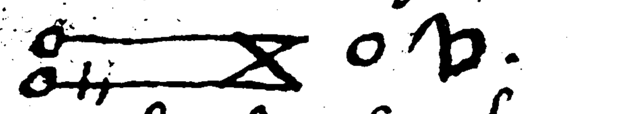
Also In Principio &c

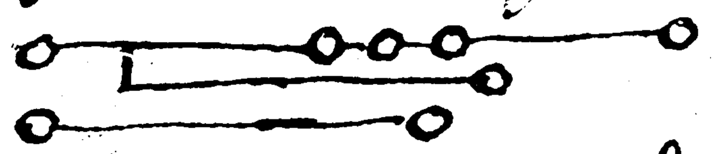
Also the lords Prayer and The Creede. Say all this. iij. times And no doubt but it wilbe donne.

that there are .4. Spirits in the Ayre which have power given them to hurt the Earth And the Sea. under which kings there are 4: Spirits that have power to shew a Theefe and the Theft The Characters of every of which Spirits. followeth.

Obayes the King of the South His name is: Jeltrion: His Character is made thus. 

Spirit serves the King of the East His name is Syron: His characters are: 

is at the comaund of the King of the west His name is Boytheon His Characters are. 

obayeth the Northerne Kinge and is caled Mayrion or Marion His character is. 

you must worke in the day of ☽. or ☿. before the ☉ rising. And first make your Confession to God the Father

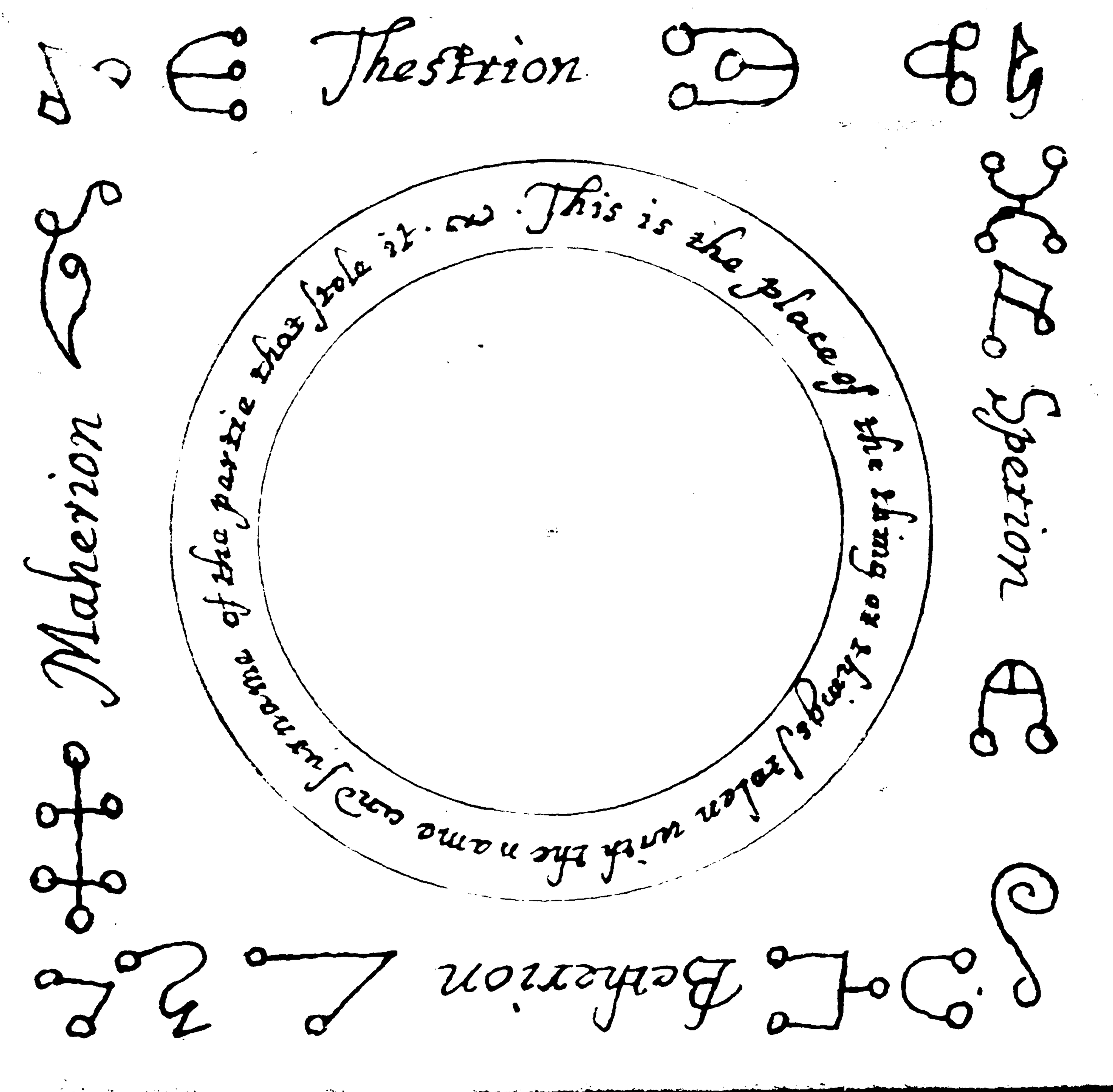
And lett their names of the forsaid Spiritts be written in. 4. papers Or Scrowles And the Characters by the names of the Spiritts One before another as is shewed before Then wright in the midle round circle the name Sathan whome the Spirits doe obay And the name of the thing or thinges stolen And the name of him or them to whome the same belong. Then say this Conjuration following.

Jeltrion. Spiron Boytheon Mayrcon vel Mahiron quorum nomina & signa hic sunt scripta vos Coniuro & exorcizo p Deum unum, p Deum verum, p Deum sanctum, p Patrem p filiū & Spiritum sanctum, & p sumam & indiuiduam Trinitatem & p principem nostrum Dominum Alpha & Omega & p nomina omnia Dominū nostri Jesu Christi p patriarchas & prophetas & p excelentissimū nomen Deum Tetragramaton & p passionem Domini nostri Jesu Christi & p admirabilem assentionem Domini nostri Jesu Christi ubicunq sitis in terra in aqua in aere vel in igne ut conveniatis in quo ille vel illa latro illi vel illa latrones sunt qui (hic nominabis res furatas) cepit vel ceperunt asportavit vel asportaverunt de (hic nominabis locum ex quo ainsæ fuerunt) in alium locum & illos faciatis referre predictas res, in talem locum tali die & tali hora (hic nominabis locum diem &

horam) alitur vos condemno p resurrectionem Domini nostri Jesu Christi p Mariam matrem eius & p Sanctem Johem Baptista religari Catenis duris atq duri tormento, nisi illum vel illam, illos vel illas adducatis cum re furata, vel rebus furatis, in talem locum, tali die & hora, (tui nominabis locu diem & horam) Adhuc vos omnes Coniuro & exorcizo, p beatissimu & excellentissimam virginem Mariam, p omnes Angelos & Archangelos, Thronos & dominationes, p omnes Patriarchas & prophetas p quatuor Evangelistas, & p duodecem Apostolas & p omnes Martires confessores & virgines & p quatuor reges vestros, quod thing sit in terra magna x aiere x vel in igne. (ut supra)

when ☾ is increasing either the 4 6 8 10 12 14 &c of hir age Till she is 19 dayes owld she is fitt First you must say your Coniuration Adversus Orientem 2ly Adversus Austru 3ly Adversus Orientem 4ly Adversus Septentrionem And in every parte it is to be saide 3 times /

this Experement In an other manour As followeth The plate must be made of new virgin wax A hand bredth at the least / The names and caracters as heare you see.



The former Experiment Rise before ☉ rising on the day of ☾ or of ♃ In thy secret Howse Take of virgin wax about the bignes of thy hand and mak therin the figur as before with the names of the things stolen and his name &c And then say with bended knees toward the East this Psalme Have mercy upon me O God Then the Pater Noster Ave Marya and the Credo in deum &c Then say Be thou to me O Lord a Tower of strength against the face of mine Enimies O lord heare my prayer and let my Cry come unto thee. Let us pray

O Jesus Christ the Sonne of the everliving God which hath formed mee after thy image and likenes And for me hath suffered under Pontious Pilat & by the bitternes of thy Soule Keepe me. AB. Keepe me safe thy unworthy sinfull servant That doth not dispaire but hope in thee That I be not overcome with adversitie or deceipt who livest and reignest God for ever & ever. Amen

In the name of the Father + And of the Sonne + And of the Holy Ghost + O holy Trinity and inestimable unity I Calle uppon thee and adore thee I desier thee to preserve receive and defend my body and Soule now and for ever Amen By the Crosse by the virtue of thy Holy Crosse And by the virtue of thy passion I beseech thee O lord Jesus Christ the Sonne of the everliving God And by the merrits and Intercessions of all thy hee Saints and Shee Saints that thou give and graunt me thy grace and power over these Spirits Thelstryon Sperion Betherion And Maherion That thou suffer me by the virtue and goodnes of all Men Saints and women Saints That thou give and graunt me thy Grace and goodnes over these Spirits That when I shall call uppon them and exorcise them presently and without delay they may come out of every parte and may acomplish my will and Comanndement in all things And may not contemne or sett light by me nor my words but may alwais harken and obay to Reason of the virtues and exorsismes that shall come from my Mouth And that they may neither hurt nor ofend me nor make me afraide But rather may be obedient to mee in all my affaires and businesses And may be trusty to me in their workes and in that which they shall doe and performe them faithfully And bein bownde by thy power that they may performe and acomplish it by the comanndement of these divine things and of the Consecrator to the honour of thy name who is blessed for ever & ever. Amen

+ Thelrion + Sperion + Betherion + and Matherion + whose names and signs
are heare by all the virtues and by all your powers
and by the divine virtue and by that obedience which you ought to aknoledg towards (to observe)
God that you be obedient and reddy to doe all that I shall comaund you now & forever. Amen
I Conjure you and exorcise you Spiritts Thelrion + Sperion + Betherion +
and Matherion + whose names and Signes are heare By the living God and the holy
God and the true God by the Great and indivisible Trinity and by these names of God
Alpha and + Omega + And by all the names of our lord Jesus Christ which the
Patriarks and Prophets have caled uppon or invocated And by the most excellent
name of our Lord God + Tetragrammaton + And by the passion of our Lord Jesus
Christ and by his wonderfull assention That wheresoever you be In the Earth In ye
Sea In the fire In the water Or in the Aire you meate together in one place in which
the Theefe either he or she or they are or may be who have stolen such and such
things being the goods of A B of C in the County of D They having stolen them or car-
ried them away from such a place in to another That you cause he or she him or hir
men or women that have such things to bring it back againe and restore the same
things In to the same place from whence they were stolen On such a day and in
such an hower of the day without faile And that you suffer him or hir or them not to
goe or departe from the same place but that you cause them there to steay untill they
shall have licence from me or from any other in my name And if you shall not doe
this Telrion Sperion + Betherion + Maherion + I condemne you by the
resurrection of our Lord Jesus Christ And by the holy virgin Mary his Mother
And by holy John Baptist And by these holy names which are not lawfull to nomi-
nate but in time of greate nesesecetie + On + usion + Adonay + Panteon + On
Ell Eloy + Athanatos + Tetragrammaton + Alpha + ω + Emanuell
and Eracon + And by all the sanctitie and power of theis names I comaund
you to be bound with chaines of fire and to be greivously tormented Except you
bring back againe him or hir &c with the things stolen to such a place In such a
day and such an hower of the same day I Conjure you Spirits + Telrion + Spe-
rion + Beherion + Maherion + by the wonderfull mighty power of God the Father
and by virtue of all the names of that most high And by the blood of our Lord
Jesus Christ and by his Sweate and by his teares and by his voice and by the
nailes with which his hands and feete were bored through and by the Speare
wherewith his side was pierced through and by the blood and water which issued
out of his wounds &c. O yee Spirits + Telrion + Sperion + Betherion
+ Maherion + By the 7 Sacraments of the Church and the casting out of Divells
and by all terrible things in Heaven and in Earth that wheresoever you be In
earth in the Aire or elce wheare you meete together in one place In which
he or she is which have stolen &c untill they shalbe sett free by me or by
whome I shall apoynt. If you shall not doe this that is abovesaid. Then

I Conjure you and adjure you O Spirits Telrion Sperion Betherion
Maherion not by my weaknes but by the virtue and power of the Holy Spirit 58
that yee obay me and and tremble ye at the performance of my comaundements
Be ye afraid at the body of Man. Lett the Image of Christ wherby he hath
created and redeemed and Sanctified. He Saints and Shee Saints comaund you
O holy Trinitie O Jesus Christ the Sonne of the everliving God In whome you
shall finde nothing of your works for he hath spoyled you of them and hath pul-
led downe your Kingdome Therfore I Conjure you Telrion + Sperion +
Betherion + Maherion + By the virtue of our lord and Saviour Jesus
Christ and by his most holy names + Snaytheon + and by the pure name
+ Stimulamaton + and by the most holy name + Tetragramaton +
which is an honorable and available name to Christeans and terrible to the
Divells And by the glorious and most blessed virgin Mary And by all the A-
postles Patriarks and Prophets and their virtues And by your 4 Kings
whome you ought to obay That is what place soever you be in Either in
earth in fire &c untill I shall give them liberty &c
And if you shall not doe this I Conjure you by the resurrection of our lord
Jesus Christ and by the virgin Mary And by holy John the baptist and by
all those holy names of God which a man may not name save in the time of
great necessety or neede + On + usion + Adonay + On + Ell + Eloy + A-
thanitos + Taynagyteon + Tetragrammaton + Alph + et Omega +
Emanuell + Eracon + Sacerdos + Ysus + And by all the power and
might of them I comaund and charge you to be bound againe with chaines
of fire and to be severly tormented untill you shall bring back againe him or hir
he or she with the thing or things stolen of such a mans at such a day and at
such an hower as is abovesaid + Fiat + Fiat + Fiat + Amen +
Thou must say this Conjuration 3 in one day. In the morning at
Noone And at ☉ sett. Once towards the East. 2 towards the west
3 toward the South. 4 toward the North After the same manor
doe at noone. Likewise at ☉ setting This bein done and performed thou
shalt bury the plate of wax before spoken of in the Earth And in that day
wherin thou seekest it (sealest it) the Theefe shall come againe with the things stolen
undoubtedly. Thou shalt make this Experement ☾ increasing

The figure for this Experement is

Thelrion + Spetion + Betherion + and Matherion + whose names and Signs
are heare by all the virtues and by all your powers
and by the divine virtue and by that obedience which you ought to aknoledg towards
God that you be obedient and reddy to doe all that I shall comannd you now & forever. an
I Coniure you and exorcise you Spiritts Thelrion Spetion + Betherion +
and Matherion + whose names and Signes are heare By the living God and the holy
God and the true God by the Great and indivisible Trinity and by these names of God
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men or women that have such things to bring it back againe and restore the same
things Into the same place from whence they were stolen In such a day and in
such an hower of the day without faile And that you suffer him or hir or them not to
goe or departe from the same place but that you cause them there to stay untill they
shall have Licence from me or from any other in my name And if you shall not doe
this Telsryon Spetion + Betherion + Maherion + I condemne you by the
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you to be bound with Chaines of fire and to be greivously tormented Except you
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day and such an hower of the same day I Coniure you Spiritts + Telsrion + Spe
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Jesus Christ and by his Sweate and by his teares and by his voice and by the
names ... his hands and feete were bored through and by the Speare
wherewith his side was pierced through and by the blood and water which flowed
out of his wounds ... O yee Spiritts + Telsrion + Spetion + Betherion
+ Maherion + By the 7 Sacraments of the Church and the casting out of Divells
and by all terrible things in Heaven and in Earth that wheresoever you be In
earth in the Aire or elce wheare you meete together in one place In which
he or she is which have stolen &c untill they shalbe sett free by me or by
whome I shall apoynt. If you shall not doe this that is abovesaid - Then

I Coniure you and advise you O Spiritts Telsrion Spetion Betherion
Maherion not by my weaknes but by the virtue and power of the Holy Spirit 58
that yee obay me and and tremble ye at the performance of my comannd ...
Be ye afraid at the body of Man Lett the Image of Christ wherby he hath
created and redeemed and Sanctified He Saints and Shee Saints comannd you
O holy Trinitie O Jesus Christ the Sonne of the everliving God In whome you
shall finde nothing of your works for he hath spoyled you of them and hath pul
led downe your Kingdome Therefore I Coniure you Telsrion + Spetion +
Betherion + Maherion + By the virtue of our lord and Saviour Jesus
Christ and by his most holy names + Snaytheon + and by the pure name
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Divells And by the glorious and most blessed virgin Mary And by all the A
postles Patriarks and Prophets and their virtues And by your 4 Kings
whome you ought to obay That is what place soever you be in Either in
earth in fire &c untill I shall give them Liberty &c
And if you shall not doe this I Coniure you by the resurrection of our lord
Jesus Christ and by the virgin Mary And by holy John the baptist and by
all those holy names of God which a man may not name save in the time of
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Thou must say this Coniuration 3 times a day. In the morning at
Noone And at Sunsett. Once towards the East. 2 towards the west
3 toward the South 4 toward the North After the same manor
doe at noone. likewise at Sunsett This being done and performed thou
shalt bury the plate of wax before spoken of in the Earth And in that day
wherein thou seekest it the Theefe shall come againe with the things stolen
undoubtedly. Thou shalt make this Experement ... increasing
The figure for this Experement is &c

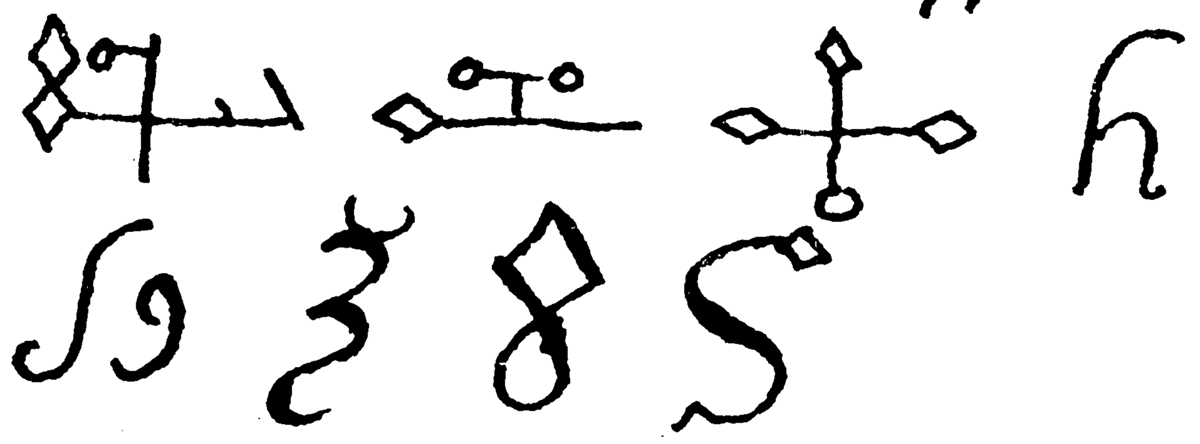
For the accomplishment of the pleasure o[f] [t]he flesh: &c:

In the day of ♀. and in the hower thereof make a Circle stretching forth thy wand And thy face toward the South. Say

I Coniure you Spirits Ragarad. Sathan. Iscarath. by the great God the father + by the great God the Sonne + And by the great God the holy Ghost + And by the most blessed virgin Mary By all the warfare of Heauen by the dreadfull day of Judgment I Coniure you Spirits ♀ by this signe of venus which heare is So by the flowing of blood from the side of Christ Jesus And by the rent of the vaile of the Temple at the passion of our Lord Jesus Christ And by the virginity and fruitfulnes of blessed Mary the mother of God And by all the names of Jesus Christ And by that vnutterable name of + Tetragrammaton + which is Grauen or carued uppon my rodd And is on my Ring That you make hast to goe to the woman or maide. A.B. And that you make hir so to burne in my love that neither sleping nor waking &c Shee may be at rest untill I obtain what I desier of hir and doe performe my will with hir God permitting who liueth and reigneth for euer Amen Or in this wise

So farre forth as in you lies speedily bring heither such a woman The daughter of A.B. and .C.B. without vaine fixion or counterfeting or diabollicall Transformation without delay or deceipt or gainsaying yea conuay hir hether to me truly Cause hir to enter into this Chamber truly without hurt or anoyance euen unto hir body Through our Lord Jesus Christ the Sonne of God who liueth and reigneth for euer and euer Amen.

But if the Spirit will not appeare repeate it thrice And hee will come.



a peece of virgin Parchment as broade as your hand and make in it two Images The one of thy selfe the other Of the woman or man Then with the blood of the little finger of thy left hand wright on thine owne Image thine owne name. And on the other his or hir name. betwixt the Images wright theis three names. Sathan Lucifer Donskton. you must make it so that when you close the Parchment the Images may be right ouer one another. Make thine owne Image on Friday the first hower that ♀ gouerns And the other the friday following In the same hower This done put the Images under your foote Three times a day remouing it to the other foote. In the Morning the first hower of the day At 12 a Clock at noone And at night before it be darke Saying at euery time. As followeth.

Sathan Lucifer and Donskton which are Princes. By Baratria which expelled Addam and Eue out of Parradice By his holy Hand and straight way I charge you by the Father by the Sone and by the Holy Ghost And by the fower Elements I charg you by things possible and unpossible In the parte and behalfe and by the power which God hath In Heauen In the Earth in the Sea And all deepes And by the holy Trinity And by the proper names of God And by his holy name Tetragrammaton I coniure you Sathan Lucifer and Donskton that you goe to A.B. and suffer hir not to sleepe nor to take any rest Nor to eate nor drink to stand nor to sitt not to lie in any ~~place~~ quiett In hir heart or minde untill shee hath accomplished and done my will whatsoeuer I request hir to doe. Then say as followeth.

Jesus Christ King of Glory and power I beseech thee That thou wilt giue them leaue and licence and power that they may cause hir burne in feruent loue of me And to forsake all others for the Loue of me. Then say as followeth.

I charge you by all the virtues that euer God made In Heauen In Earth and in the Sea And by the powers of Spirits I charge you by all Angells and Archangells And by all the holie company of Heauen And by the Twelue Apostles. And by all the loue that God loued them And they loued God Also I charge you by the blessed virgin S^t mary The Mother of Our Lord and Sauiour Jesus Christ And by the loue that God loued hir. I charge you by all Martiers Confessors virgins Patriarks and Prophetts.

and.

and by the Crowne of Thorne wherwith Christ was Crowned And by the bands wherwith he was bound And by the Crosse wheron he suffered And by the Launce that wounded his side ye water and blood issued forth. That is to say blood of Redemtion And water of baptisme. I Coniure you by the Rodd of Moses And by all the holy names of God and our Lord and Savioure Jesus Christ which the patriarks and prophets [illegible] preach through secrets and signes I Coniure you Sathan Lucifer and Donskton by all virtues and all secret powers that may be named And I beseech the Lord Jesus Christ that I may have the love of A.B. whose name and signe I bear under my feet. fiat fiat fiat. Amen

you must have five peeces of Gold to be sent hir in the time you be in youre worke before it be ended And she will love you as long as you live.

[illegible] dayes ♀ after the change of the ☾ make an Image in new parchment after thine owne likenes And the next Friday after make another the woman and wright hir in hir Image and thy name in the other with the blood of the midle finger of thy left hand Theis Images must be made soe as when the parchment is doubled they may [illegible] one uppon the other Between the Images wright the names Sathan Lucifer Dentalion [illegible] fowl the parchment together [illegible] the day aforesaid put it under the sole of thy foote with in thy Shues And lett it lie theare for 3 dayes Every day saying this invocation I Coniure thee Sathan Lucifer and Dencalion which are the princes of Hell which caused Adam and Eve to offend in Paradice and by your most deceitfull witt and art I Coniure you by the + father + the Sonne and the Holy Ghost And by the 4 Evangelists I Coniure you by things possible and impossible which God [illegible] made in Heaven in Earth below in Hell in the Sea and the deapes I Coniure you by the unspeakable (inexplicable) Trinitie by the unspeakable name of God Tetragrammaton I Coniure you Sathan Lucifer & Dencalion That you goe now unto A.B. And that you doe not let him or hir to be at rest any manner of wayes neyther Sleeping nor waking nor eating nor drinking Standing nor Sitting or Breathing but that you cause his heart alwais and in all places to be fixed on my love and that he (or she)

be so inflamed with my love As Iron is made hott by the fire and that he accomplish all my desier in every thing whatsoever to the uttermost of his power and that you doe performe this lett him compell you who only by the word of his mouth that most high hath created all things. Amen fiat fiat fiat Amen

[illegible] the glorious King I pray and intreate thee to give them licence and power to compell him (or hir) to love me without framing any excuse So that he may abide continue and increase in my love So that he love me most vehemently with a love that cannot be loosed undon or broken. Amen

[illegible] Sathan Lucifer Dentalion by all the virtues and properties of Christ Jesus our Lord + I coniure you by the Angells and Archangels I Coniure you by the love wherwith God loveth those that are his And by the love wherwith they have loved him And by the love wherwith Mary the mother of our Lord Jesus Christ loved hir Sonne. And by the love wherwith God loved hir I Coniure you by the love wherwith God loved John the Evangelist And by the love wherwith Christ loved him + I Coniure you by the confessors martirs virgins [illegible] Innocents and Saints I coniure you by the blessed virgin Mary the Mother of our Lord Jesus Christ And by the virginity that is in hir I Coniure you by the virginity of all virgins And by all the sufferings of all martires And by the merrits of all Confessors and Patriarks & by the merrits of Prophets and by their names and deeds I Coniure you by the Crowne of Thorne wherwith God was Crowned and by the plier to which he was bound + I Coniure you by the holy Crosse on which he was crucified I Coniure you by the Speare wherwith his Side was peerced through I coniure you by his water and blood by his wounds out of which flowed forth the blood of redemption and the water of baptisme I Coniure you by the Rodd of Moses and by the virtue therof I Coniure you by all the unutterable names of God and utterable in which the Patriarks and Propheets have Preached and he assisted them + I Coniure you Sathan Lucifer Dentalion by all hee Saints and the saints of God that you cause [illegible] to burne in my love without ceasing and that he be inflamed most vehemently with my love That in regard of his heate of love he shalbe able to denigh me nothing that I aske or desier I coniure you by all the coniuration beforesaid and by the virtue and powers therof that he or shee whether I be present or absent may love me without ceasing. fiat fiat fiat

[illegible] I beseech thee give leave to those to persuade A.B. whose name and figure I beare under the sole of my foote that he may love me [illegible]

[illegible] with frankincence and sweete odors and say thou

[illegible] O ye princes and be ye lifted up O you everlasting gates and the king of Glory shall com in. Amen

and all things performed as before with the names written ouer
the heads of the Images and thes names betweene · Sathan Lucifer Bellsbub
and put under the sole of the Right foote · Three times a day · 3 · days together by this
Conjuration · At ☉ rising · At noone · At ☉ setting · The 3d day put it away for thy
purpose is sped ·
[illegible] Sathan Lucifer & Belzebub which are the princes of hell which haue
cast Adam and Eue forth of the Earthly Parradice by your witt and cunning I Coniure
you by the father and the Sonne + and the Holy Ghost and by the 4 · Ellaments and by
all things possibe and impossible and by the indivisible Trinity and cheifly by this
name of God Alpha & ω and by the most excellent and unutterable name of God
Tetragrammaton + I Coniure you Sathan Lucifer Bellsbub that you give me such a [illegible]
maide or damsell A B · and that you doe not suffer hir to be at rest in any condition neither [illegible]
lying nor sitting &c Neither by any manner of meanes in what place soever [illegible] untill
she burne with my unquenchable loue she giue hir selfe to me of hir owne accord She [illegible]
Gold e Silver and all hir substance & meanes and [illegible]
[illegible] I beseech thee to giue them power and ability to tempt hir [illegible]
make hir loue me + Amen +
[illegible] you Sathan Lucifer Belzebub by all the virtues and powers which euer God made
and created + I coniure you by the Angells Archanchangells and 12 · Apostles and by the loue
wherwith God loued the Soule of man by the Confessors by blissed Mary the virgin and by
loue wherwith Christ Jesus loued hir And by the virtue which he infused into hir when
he seperated himselfe from hir + I Coniure you by all the virgins Patriarks and Prophets by
the Crowne wherwith God was crowned by the pillar to which he was bounde + I Coniure you
by the Crosse on which God was placed + I Coniure you by the Speare with which his side
was opened and by the blood which gushed out of the same And by the virtue of Aaron
by the Crowne of Solomon · I demannd of you by all the names of our Lord Jesus
Christ wherwith the Patriarks and Prophetts haue named him + I Coniure you
Sathan Lucifer Belzebub by all these virtues and all other virtues that you tor-
ment such a maide or damsell A B · that she may not be at rest in any manner of way
untill she shall acomplish my will but that she may be hott as being inflamed with
the fire and heate of my loue · fiat + fiat + fiat +
[illegible] I beseech thee giue them power that they may obtaine
so that I may obtaine the loue of A B · whose name is written in the Image which
is put under the sole of my right foote that this may be brought to passe
without any preiudice Crosse dainger or hurt to me + fiat + fi + fi amen

[illegible] one and the selfe same manner of Circles used for the caling of Spirits. But Places times dayes and howers are to be observed And the circle to be altered accordingly. It behoveth therfore a man to consider in the making his circle. In what time of the yeare. what day and hower he maketh the same. what spirits he would calle forth. what Starr and region they governe and what functions they have.

[illegible] make. 3. Circles in breadth. 9. feete. And which stand distant one from the other one hands breadth. And wright in the midle circle first the name of the hower in which thou makest thy worke. In the seconde place the name of the Angell of the houre. Thirdly the Seale of the Angell of the houre. Fowrthly the name of the Angell that governeth that day in which thou workest and his ministers. Fiftly the name of the pre= sent time. Sixtly the name of the Spirits governing and ruling in that part of time. Seventhly the name of the head of the Signe raigning in that part of time in which thou workest. Eightly the name of the Earth according to that part of time in which thou doest thy worke. Ninthly and lastly wright the names of the Sun and Moone accor= ding to the forsaid reason of time. that the midle circle may be fulfilled. But the times changing the names also must be changed.

In the uppermost and outward circle in the. 4. corners wright the names of the Angells governing the Aire that day in which thou workest. To wit. The King and. 3. of his ministers. without the circle in the. 4. corners place pentagons. In the inward circle wright the. 4. devine names. crosses placed betweene them. In the midle of this circle to wit at the East wright Alpha and at the west Omega. And lett a Crosse devide the midle of the circle. The circle being thus finished. According to what hereafter is written proceede.

[illegible] the names of the [illegible] [illegible]

[illegible] that the Angells by successive order according according as the Planets which they governe Governe the howers also. And therfore that Spirit which ruleth the day. Com= manndeth

commaundeth also the first houre of the day. The second governs the second. And the third the third hour. &c They having gon over the howers according to the rule order and governement of the Planets begin againe in the same order. But of the names of the houres we must first speake. /

Of the names of the Hours of the Day and Night:

The Hours of the Day:		The Hours of the Night:	
1 Yain:	7 Ourer:	1 Beron:	7 Netos:
2 Janor:	8 Tamic:	2 Barol:	8 Tafrac:
3 Nasnia:	9 Neron:	3 Thami:	9 Sassur:
4 Salla:	10 Jayon:	4 Athir:	10 Aglo:
5 Sadedali:	11 Abai:	5 Mathon:	11 Calerna:
6 Thamur:	12 Natalon:	6 Rana:	12 Salam:

[illegible] of the Angells and their Seales shalbe spoken in his place. Now lett us see the names of the times. [illegible] is devided into 4 parts The Spring Summer Harvest and winter [illegible]:

Spring:	Talui:
Summer:	Casmaran:
Harvest:	Ardarael:
winter:	Farlas:

The Angells of the Spring.

Caracasa: Core: Amatiel: Commissoros: ;

head of the Signe of the Springe: Sp[illegible]:

name of the Earth in the Spring [illegible]:

names of the Sunn and Moone in the Spring: [illegible]

The Angells of the Summer:

Gargatel: Tariel: Gaviel:

head of the signe in Summer: Tubiel:

name of the Earth in Sumer: Festativi:

names of the Sun and moone in Sumer: ☉ Athemay ☾ Armatas:

The Angells of Autumne:

Tarquam: Guabarel:

head of the signe in Autumne: Torquaret:

name of the Earth in Autume: Rabianara:

name of the Sun and moone in Autume: ☉ Abragini ☾ [illegible]ais

The Angells of [illegible]

Amabael: Ctarari:

head of the Signe of winter: Altarib:

name of the Earth in winter: Gerenia:

name of the Sun and moone in winter: ☉ Commutaf ☾ Affaterim:

Of Consecrations and [illegible] &c

first of blessing of [illegible]:

[illegible] that the Circle is rightly perfected. Sprinkle it with holy water and say. [illegible] me o lord with Hysope and I shalbe cleane Thou shalt wash me and I shalbe whiter then snowe.

[illegible] ters:

[illegible] of Abraham God of Isack God of Jacob bless these Creaturs that they may hold in the force and vertue of their Odors. That the enemie nor Phantismes may not enter into them. Through our Lord Jesus Christ. Afterwards sprinkle them with Holy water.

[illegible]

[illegible] which we use in fumigations lett it be put in a new ear= then vessell and exorcise it as followeth.

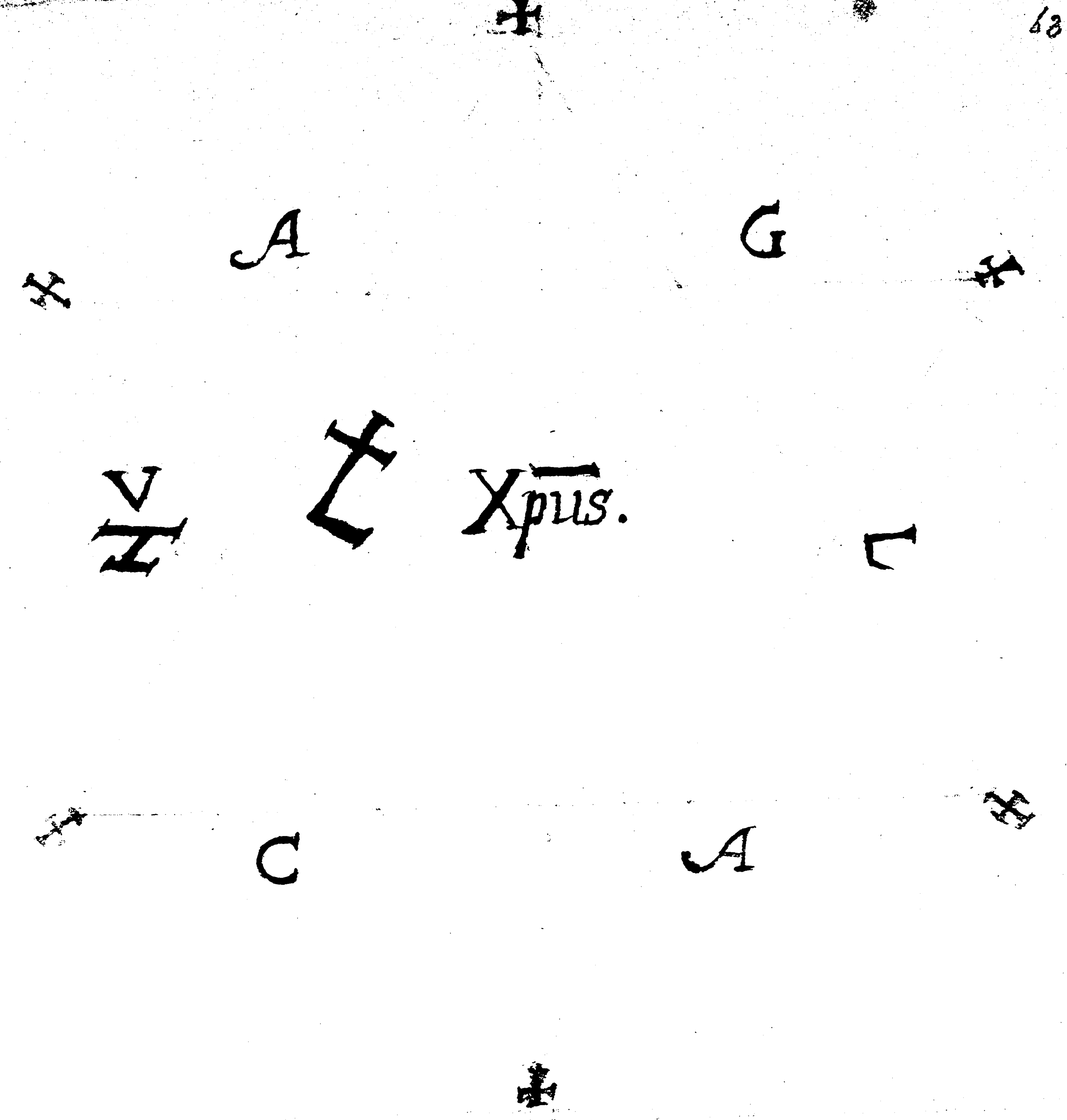
[illegible] Creature of fier by him by whome all things were made that presently thou cast of from thee (or out of thee) every Phantisme that may hurt in any kinde.

[illegible] lord this Creature of fier and sanctify it That it may be blessed to the praise of thy holy name That it may not hurt the lokers on. — Through our lord Jesus Christ.

[illegible]:

[illegible] be a Preists Garment If it may be had If not lett it be clean linnen. Afterwards Take this Pentacle following being made the day and hower of Mercury the Moone increasing In Parch= ment of a Kidds skinne. But first say a Masse of the Holy Ghost and sprinkle it with Baptisme water.

The Pentacle [illegible]:



[illegible]:

[illegible], Amacor, Amides, Theodonias, Anitor, by the merits of thy holy Angells I will put on the vest= ments of health. That this which I desire I may bring to effect. Thorough thee O most holy Adonay whose Kingdome en= dureth thorough all ages for ever:

Of the manner of working:

[illegible] be in the increace Or at full if it may be And let it
be Let the workman be cleane and pure for 9 daies before the
beginning of the worke lett him be Confessed And take the Sacrament
lett him have his fumigations asigned to that day in which he worketh
Also lett him have the Holy water from the Preist. The earthen new
vessell full of fier. The vestment and Pentacle. And lett all these
things be duly and rightly consecrated and prepared. Lett one of
the Scollers bare the Earthen vessell full of fier and fumigations An
other carry the booke Another the vestment and pentacle And let
the Mr bare a Sword uppon which lett him say a Masse of the Holie
Ghost And in the midle of the sword lett this name [illegible] + be
written And on the other side this name + On + Let him goe un:
to his consecrated place And say allwaies Lettanies And lett the
Scollers answer him. And when he commeth to the place where
he would make the circle lett him draw out the lines of the Circle as
as is before taught. And after he hath so done lett him sprinkle
the Circle with Holy water saying Thou shalt purge me with Isop
and I shalbe cleane Thou shalt wash me And I shalbe whiter then snow
[illegible] having purified him selfe with fasting chastity and
abstinancie from all luxurie 3 whole dayes before the day of wor:
king being clothed in the day of his worke with cleane aparrell his
vestment Penticle fumigations And all other nessesary things
lett him enter the circle And Call the Angells from the 4 parts
of the world which Governe the 7 Planets the 7 dayes of the weak
the colours and mettalls whose names in their places thou shalt see
And with bended knees Caling uppon and nominating the saide Angells
lett him say. /

O Angells above spoken of be you helpers in my peticion and as:
sist me in my matters and prayers.

[illegible] thou shalt call uppon the Angells that rule the Aire in that
day in which thou makest thy worke and experiment from
the 4 parts of the world and implore all the Spirits and
names written about in the Circle Saying /

[illegible] you I adiure you and contest you by the seate of Adonay
by Hagios, Ho, Theos, Iscyros, Athanatos, Paracletus,
Alpha, and Omega. And by these 3 secret names, Agla
On Tetragrammaton That this day you doe faithfully what
I desier [illegible]. Reade a coniuracion assined to the day in
which thou makest thy experement As hear after followeth.
But if they be stubborne and refractory and will not obay the Con
iuracion for the day appoynted neither the prayers before made
Then use these following Coniurations and Exorcismes. /

An Exorcisme of the Aeriall Spirits:

Wee that are made after the Image of God. Graunted the power of God
and made by his will. wee by the power and strong name of God El.
strong and admirable doe Exorcise you. (Naming the spirit and his order
and commaund you by him which said the word and it was done And by
all the names of God. And by the name of Adonay El. Elo=
him, Elohe, Zebaoth, Elion, Escerihie, Jah, Te=
tragrammaton, Saday. The Lord God high we exorcise you
and powerfully commaund you that you appeare presently to us
here nigh the circle In faire forme to wit humane and without
any deformity or tortuosity. Come all yee such because we commaund
you by the name y. and V. which Adam heard and spake. And by
the name of God. Agla. which Lot heard and was made safe with
his family. And by the name Joth. which Jacob heard from the
Angell with him and was delivered from the hands of his brother Esau
And by the name Anephexeton. which Aaron heard and spake and
was made wise. And by the name Zebaoth. which Moses named
and all the Rivers and Moores of the land of Egipt were turned
into bloud. And by the name Eciriehe Oriston. which Moses
named and all the rivers brought forth froggs which ascended
into the Howses of the Egiptians destroying all things. And by
the name Elion. which Moses named and ther was such haile
such as was not from the beginning of the world. And by the
name—

name Adonay which Moses named and there appeared locusts uppon the land of Egipt which eate up that which the haile left And by the name Chemes amathia which Josuah caled and the Sum stayed his cource And by the name of Alpha and Omega which Daniell named And he destroyed Bell and slew the Draggon And in the name of Emanuel which the 3 Children Sidrach Misach and Abednigo in the hot fierie furnace sung and were delivered And by Hagios and the seate of Adonay And by O Theos Iscytos, Athanatos, Paracletus, And by these 3 secret names Agla, On Tetragrammaton I adiure and contest: And by these names And by all other names of our Lord God almighty the living and true God who for your fault cast you from Heaven into the Infernall place of Hell we exorcise and strongly commaund by him who spake the word and it was done And whom all creaturs obay And by that fearfull Judgment of God And by the sea of Glasse which is in the sight of Gods maiesty sliding and powerfull And by the 4 devine Creatures thos beasts T: going before the seate of Gods maiesty having eyes before and behinde And by the fier standing about his throne And by the holy Angells of the heavens T: And by the Church of God: And we exorcise you by that cheife wisdome of the Almighty God that you appeare here to us before this circle unto the doing of our will in all things as it shall please us: By the seate of Baldachia And by this name Primeumaton which Moses named And Dathan Corath and Abiram were swallowed upp in the dems of the Earth And in the virtue of this name Primeumaton compelling the whole host of Heaven we curse you and deprive you from all office and place and your ioy even to the pitt of Hell And putt and bind you againe unto the last day of Judgment into eternall fier even the lake of fier and brimstone unlesse you presently appeare here before us before the circle unto the doing of our will In all things Come by these names Adonay Zebaoth Adonay Amioram come

Come Come Adonay Saday The most powerfull and dreadfull King of Kings commaunds you whose power no creature is able to resist And unles ye obay and appeare before the circle affably and that suddainly Lett your ruin be weeping and miserablenes and remaine ye for ever in the unquenchable fier Come therfore in the name of Adonay Zebaoth Adonay Amioram come come why tarry ye make hast Adonay commaunds you The King of Kings El Ary Titeip Azia Hin Len Minosel Achadan vay vaa Ei Haa Eye Eye A El El El a Hy Hau Hau Hau va va va va va

[illegible]

[illegible]e, Janeha, Latisten, R bur, Janeha, latisten, Escha, Aladia, Alpha and Omega, Leyste, Oriston Adonay. my Heavenly and most Clement father have mercy on me, Make bright in mee this day the Arme of thy power that I sinner may have licence thine unworthy Child against these most stubborne spirits That I thou willing may bee made a beholder of thy devine works And may be made shining with all wisdome and alwaies Glorifie and doe worship to thy holy name humbly I beseech thee and call uppon thee that these spirits by thy iudgment whome I call uppon being convicted and bound may come being caled and give true answers concerning those things I shall aske them And that they may give us and deferr not those things which shalbe commaunded them by me or us not hurting any creature not raging nor hurting neither me nor my fellowes not any creature nor friting no man but graunt they may be obedient to my peticions in all things which I shall commaund them. / Then let him stand in the midle of the circle holding his hand neere the Pentaculum. let him say [illegible] that are caled by the Pentacle of Salomon give me true answers. / Afterward

Afterwards say. By the seats of Beralanense By the seats of Paumachia and Apologia, By the Kings and Magnanimius powers and Prepowerfull Princes. By the Genius of Liachida. the minister of the seate of Hell: Primac, this prince in the ninth bond of the Apologian seate. I call upon you And by caling I coniure you And being aided with the virtu of the high Maiesty I powerfully comaunnd you by him which saide and it was done And whome all creaturs obay And by this ineffable name Tetragrammaton ... Iehovah in whome is all ages of all works at whose voice the Elements faile the Aire is shaken The Sea goeth back The fier goeth out The Earth trembleth And all the companyes of Heaven. Earth and Hell quake and are troubled and falle downe That presently and without delay all occasions being laide aside ye come from all parts of the world and answer us reasonably concerning all things I shall aske you and that you come peasably visibly and talkably, which we desire and manifest your selues without delay. yee are coniured by the name of the ~~living~~ eternall living and true God Helioren. And you perfecting our comanndements persist allwaies and unto the end and intention I have be ye visible to us and affable and speake with a cleare and understanding voice unto us without equivocation or doubtfull ambiguity.

Visions and Apparitions:

The aforsaid things being rightly performed there will appeare infinit visions and phantasmes playing on Organs and all kinds of musicall Instruments And it is made of the Spirits that they might compell the maisters fellowes by feare out of the Circle because they can doe nothing against the Maister. After these things thou shalt see infinite bowmen with an infinit number of Horrible beasts which seeme as if they would devower thy fellowe but notwithstanding feare nothing. Then the Preist or the Maister holding his hand on the Pentacle lett him say.

[illegible] depart hence by the virtue of the power of God and then the Spirits are constrained to obay the Maister And his fellow shall see them no more.

After this the Exorcist holding his hand neere the Pentacle shall say.
Behold Solomons Pentacle which I have brought before your presence. Behold the person of the Exorcist in the midle of his Exorcisme who is wear poned very well from God without feare circumspect who hath invocated and called powerfully by force of Exorcising you. Come therfore with speede In the virtue of these names. Aye. Saraye. Aye. Saraye. Aye Saraye. Doe not defer your comming by the eternall names of the living and true God. Eloy. Archiman. Rabar: And by this present Pentacle which powerfully commaundeth upon you And by the virtue of the Heavenly Spirits your maisters and the person of the exorcist you are coniured to come quickly And obay your Maister who is caled. Octimonos.

[illegible] being finished ther wilbe a hissing in the. 4. corners of the world and thou shalt see immediatly great motions and when thou seest it say.

[illegible] why delay you what doe yee. prepare your selues and obay your maister In the name of the lord Bathat or Vachat overthrowing above. Abac. comming above Abeor. above Aberer.

[illegible] they will come in theire proper formes and when thou shalt see them nigh the Circle Shew thou the Pentacle covered over with holy fine linnen and uncover it. And say.

[illegible] your conclusion be not made disobedient. And suddainly thou shalt see them in a peaceable forme And they will say to thee Aske what thou wilt for we are prepared to fulfill all thy Commaundements because the lord hath yoked us under unto these things.

when the Spirits are appeared then say.

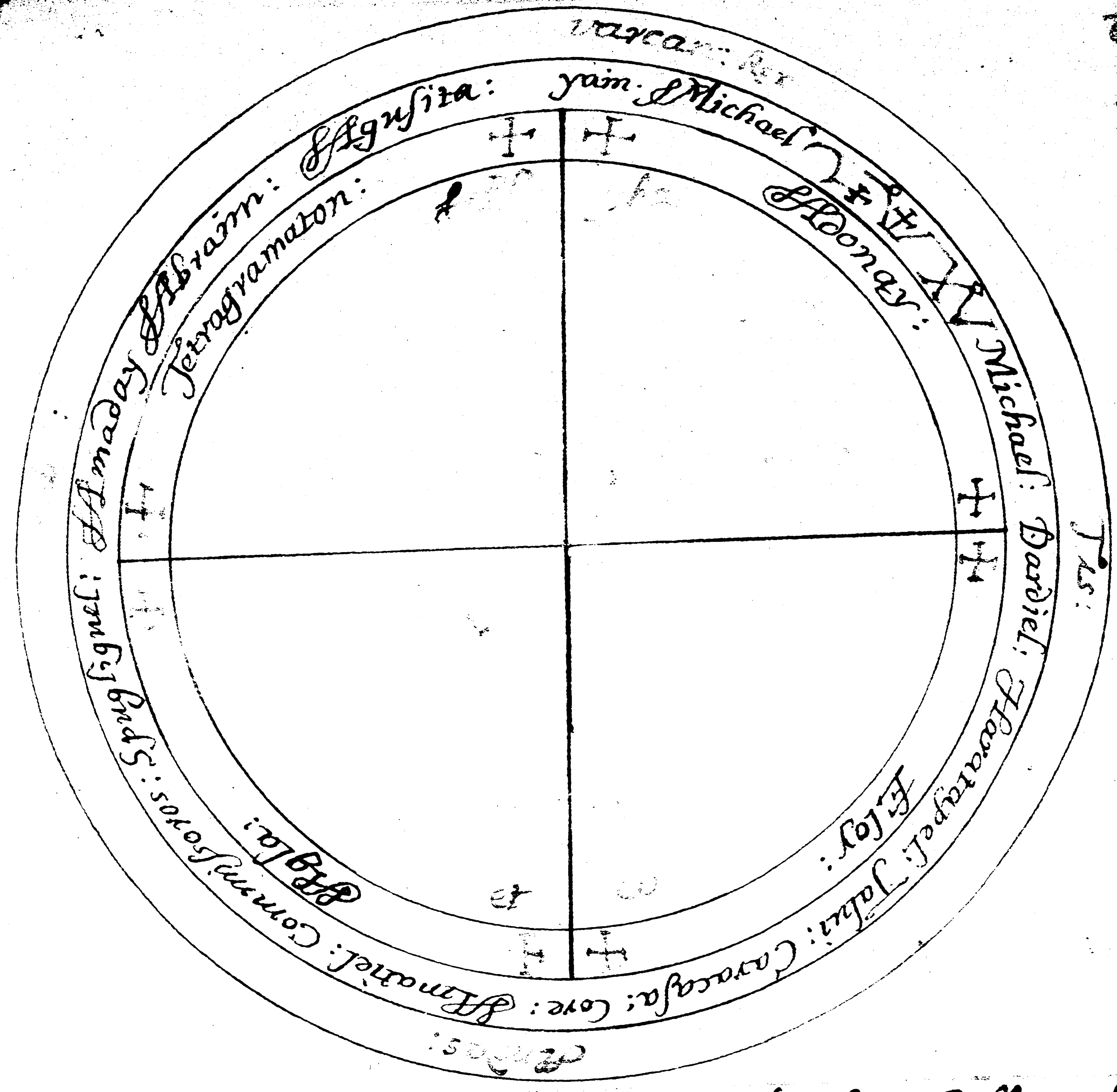
[illegible] Spirits and most noble Kings for we have caled you by him to whome every knee boweth of things in Heaven earth and Hell. In whose hands In whose hands the Kingdomes of all Kings are neither is there any thing which he is not able to doe. Also for as much as we binde you that

yee-

yee remaine affable and visible here before the circle as long as my plesure is And so constant And not without my licence to departe. untill you perfect my will by true speech without any deceipt by the virtue of that power who hath given the Sea hir bounds that she cannot passe. to witt God the highest the King and lord who created all things Amen. Then Commaund what thou wilt And it shalbe done. After these things licence them to depart. Thus. In the name of the Father of the Sonne and of the Holy Ghost. Goe unto your places: And peace be betweene us and you. Be ye prepared to come againe being caled. /

These are the things which Peter of Abano said concerning the Ellements or Grounds of Magick. /

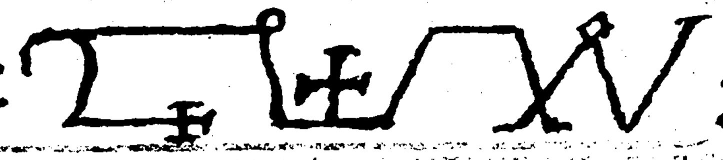
That thou mayest the more easily know how to make the Circle. Lett it be thus As suppose we should make it in the spring time The first hower of the Sunday Then shall it be As in the figure following you may behold. /



It now remaines that wee should serch out dilligently the weeke wherein we worke with every day perticularly And the Spirits which Governe them which now shall follow in Order And first of the lords day. /

Considerations for Sunday:

The Angell of the [illegible] day And his Seale. His Planet And the
Signe of the Planet And the name of the fowrth Heauen.

Michael: : ☉: ♌: Machen:

The Angels of the [illegible]:

Michael: Dardiel: Hartapel:

The Angels: of the Aire reigning the Lords Day:

Varcan the King: [illegible]: Tus: Andas: Cynabal:

[illegible] that these Angels are vnder Is The North [illegible]

of the fourth Heauen Reigning on the lords day whom
it behoueth to call from the partes of the world.

[illegible] the East:

Samael: Baciel: Atel: Gabriel: vionatraba:

[illegible]:

Anael: Pabel: vstael: Burchat: Suceratos: Cap bili:

From the North:

Aiel: Aniel: or: Aquiel: Masgabriel: Sapiel: Matuyel:

From the South:

Habudiel: Machasiel: Charsiel: vriel: Naromiel:

[illegible] for Sunday is: [illegible]:

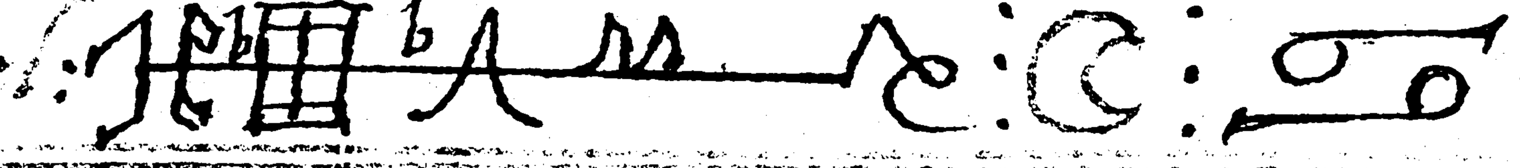
A Coniuration for Sunday:

I coniure and confirme vppon you O ye strong and holy Angels of
God In the name of Adonay. Eye. Eye. Eye. which is he which
was. is. and shalbe. Eye. Abraye. And in the name of Saday.
Cados. Cados. Cados. Sitting high aboue the Cherubins. And
by that great name of that God strong and Powerfull and Ex=
alted aboue all Heauens. Eye. Saraye The maker of Ages-
who hath created the world The Heauen Earth. Sea and all
that in them is In the first day And hath Sealed them by his
holy name. Phaa. And by the names of the Holy Angells who
rule in the fowrth Host And serue before the most powerfull.
Salamia That great and honored Angell. And by the name
of the Starr which is the Sum. And by his Signe And by the
great name of the living God And by all the forsaid names I con=
iure the. O. Michael. thou great Angell who art in authority the
lords day And by the name of Adonay. The God of Israell who
created the world and what soeuer in it is. That thou maiest la=
bour for me And fulfill all my peticion according to my will
and desier in my busines and cause.
[illegible] thy cause and busines. Tell him farther for what
thing thou vndertookest this coniuracion.

The Spirits of the Aire on Sunday are vnder the North wind
and their nature is to obtaine by request. Gold. Gems. Car=
buncles. Riches. Grace. and beneuolence. To vnloose the enmiti
of men. To giue honours to men. To bring in Infirmities or to
take them away but how they appeare is spoken of elcewhere.

Considerations of Mooneday:

The Angell of the Mooneday his Image or seale his Planet and signe of the planet And the name of the fift Heauen./

Gabriel:  Shamain:

The Angell of the Mooneday:

Gabriel: Michaell: Samael:

The Angells of the Aire reigning on Mooneday:

Arcan the King His Ministers Bilet: Massabu: Abuzaha

The winde under which these Angels of the Aire are is The west winde

[illegible] of the first Heauen reigning on Mooneday whome it behoueth to call from the fower parts of the world.

From the East:

Gabriel. Gabrael. Madiel. Deamiel. Janael.

From the west:

Sachiel. Zaniel. Habaiel. Bachanael. Corabiel.

From the North:

Mael. vuael. valnum. Baliel. Balay. Humastrau.

From the South:

Curaniel. Dabriel. Darquiel. Hanun. Anayl. vetuel.

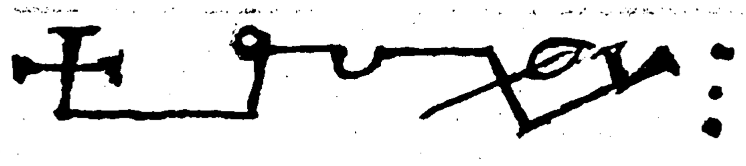
The [illegible] for Mooneday is Aloes:

I coniure and confirme uppon you you strong and good Angells In
the name of Adonay. Adonay. Adonay. Eye. Eye. Eye.
Cados. Cados. Cados. Achim. Achim. Ja. Ja. the strong
Ja. who appeared on the mountaine of Sinai with the glorifica=
tion of King. Adonay. Saday. Zebaoth. Anathay. ya.
ya. ya. Marmara. Abim. Jeia. who created the Seas
lakes and all waters on the second day Some aboue the Hea=
vens sume on Earth. He hath sealed the Sea by his high name
and her bounds that he hath given hir. She cannot passe And by
the names of the Angels which rule in the first Host who
serue. Orphaniell. that great Angell. pretious and
honoured And by the name of the Starr which is the Moone
And by the forespoken names I coniure uppon you O. Ga=
briell who art in authority on Mooneday that for me thou
maist Labour and fulfill all my petition according to my
will and desire in my busines and cause./ etc.

The Spirits of the Aire of Mooneday are under the west
winde which is the winde of the Moone. Their nature is to
give Silver. To carry things from one place to an other to give
swift Horsses To tell secrets of persons whether they be Se=
crets present or past. But how they appeare is mani=
fested elcewhere./

Considerations for Tuesday:

The Angell of Tuesday His Seale His Planet And the Signe ruling the Planet Allso the name of the Fift Heauen.

Samael.  : ♂ : ♈. ♏ : Machon.

The Angells of Tuesday :

Samael. Satael. Amabiel.

The Angells of the Aire reigning on Tuesday :

Samax. King. His [illegible] rs Carmax. Ismoli. Paffran.

The [illegible] under which these Angells of the aire are is the [illegible]

The Angells of the fift Heauen ruling on the Tuesday whome it behoueth to call from the foure parts of the world.

From the East :

Friagne. Guael. Damael. Calzas. Arragon.

Fro[illegible] :

Lama. Astagna. Lobquin. Soncas. Jaxel. Isiael. Irel.

From the North :

Rahumel. Hyniel. Rayel. Seraphiel. Mathiel. Fraciel.

Fro[illegible] :

Sacriel. Janiel. Galdel. Osael. vianuel. Zaliel.

The perfume for Tuesday Is [illegible] :

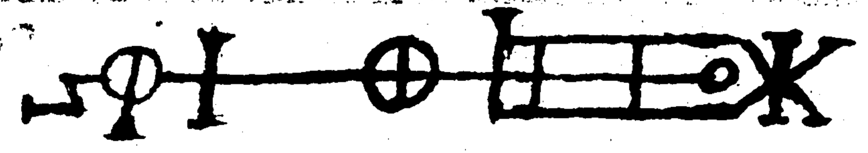
A Coniuration for Tuesday:

I Coniure and confirme vppon you O you strong and holy Angells by the name of. ya. ya. ya. He. He. He. Hy. Hy. Ha. Ha. Ha. va. va. va. An. An. A. Aie. Aie. Aie. El. Ay. Elibra. Eloim. And by the names of that God who made the water to appeare dry and caled it Earth And brought forth Trees and Herbes from it And hath sealed it with his Pretious Honored and Holy name that is to be feared. And by the name of the Angells ruling the fift Host who serue Acimoy. the great Angell strong Powrefull and Honored. And by the name of the starr which is Mars. And by the foresaid names I coniure vppon thee thou great Angell Samaell who hast authority to rule the day of Mars And by the names of. Adonay the Liuing and true God that thou labour for me and fulfill all my peticion according to my will and desire in my busines and cause. &c

Th[illegible] of the [illegible] on [illegible] are under the East wind their nature is to make battaile. Mortallities. Slaughters. and burnings. And to giue. 2000. Soldiers at a time Allso to giue death. Infirmity. or health. But how they appeare loke elcewhere./

Considerations of wednesday:

The Angell of wednesday his Seale. Planet And the Signe ruling that Planet Also the name of the Second Heaven

Raphael  : ☿ : II : ♍ : Raquie

The Angells of wednesday. &c:

Raphael. Miel. Seraphiel.

The Angells of the Aire Reigning on wednesday

Mediat or Modiat King. His Ministers. Suquinos. Sallales.

The winde under which the said Angells are Is The South winde

The Angells of the Second Heaven ruling on wednesday whome it behoveth to call from the four parts of the world.

From the East:

Mathlay. Tarmiel. Baraborat.

From the West:

Jerescue. Mitraton.

From the North:

Thiel. Rael. Jariahel. venahel. velel. Abuiori. v

From the South:

Milliel. Nelapa. Babel. Caluel. vel. Laquel.

The fumigation for wednesday is. [illegible]

A Coniuration for wednesday:

I coniure and confirme uppon you ye strong Angells. Holy and powerfull In the name of the strong and most to be feared and blessed Ja. Adonay. Eloim. Saday. Saday. Saday. Eie. Eie. Eie. Asamie. Asaraie. and in the name of Adonay. the God of Israell who created the great lights to distinguish the day from the night And by the names of all the Angells serving in the second Host before the great Angell Tetra. both strong and powerfull. And by the name of the Starr which is caled Mercury. And by the name of his Image which is signed from God most puissant and Honorable by all things aforsaid I coniure uppon thee O Raphiel. the great Angell who art in authority the fourth day And by the holy name which was written in the forehead of Aaron the Preist of the most high creator. And by the names of the Angells who are confirmed in the grace of their saviour. And by the name of the seate of those creatures which have. 6. wings that thow mayest labour for me And fulfill my petition according to my will and desire in my busines and cause./

The Spirits of the Aire on wensday are under the South wind Their nature is to give all mettalls all earthly things. To reveale things present past and to come: To please Judges. To give victories in battaile And to reeddifie or build againe all destroyed sciences. And to teach Experiments. And to chainge mixt bodies of the Elements conditionally one into another. To give Infirmities or health to exalt the poore to cast downe the high and lofty. To bind or loose a Spirit or Spirits. To open locks. The Spirits have such opperations of others but not from their perfect power But in vertue and science. But how they appeare &c

The Considerations for Thursday :

The Angell of Thursday · his Seale His Planet and the Signe ruling that Planet Also the name of the Sixt Heaven.

Sachiel : E L I : 77 : ♐ : ♓ : Zebul

Angells of Thursday

Sachiel · Castiel · Asasiel ·

The Angells of the Aire Reigning on Thursday :

Suth the King · His Ministers · Maguth · Gutriz ·

The wind under which the forsaid Angels are Is The South ·

But because the Angells of the Aire are not found beyond the fift heaven therfore on Thursday Say in the · 4 · parts of the world ther prayers following ·

At the East :

O God greate high and honored through infinite ages · I beseech thee.

At the West :

O God wise Glorious and Just and divine Clemencie I beseech the holy father that I may fulfill my peticion That my worke and labour I may perfectly understand O thou which livest and reignest through Infinite ages of ages · Amen

At the North :

O God powerfull strong and without beginninge · I beseech thee ·

At the South :

O God puisant and mercifull ·

The perfume on Thursday is · Saffron :

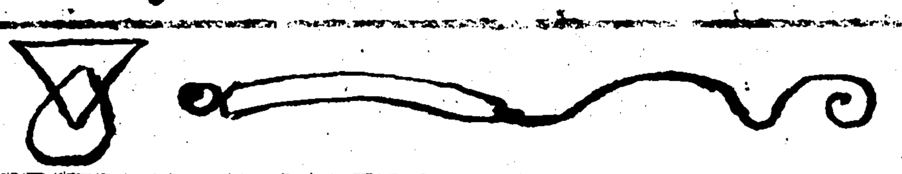
A Coniuration for Thursday :

I coniure and confirme uppon you holy Angells by the name of Cados · Cados · Cados · Eschereie · Eschereie · Eschereie · Hatim · ya · strong the confirmer of ages · Cantine · Jaim · Janic · Anic · Calbat · Sabbac · Berefay · Alnaim · And by the name of Adonay · who created fishes and creeping things in the waters And Birds above the face of the Earth flying in the open firmament of Heaven on the fift day · And by the names of the Angells serving in the Sixt Host before the Pastor Angell that holy great and powerfull prince · And by the name of the Starr which is Jupiter And by the name of his Seale · And by the name of Adonay · The greatest God and creator of all things And by the names of all Starrs · And by the force and virtue of them And by the forsaid names I coniure thee Sachiel · thou great Angell who hast authority on Thursday That thou labour for me And fulfill my petition according to my will and desire in my busines and Cause &c

The Angells of the Aire on Thursday are subiect to the South wind Their nature is to gett the love of women To make men Joyfull and merry To passifie strifes To make enimies milde To heale the infirme To make infirme the whole · To bring or take away losse · But how they appeare &c

Cosiderations for Friday:

The Angell of Friday. his Seale his Planet The Signe ruling the Planet Also the name of the Third Heaven.

Anael.  : ♀ : ♉ ♎ : [illegible]

The Angells of Friday

Anael. Rachiel. Sachiel.

The Angells of the Aire ruling on Friday

Serabotes the King. his ministers Amabiel. Aba. Abalidoth. Flaef.

The wind under which these said Angells are is. The west [illegible]

The Angells of the third Heaven ruling on Friday whom it behoueth to call forth from the four parts of the world.

From the East:

Setchiel. Chedusitaniel. Corat. Tamael. Tenaciel.

From the [illegible]:

Turiel. Coniel. Babiel. Kadie. Maltiel. Hufaltiel.

From the North:

Peniel. Penael. Penat. Raphael. Raniel. Doremiel.

From the [illegible]:

Porna. Sachiel. Chermiel. Samael. Santanael. Famiel.

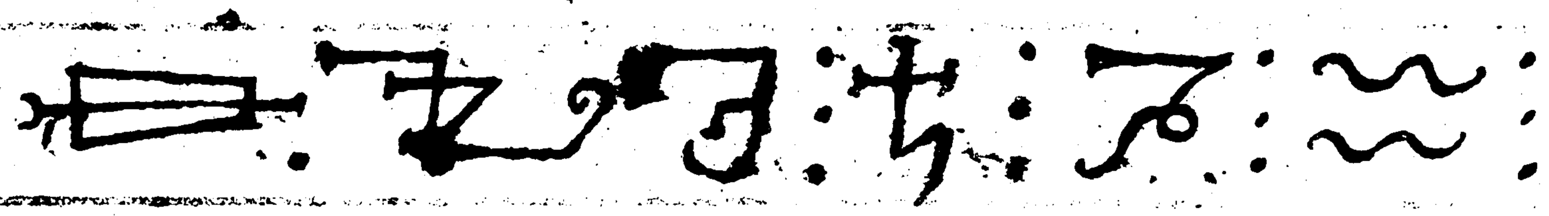
[illegible] for Friday is. Costuo.

The Coniuration for Friday:

I Coniure and confirme uppon you ye strong Angells holy and powerfull In the name of On. Hey. Heya. Ja. Je. Adonay Saday. And in the name of Saday who created 4 footed beasts and creeping things And men on the Sixt day And gave power to Adam over all living creatures From whence blessed be the name of the Creator in his place. And by the names of the Angells serving in the third Host before Dagiel the great Angell the strong and puisant Prince And by the name of the Starr which is Venus. And by his Image which truly is holy And by the afforsaid names I coniure uppon thee Anaell who hast the authorety the Sixt day That thou labour for me And fulfill my petition according to my will and desire in my busines and cause &c

The Spirits of the Aire on Friday are under the west wind Their nature is to give Silver To stir up men and make them more inclining to Riott and Luxurie to make frends enimies by excesse And to make Marriages To alure Men unto the Love of women To give infirmities and to take them away And to doe all things which hath motion.

The Angell of Saturnsday His Seale his Planet And the Signe ruling that Planett:

Cassiel: 

Angells of Saturnsdaye

Cassiel. Machatan. —uriel:

The Angells of the Aire ruling on Saturnsday

Maymon the King. his Ministers Abumalith. Assaibi. Balidet.

The wind under which the forsaid Angells are is. the South wind

It is sed in the considerations of Thursday That beyond the fift Heaven no Angells of the Aire rule Therfor use the same prayers.

Aeeh

O great and high God honorable through all the world I beseech thee

Aiie

O mighty God both Glorious and iust And of great Clemencie I beseech thee most holy father that I may fulfill my peticion my worke and my Labour this day and perfectly understand it Bring thou this to passe which liveth and Reigneth for ever world without end Amen.

O mighty and strong God and without begining I beseech thee.

O ... and mercyfull God.

The ... for Saturnsday is.

I Conjure and confirme uppon you. Caphriel. or Cassiel. Machatori. and Seraquiel Strong and powerfull Angells. by the name of Adonay. Adonay. Adonay. Eie. Eie. Eie. Acim. Acim. Acim. Cados. Cados. Ina or Ima. Saclay. Ja. Sar. The lord the creator of Ages who rested on the seventh day And by him who gave his Children Israell an Inheritance That they should keepe and Sanctify it holy That they might remunerat him in an other age. And by the names of the Angells serving in the Seventh host and Booel the great Angell and powerfull prince And by the name of the Starr which is Saturne And by his holy Image And by the foresaid names I conjure the Caphriel. who hast authority the Seventh day which is the Sabbaoth day That thou labour for me and fulfill my peticion according to my will and desire in my busines and cause. &c

The Spirits of the Aire on Satterday are under the South wind. Their nature is to sow discords hatred and evill thoughts To give lead at their pleasure To sley somthing. To cutt of some member. But how the appeare is elsewhere shewne.

The fo[illegible] Booke of the [illegible] Philosophy or of the Magicall Ceremonies: written by Cornelius Agrippa

[illegible] booke of the hidden philosophie we have not declared so compendiously as copiously the beginning of Magicke it selfe and the reasonablenes. And how experiments are sifted out and composed That they might bring forth all wonderfull effects. The truth is because they are delinered there more by contemplation then by practice. Also some are not so compleate. Som are spoken figuratively (as it were in a riddle) that somtimes those things which with great study dilligence and curious serching out we have obtained are expounded to all ignorant vulgers: Therfore in this booke we have finished the hidden philosophy which is as the complement and key of the bookes of all Magicall workes: And we will give thee the precepts and most ioyfull experements of the undefiled truth and unvanquished magicall disipline of the holy Gods: That when thou readest these bookes of the hidden Philosophie thou mayest desire to know these things greedely Therfore reade this booke and thou shalt triumph of the truth wherfore touch it within the secrets of thy religious brest and it will pearce with silence. But conceale it with a constant tacitarnity.

that the names of the intelligencers governing every one of the Planets are ordayned after this manner For the letters being gathered from the figure of the world from the rising of the body of the Planett according to the succession of the Signes by single degrees. And by those single degrees aspected by the Planett it selfe made by the degree of the ascendent. After the same manner the names of the princes of the evill Spiritts are received by a retrograde or back degree order. Governing under all the Planets by making extension against the succession of the Signes from the beginning of the Seaventh howse But the name of the supreme intelligence whome many iudg to be the soule of the world is gathered from the fowre bounds of the figure of the world according as I have delivered the reason And by the opposit manner is gathered the name of the great Divill about the

fowre

foure cadent corners. Likewise thou shalt gather the names of the great Spi-
ritts governing the powers of the aire above the foure corners of the succeeding
houses So that a casting out is made that the name of the good Spiritts
may be picked out according to the Succession of the Signes beginning from
the degree of the ascendent: But to find out the name of the evill Spirit
doe the contrary.

[illegible] That the names of the evill Spiritts are drawne out by these
tables. The names of the good as well as of the badd spiritts. So that notwithstan-
ding if we enter into the table with the name of the good Spirit of the second order
we shall find out the name of the evill Spirit of the order of the Princes and
governours. But if we enter the table with the name of a good Spirit of
the third order Or with the name of an evill Spirit the governour what way
so ever they are picked out. either by this table or by the Heavenly figure
the names which proceede from these wilbe the names of the evill Spiritts
the minister of the inferior order.

[illegible] That as often as we enter into this table with
the good Spirits of the second order The names themselves are drawne out of the
second order. And if under them we draw out the name of the evill Spirit
It is that of the superior order of the Governours. And it is the same if we
enter with the name of the evill Spirit of the superior order. But if we en-
ter this table with the names of the spirits of the third order Or of the
Spiritts the ministers as well good as bad. The names of the Spirits the
ministers of the inferior order wilbe picked out.

men not of little authority after this manner would
enlarge their tables in lattaine letters So that by the same tables as also by the name
of the office or of any effect the name of the Spirit as well good as bad was found
out. Likewise as above it is delivered by taking the name of the office or effect
in the collume of the letters in his line under his Starr. And the grave au-
thor of this is Trismegist. who when he delivered his calculation in the
Egiptian letters he could not referr them foolishly to other letters of other
tonges by reason of the assigned to the Signes. But of all men who
who have handled to find out the names of the Spirits he was the
first that was extant

the force and secret and dignity of a maister consisteth in
disposing of the vowells how rightly and truly the holy names of
the—

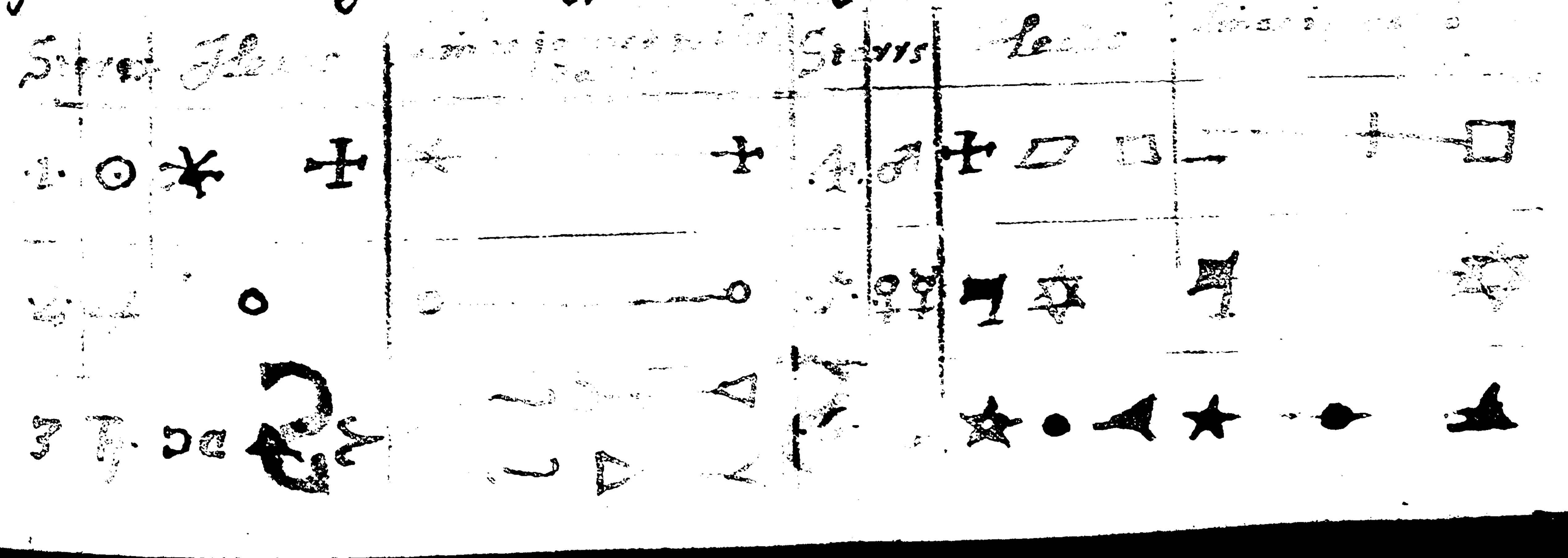
the Spirits are found out which may bring to passe the name of the Spirit
and to whom the right name is appoynted. And this artificie is thus
performed. First in placing the vowells of these letters which by calcu-
lation of the heavenly figure are found out, unto the names of the Spirits
of the second order good and bad Governing and Governours shalbe picked out
And this is thus performed in the good: The Starrs being considered which
ordaine letters and place them in order First the degree of the eleventh
house is substracted from the degree of the Starr which is the former
in order And that which then remaineth is cast away from the degree
of the ascendent And wheare that number ceaseth ther is part of the
vowell of the first letter. Begin therfore to cast away the vowells
of those letters according to his number and order. And that which shall
happen in the place of the starr which is the former in order That
vowell is attributed to the first letter. From henceforth thou may-
est find part of the second letter By subtracting the degree of the Starr w
is the second in order from the former Starr and what remayneth cast away
from the Ascendent And this is part from which thou mayest begin to cast
away vowels and what shall happen above after the Starr that is the vow-
ell of the Second letter. And so consequently thou shalt fetch out the vowells
of the following letters Alwais substracting the degree of the Starr follow-
ing from the degree of the Starr next going before. And all castings away
and numerations must be made according to the Succession of the Signes in
the names of the good Spiritts But in the names of the evill Spirits wher
in the good the degree of the eleventh house is taken In them the degree of
the twelfe house is taken But the numerations and projections or castings
away are all done with the Succession of Signes taken their beginning from
the degree of the tenth house. But in all these things extracted by the
tables the vowells are placed after an other manner. For first the how-
many number of letters is taken appoynting the name it selfe And so it
is numbered from the beginning of the collume of the first letter or under
which the name is extracted And the letter into which this number hap-
peneth is referred unto the first letter of the name extracted by taking a
distance

distance of the one from the other according to the order of the Alphabet. But the number of that distance is cast away from the beginning of his Collume and wher it ceaseth there is the part of the firmer vowell Therfore cast away the vowels themselues from it in his number and order and in the same collume: And what shall happen aboue the first letter of the name that shalbe attributed to it selfe But thou shalt find the following vowells by taking distance from the foregoing letter unto that that followeth And so consequently accor= ding to the Succession of the Alphabet. And the number of the distance is numbered from the beginning of his colume; And wher it happeneth there is part of the vowell sought for. Therfore cast away the vowels fro it as it is spoken of aboue) and those which shall happen aboue his letters are attributed to the same But if some vowell should happen aboue a vowell. Lett the former giue place to the latter: But understand this only of the good Spiritts: And in the bad thou mayest proceede the same way: unles thou makest numberings by a contrary and re= turned order, And against the succession of the Alphabet And against the order of the columes to wit of the Ascendent.

The name of the good Spirit of every man caled his Genius which wee haue taught to find out in the third booke of the hidden Philosophy according to that reason not of litle authority, neither is it of a small foundation. But now we will shew thee some other way assayed not with vaine reasons Of these one is by taking fiue places of the Hylegions in the figure of natiuity which being noted the characters of the letters in their order and number from the beginning of Aries are cast away And thos letters which fall into the degrees of the said places according to the or= der and dignity of them being disposed and combined doe make plaine the name of the Genius: Ther is also an other way. Almutel are taken That is domi= neering Starrs aboue the fiue said places. And lett a projection or casting out be made from the degree of the Ascendent by gathering the letters faling a= boue Almutel which being placed according to their dignitie in order ordeine the name of the Genius or Spirit of such a man: There is yet another way in much custome with the Egiptians by making an extent from the degree of the ascendent by gathering the letters. The second Almutell of the eleuenth house which house they call the good Diuell which being placed according to their dignity doe ordaine the names of mens Spiritts. But after the same manner we find out the euill Genius or Spirit of man But that projections are made against order And

and succession of the signes And wherin the good we cast forth from the begining of Aries. In the bad we number from the begining of Libra: wher in the good we number from the degrees of the Ascendent. In the bad we cast away from the degree of the Seaventh house. But according to the Egiptians the name of the Genius is gathered after Almutel of the twelfe hous whom they call the euill Diuell. And all these rites which we haue deliuered from us to others being wright in the Third booke of the hidden Philosophy may be done by the cha= racters of any Language: Seeing in all these as aboue it is said, Ther is a mistical and diuine number, order, and figure. From whence it com= meth to passe that the same Genius or Spirit of man may be caled by diuers names. But others from the name of the same Spirit good or bad are extracted by tables formed unto this.

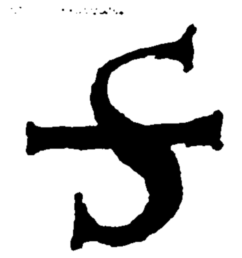
Therfore the heauenly characters consist of lines and heads. There are six heads according to the six magnitudes or greatnes of the Starrs unto which also the Planets are reduced. The first magnitude keepeth a Starr or cross with the Sun. The second with Jupiter holds a circular point The third with Saturne, A halfe circle traiangle round or shape The fourth keepes with Mars one line passing through another or a Sqared right or crooked. The fifth with venus and Mercury a Circle or a tayled poynt ascending or descending. The sixt with the Moone black poynts all which thou mayest behold in the table following. Therfore placing the heads according to the situation of the Starrs in the fi= gure of Heauen, Then the lines are prolonged according to the conue= nience of their natures, And this thou must understand of the fix= ed Starrs. But in the erections of the Planetts the heads being placed according to their aspect among them selues the lines are prolonged.



But when a Character is to be formed of any heavenly Image ascending in any degree or face of the Signes which consist of the Starrs of the same Magnitude and nature Then placing the number of those Starrs according to their situation and order their lines are drawne out like the signified image that it may be done copiously.

But the Characters which are drawne out according to the name of the Spirit are compounded by this table following by giving to every letter of the name that which agreeth to it selfe in the table: Like as it is easily manifest. But in this ther is not a litle difficulty when as to wit the letter of the name into the line of figures or letters that we might know what figure or what letter is to be taken. But this may be thus knowne: For if a Letter should happen in the line of letters, Consider how many this letter is in the order of the name as the second or third: Then how many letters the name it selfe containes, as five, or seven: And multiply thes numbers together among them selues, and triple the product. Afterward the whole being gathered together, cast away from the beginning of the letters according to the succession of the Alphabett: And into which of the letters that number happeneth that is it that ought to be put in the Character of that Spirit. But if some letter of a name happen into the line of figures: Thus shalt thou doe. Take the number how many this letter is in the order of the name, and multiply it by the number how many this letter is in the Order of the Alphabet, and being gathered together devide it by nine The residue sheweth the figure or number to be placed in the Character. For it may be placed either with a Geometricall figure, or with an Arethmeticall figure of number which notwithstanding ought not to be nou many or to exceede the nine corners. The Characters follow.

... to be placed ... before ... the next ...
Of the Good ...

A letter Stickinge.


Joyning to.

Separated.

The Characters of the good Spirits:

A Single Poynt.

A Round.

A Starrid.

A line Standing upright.

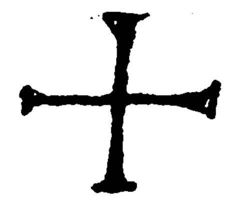
Lying alonge.

Lying on one Side.

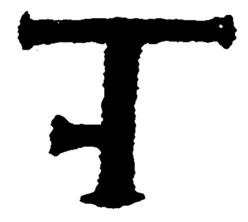
A crooked line Bowlike.

wave like the water.

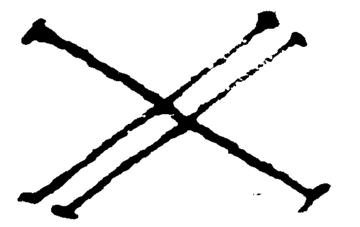
Teeth like.

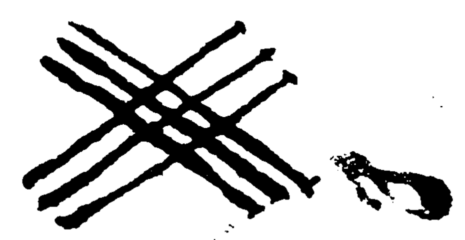
A right Setting betweene.


An Inherent.

An adherent separated.


A Single crooked Crosse.

Mingled.


Maniefolde.


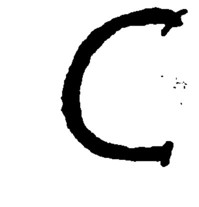
A right standing on the right hand.

On the left hande.

In neither.

A whole figure.

A deminished.

A halfe figure.


The Characters of the Evill Spirits:

The Characters which are taken by the revelation of the Spirits have afterward their vertues: Because they are certaine litle signes lying open ordayning the harmony of the same divinity: Or they are signes of making a covenant and promice of faith or obedience: And those Characters cannot bee sought out by any other way. And farthermore ther are Characters which are some certaine familiar figures and images of the evill Spiritts under whose forme they are wont to appeare and meete with those that call for them And these Images are found out by the Table following, according to the reason of the letters which ordaine the name of the Spiritt himselfe. So that if any letter be accounted or reconed manyfolde in the same Spirit the Image of him possesseth the soveraignty or Lordship, the rest after their manner by mixture, So that those that are the former orders the superior part the head of the body is attributed to them according to their figure: But the last occupy the feete and leggs; So the middle letters shew somthing to be like the midle part of the body. But if any contrariety shall happen, that letter which is the better in number lett it prevaile: But if things be equall they shalbe mingled together: Moreover if the same name shall obtaine some notable token or Instrument from the table of Characters the same also shall obtaine it in the Image. But we shalbe able to know the dignities of the evill spiritts by those tables of the Characters and Images. For to what Spirit soever shall happen some notable token or instrument from the table of characters The same possesseth the dignity. If it shalbe a Crowne it sheweth a kingly dignity. If a Crest it shews a Captaines honour. If hornes it shews fellowship. If without them the Scepter or Sword shews rule and authority. Likewise thou shalt find by the table of Images who carrieth before him a kingly dignity. Judg from the Crowne comes dignity. From instruments Authority. Lastly they who are very good in humane figure they are more worthy then they who agree in the images of beasts. Further more the Horsmen excell footemen. And thou shalt judg the excellency of the spirits according to all their mingled dignities. Notwithstanding know this that the Spirits of the inferior order of what dignity soever they bee alwaies are subiect to the Spirits of the superior order And so it is not inconvenient that kings and Captaines should be under and minister to them that are before them of a hier order.

The familiar formes of [illegible] spirits of Saturne: ♄:

[illegible] appeare as with a very long and slender body with a wrathfull countinance, having foure faces, one in the hinder part of the head, another in the forepart of the head and both of them beaked like a birds bill: In either of their knees appeareth also faces: They are of a black colour shining that one may see through them: Their Motion or moving is the stirring of winds with the shape of an Earthquake. Their signe is white earth whiter then any snow./

But their particular formes are:

A Bearded King riding on a Dragon An Old Bearded Man An Old woman with a staffe A Hogg A Dragon An Oule A Black Garment A Hooke or Bill The Juniper bush.

The familiar formes of the spirits of [illegible]:

[illegible] with a Sanguin and Cholerike body of a midle Stature with an horrible motion with a mild visage and faire speech. Of a Greene colour. Their motion is a brandishing or glittering with Thunder Their signe is Ther will appeare neere the circle man who shalbe devowered by Lyons in shape.

But their particular formes are:

A King riding on a Hart with a glittering Sword A Man clothed with a long Garment A Maide with a lawren Crowne decked with flowers A Bull A Hart A Peacock [illegible] Blew garment [illegible] Sword The Box tree./

The familiar formes of the Spirits of Mars:

They will appeare with a long body Cholericke and with most ilfavored and deformed Looks Of a browne colour as it were somwhat red with Hornes almost like a Harts and with the nailes of a Griffon They bellow like mad bulls Their motion is made as it were like unto burning fier Their Signe in shape is Lightning and Thunder nere the Circle./

But their particular formes are:

An armed King riding on a woolfe An Armed man A woman holding a Sheild on hir thigh A Buck Gote A Horse A Hart A Red Garment Wooll./

The familiar formes of the Spirits of Sol:

[illegible] as with a very Large and greate body Sanguin and fatt with a Golden colour about the dyed blood Their motion is the glittering of Heaven and their signe is to tremble or move sweate in him that caleth them./

But their particular formes are:

A King having a Scepter riding on a Lyon A King wounded A Queene with a Scepter A Bird A Lyon A Cock A Garment of a Saffron colour or Golden A Scepter Tayled

The familiar formes for the Spirits of Venus: ♀:

They appeare with a faire body of a middle stature amiable and pleasant in countenance of a white or Greene colour Gilt from above. Their motion is like to a most cleare Starr. For their signe Maides willbe seene playing without the Circle who will moue the caller into play./

But their particular formes are:

A King with a Scepter riding on a Camel. A maide fairely appareled A Naked maide A Shee Gote A Camell A Shee Doue A whit Garment or Greene. Flowers The Sayyne herbe./

The familiar formes for the Spirits of Mercury: ☿:

They will appeare as with a body of a midle stature. Cold. moist. faire. with an affable speach In a humane forme like to an armed Soldier of a colour shining thorough. Their motion is like to a silver cloude. for their signe they bring horrour to him that calleth them./

But their particular formes are:

A King riding on a Beare A Faire yong man A woman holding a Colander or Strainer A Dogg. A She Beare A Pye Bird A Changable colored garment A Rodd A Staffe.

The familiar formes for the Spirits of the Moone: ☽:

They will appeare as with a very great body large soft and flegmatick of a colour like to a black and darke cloud with a swollen countenaunce with redd eyes full of water with a balde Head and Bores teeth: Their motion is to the great storme on the Sea. For their signe ther will appeare a greate Raine nere the Circle./

But their particular formes are: ☽:

A King being a Bowman riding on a Buck A Litle Boy A woman hunter with hir bow and arrow A Cow A Litle Deere A Goose A Greene or silver garment A Arrow ~~Heare~~./

So next now lett us speake of the Holy Pentacles and Seales. Now the Pentacles them selues are as some certaine holy Signes to preserue us from evill events and helping us to bind and exterminate the evill Spiritts and aluring the good Spiritts reconciling them to us. The Pentacles consist of the Characters and names of the good Spiritts of the Superior order. Or of the Sacred pictures of the holy letters or revelations: with verses found out either of the Geometricall figures and holy names of God composed according to the purpose of many. Or of all these together. Or of many of them compounded and mixt. But those characters which are profitable for us for the ordayning of the pentacles are those characters of the good Spiritts. Especially of the good of the first and second order somtime also of the third And of this kind of Characters which most cheifly is caled holy Then those characters which above we haue caled holy. Therfore whatsoever character of this sort appointed lett us compose it about with a double circle In which lett us wright about the name of his Angell And if we would add some divine name to that Spirit agreeable to his office It shalbe of greater power and efficacie And if we would lead about som corner figure to him according to the reason of the numbers That allso may bee done—

done. But the holy pictures which forme the Pentacle are those which here and there in the holy Scriptures and Prophets as well of the oulde as new testament are delivered to us. As the figure of the Serpent on the Crosse and the like of the which ther is great plenty found out in the vision of the Prophets as of Isay. Daniell. Esdras. and others As also out of the Revelation. And we have spoken of them in the third booke of the hidden Philosophi where we have made mention of these holy things. Therfore place some such picture of the holy Images and compass it about with a double Circle to whome to whome lett some divine name be written apt and conformable in effect to the figure it selfe: Or lett some like verce be written about to him taken from parte of the body of the holy Scripture which promiseth or prayeth for a desired effect. As if a pentacle should be made for victory and revenge against enimies as well visible as invisible. A figure may be taken out of the second book of the Machabes: To wit: A hand holding in it a Goulden Sword brandished to which was written about a verse contayning the same. To wit. Take the holy Sword, the gift from God with which thou shalt cutt in peeces the adversaries of my people Israel. Or also lett this verse of the first Psal be written about it. In this is the strength of thine arme, there is death before thy face. Or any other like verse. But if it like thee to wright about a divine name Take some name Signifying a Sword. Anger. The vengeance of God, or the like name agreeable to the desired effect. And if it like thee to write a corner figure. Take according to the reason of the number as we have taught in the second booke of our hidden Philosophy where we have spoken of numbers. And so of the like workes. And of this kind there are two pentackles of high vertue and greate power very profitable and nessessary to the consecration of Experements and Spirits. Of them one is which we have in the first chapter of the revelation to wit. The figure of the Maiesty of God sitting in the throne having in his mouth a two edged Sword as there it is saide. To which lett it be written about I am Alpha and Omega the beginning and the end, who is, who was, and who is to come Almighty. I am the first and the last living and have bin dead, and beholde I am alive for evermore, and I have the —

the Keyes of death and of Hell ✠ Then lett these three verses be written about
Commit it o God to thy vertue, Confirme this o God that workest in us ✠ 91
lett them be made as the dust before the winde and the Angell of the lord 82
scattering them. Let their wayes bee darke and slippery And the Angell of the lord persecuting them ✠ Frother more lett these ten generall names be written about it which are ✠ El ✠ Elohim ✠ Elohe ✠ Zebaoth ✠ Elion ✠ Escerchie ✠ Adonay ✠ Jah ✠ Tetragrammaton ✠ Saday ✠

[illegible] whose figure is like a Lambe killed whose Horns and eyes are Heaven And under his feete a Booke Sealed with seven seales as it is said in the fiveth Chapter of the Revelation To whome lett this versicle be written ✠ Behold the Lion of the tribe of Juda overcame, The roote of David. I will open the booke and loose the seven seales thereof ✠ And another versicle ✠ I saw Satan like lightning fall from Heaven. Behold I give you power to tread uppon Serpents and Scorpions And uppon all the power of the enemie and nothing shall hurt you ✠ And lett the forsaid ten generall names be written about it.

[illegible] those Pe[illegible] which are ordayned of figures and names keepe this order. For place some figure conformable to some number unto some sure effect or virtue. lett ther be written in all the corners some devine name obteining the force of the desired thing Notwithstanding it it must be so that such a name be of so many letters as the figure appoynteth the number Or how many letters of the name conferred together among them selves doe appoynt the number of the figure or doth constitute some number which by the number of the figure without any superfluitie or demminishment may be parted. For such a name found out one or more or or divers must be written in the figure in all the corners. But in the midle of the figure the whole or at least the principall revolution of turning back of the same name shall be placed.

ordaine also pentacles by making a certaine revolution of some name in the foure square table with a single Circle going about or with a double wrighting therin Some holy versicle aggreable to this name or fro which —

which the name is derived. And this is the forme of the pentacles acco=
ding to their distinct mamers which we may multiply and mingle toge=
ther into a greater efficacie and to the intention and extencion of virtue
among themselves with others. As if prayer should be made for the de=
struction of enimies. we must remember how god destroyed the face of
the Earth in the deluge of waters. Sodome and Gomorrah by raine of
fier and bimstone. The Host of Pharaoh in the red Sea And the like.
If there be any other curse found in the holy Scriptures. So by praying
against the danger of waters. Lett us remember the safguard of Noah in the
deluge. The Children of Iseraels safe passage over the read Sea And also Christ
walking with dry feete uppon the waters And preserving the shipp being
in dainger to be drowned and the like. Lastly when with these wee call uppo
some holy names of God. To wit those which are significant to our desire And
these which are proffitable to the purposed desire. As for the destruction of E=
nimies wee call uppon the names of the wrath. vengeance. feare. Justice. and
the strength of God. But for the avoiding of some perrill or evill. we call
uppon the names of Gods mercie. defence. salvation. fortitude Goodnes and
the like names of God. Also when we pray God to graunt us that which
wee desire. That name wee may sett betweene some good Spirit: one or more.
whose office is of that wee desire. Also oftentimes we humbly beseech God
to send some evill Spirit to constraine men. whose name also we insert or
place betweene: And this is rightly done, if the worke tendeth to evill
as unto revenge. punishment. or distruction. Furthermore if any versicle
in the Psalmes or other part of Scripture be found agreable to our desire wee
place that betweene in our prayers: But make a prayer unto God: Som=
times it wilbe convenient to make a prayer after that To the executor whos
ministerie we desire in our former prayer whether he be one or more. whe=
ther he be an Angell or Starr whether a Soule or one of the heroicall men
And such ought the prayer to bee compounded according to the delivered
rules by us in the second booke of our hidden Philosophie. where wee
have spoken of the compounding of Inchantements.

[illegible] so that there are three sorts of bonds. For the first bond
is when we Conjure by naturall things. The Second is composed of the mis= 83
teries of religion As by Sacraments Miracles and the like. The third
is ordained by devine names and holy Seales. And by these bonds not
only the Spirits. But also whatsoever Creatures else are bound: As the
living creatures. Tempests. Fiers. Plauges. And the force of armes. &c.
Oftentimes we use the aforsaid bonds not only after the manner of con=
juration but also by way of Prayer and thanksgiving. Furthermore it a=
vaileth to conjure much of the like sort If so be they are found agreable
to holy Scriptures: As in the conjuration of Serpents. we remember
the curse of the Serpent In the Terrestiall Parradice. The lifting up of the
Serpent in the desert. And also that versicle. Thou shalt walke uppo
the Aspe and Basiliske &c. Superstition is of very much force in
these by the translation of some Sacramentall rite to that which we
intend to binde or hinder. As the rite of Excommunication, of bu=
rialls, funeralls, and the like.

[illegible] that we shoulde speake of consecration which is made by
a man, And instruments nessessary for this Art in all things And this
virtue is perfited espetially in two things: To wit. By the vertue of the
person himselfe consecrating, And by the virtue of the prayer it selfe.
by which consecration is made. For in the person there is required holy=
nes of life. and power of hallowing which both are attained by Dig=
nification or by being made worthy and by instruction in the begin=
nings or principalls of religion: Afterward this is also required that
the person himselfe know undoubtedly and of a firme beleefe that this virtu
and power is in himselfe. But of part of the prayer it selfe by which con=
secration is made ther is required the same holynes which is either in the
prayer it selfe: As many holy prayers which are found in holy Scripture
or such as are appoynted by the ordination of the church from virtu of
the Holy Ghost: Or ther is holynes in a Prayer not by it selfe But by
commemoration or remembering againe of holy things. Or the comme=
moration of the holy Scriptures, histories, workes, miracles, effects
graces

Graces, Promises, Sacraments and Sacramentall things and the like: it will be seene to attaine to the consecrated things Some similitude properly or improperly. Add hereto the invocation of the holy and divine names with the signing of the holy Seales and the like, which tend unto Sanctification and Satisfaction to God: As are the holy waters, Sprinklings about, the Anoyntings of the holy oyle, Sweete Suffumigations, these added to a religious life. Know this also that in every consecration the blessings and consecrations of water, oyle, fier, and fumigations, with the wax or Lamps, those blessed lights goe before. For without light no Sacrament is rightly performed. This also is to be knowne and firmly to be observed that if a thing be consecrated in prophane things into which some pollution may happen, then the exorcisme and satisffaction of these things ought to goe before the consecration: which things as they are effected by virgins are more apt to receive the influence of divine virtues. It is also to be observed that in the end of every consecration after the prayer duely pronounced, the consecrator himselfe ought by words in the presentence to blesse by drawing in his breath the thing to be consecrated in the divine virtue and power And he must remember his owne virtue and authority So may it be done more rightly and with a firme minde. Now therfore I will place and give thee some example of these things by which the way shall easily lay open unto thee to the considering the whole matter. So in the consecration of water are remembered how God placed the firmament in the middest of the waters How hee in the terrestiall parradice placed a fountaine of waters from whence by the foure holy rivers the universall orbe of the world is watered. Also how he made the waters of his Justice an instreument to destroy the Giants by the generall floud uppon all the Earth And in the destruction of Pharaohs host in the redd Sea Also how he brought forth his owne People with dry feete through the middest of the Sea and through the middest of Jordane And how miraculously he brought forth water out of the rock in the wildernes And brought forth a fountaine of living water out of the Tooth of the Jawbone of an asse at the prayer of Sampson Also how he placed the waters Instruments of his mercy and salvation in the doing away of originall sinne. Also how Christ was Baptised in Jordane who by this clensed and sanctified the waters, Moreover the divine names that are conformable to this are to be caled on. As for example

example That God is a living fountaine He is the water of life The floud of mercy and the like. So in the consecration of fire we remember how God created the fier an instrument of his justice for punishment revenge and satisffaction of Sinnes. Also how he shall come to iudge the world by fier Also how God appeared to Moses in a bush of fier burning Also how he went before the Children of Israell in a piller of fier And how nothing might be offered Sacrifised or Sanctified according to the law without fier, Also how he appoynted the fier that should not goe out to be kept in the tabernacle of the covenant: And the same being put out he kindled wonderfull againe And from another place hath conserved it to lay hidd not put out under the water. And the like of this sort. Therfore the names of God which are conformable unto this must be caled on As we reade in the Law and the Prophets for God is a Consuming fier And if there be any names among the devine names which soundeth fier Or names like it As the Glory of God The like of God. The brightnes of God &c. So in the consecration of Oyle and fumigations we remember holie things pertaining to this which we reade out of Exodus Of the oyle of anoynting And the holy names of God conformable to these Such is the name Christ which signifieth anoynted And if there be any the like in holy misteries Such as that of the Apocalips or revelation concerning the two Olive trees distilling holy oyle into the lamps burning before the face of God and the like. But the blessing of light and wax and the lamps is taken from fier And from that alter which mingleth the fuell of the flame together And the like As that of the Seven candlesticks and Lamps burning before the face of God. These are the consecrations which are nessesary first of all in all Sanctimonie and ought to goe before without which nothing can be duely performed.

[illegible] wee will shew [illegible] the consecrations of places Instruments and the like. Therfore thou shalt take out that Prayer of Salomon in the dedication of the Temple as thou art about to consecrate any place or circle, Furthermore thou shalt blesse the place with blessed water and fumigation remembering in blessing the misteries what they are. The sanctification of the throne of God. The mountaine of Sinay The Arke of the Covenant the

The Holy of Holies the Temple of Jerusalem Also the sanctifing of the Hill Golgotha by Christ Crucifing The Sanctifing of the Sepulchre of Christ Also the mountaine of Tabor by the transfiguration and ascension of Christ and the like. Call uppon diuine names agreeable to these places. As the place of God The throne of God The seate of God. Gods tabernacle Gods Altar Gods habitation and the like names of God wch are meete to be written In the Circle or Consecrated place.

[illegible] In Consecrating Instruments whatsoeuer things seruing to this art Thou mayest goe on the same way Sprinkling them with holy water Also perfuming them with hallowed fumigations according with holy Oyle By assigning some holy Seale by blessing with prayer By remembring holy things out of the Scriptures and religion and diuine names which seeme conformable to the thing considered As for Example In Consecrating the Sword, we remember that of the Gospell He which hath two cotes &c And that of the Machabees in the second booke How ther was wonderfully and diuinely sent a Sword to Judas Machabeas And if ther be any the like in the prophetts: As that Take to you the two edged swords.

[illegible] the same manner thou shalt consecrat the experement and books And whatsoeuer the like is in holy Scripture Pictures and the like by Sprinkling perfuming anoynting, Sealing and blessing the commemoratione, by remembring Sanctifications from the misteries. As the Sanctification of the Tables of the Tenn Commaundements which were deliuered to Moses from God in the Mountaine of Sinay Also the Sanctification of the new and ould Testament The Sanctification of the law of the Prophets and Scriptures which were published by the Holy Ghost Moreouer wee must remember the holy names of God conformable to those As Gods Testament, Gods Booke, the booke of Life The booke of the knowledg of God of the wisdome of God and the life. After the same manner the consecration of the person is performed. /

[illegible] is a[illegible] another rite of consecration of greate wonder and much efficasie And this is from the kinds of Superstitions wheras to wit the rite of consecration or conferring together some Sacrament is transferred to that thing which we would consecrate. /

[illegible] it is to be knowne that a vow, oblation and Sacrifice haue the force of consecration as well reall as personall And they are as certaine couenaunts and agreements betweene those names for whome they are made, And as who make them, Sticking strongly for our desire and wished effect. As for example, when our things, As fumigations, anoyntings, rings, images, looking Glasses, and those things which lesse partake of the matter, as powers Seales, Pantacles, inchauntments, prayers, pictures, Scriptures, we vow offer and Sacrifice them to certaine names As more at large you may see in the Second booke of Hidden Philosophy. /

[illegible] with those Magitians who use very much the ministerie of the diuills a certaine rite of caling Spirits by a booke consecrated before wch is rightly caled the booke of Spirits: Of that now there are a few things to be spoken. This booke is consecrated, being the booke of the euill Spiritts after its name and manner rightly composed. To which booke the Spirits within written haue vowed obedience at hand by their holy Oath Therfore this booke is made of most pure paper, which not as yet is put to any use, Many call it virgin paper, And the booke is written within after this manner, The image of the Spirit is placed on the left hand, but on the right hand is his character with his oath written aboue containing the name of the Spirit and his dignity and place with his office and power But many haue composed this booke otherwise or they haue omitted the characters or image, Notwithstanding it is more powerfull to neglet none of those things that are deliuered. Furthermore the circomstances of places times, houres are to be obserued according as to those Starres to which those Spirits are under might seeme to agree in their seating rite and order, The booke which this is written well bound lett be adorned and conserued distributiuely with his registers and Seales least any time it should come in perrill of working to be opened without purpose in any place after the consecration. Furthermore it shalbe kept as reuerently as it may. For the reuerence of the minde would loose his vertue by polution and profanation. /

[illegible] composed according to the manner now deliuered thou maiest goe on to consecrate it two manner of waies, The one is that all and singular the Spiritts which are written in the booke be called unto the Circle according

to, the

to the right and manner which we have taught above, And lett the booke to be consecrated be placed without the circle in a Triangle. And first lett al the Oathes written in the litle booke be read in the presence of the Spirits: Then lett the booke to be consecrated be laide without the circle in the Traiangle, the same writt downe and all and singular the Spirits wilbe gathered together where their images and characters are pictured to sett their hands and to confirme and consecrat it with a speciall and common Oath which being done let the booke be receiued and kept shutt as is saide aboue and lett the Spirits be licenced according to the due rite.

[illegible] another way [illegible] of concecrating the booke of the Spirits and it is of much force unto every effect: unles it be in the opening of this booke the Spirits doe not alwais come in sight. And this way is such as followeth.
Make a booke of the Spirits as aboue is described but at the end of the booke lett the invocations or prayers and bonds and most strong Coniurations be written wherwith every Spirit whatsoever may be bound. Then lett this booke be brought together in 2 tables or plates of mettall wherin lett there be written in the inside the holy pentacles of Gods majesty which we haue described aboue out of the Revelation. Of which lett the first be put in the beginning of the booke. The second at the end of it. After this manner the booke being perfected in a cleare and faire time before midnight lett the litle booke be carried unto the circle where waies doe meete according to the art we haue allready taught: And there first open the booke and consecrate it according to the rite and manner we haue alreddy spoken conserning consecration it being done let every of the Spirits be called which are written in the booke after his manner and placing by coniuring them thrice by the bonds described in the booke that they may come unto that place within three dayes space to performe their obedience and to confirme it in the said consecrated booke. Then that litle booke being roled up in white and cleane linnen burie it in the midst of the circle and there shutt it up fast. And then destroying the circle because the Spirits shalbe licensed doe then depart before the Sonne rising. But on the third day about midnight returne and reforme or make new the circle. And with bended knees make thy prayer and give thanks to God And

And precios fumigation being made open the hole and take forth the booke and keepe it not opening it. Then the Spirits being licensed after their manner and the circle destroyed depart before the Sunne rising. And this is the last rite of concecrating, It is profitable for all writings and Experiments which are directed to the Spirits, by placing this booke betweene two holy plates of mettall of the Pentacles as aboue is already shewed./

[illegible] is about to work by the consecrated booke let him doe it in a cleare time and faire skie litle troubling the Spirits And lett him place himselfe towards the region of the Spirit. Then let it be opened under a right register. And let the Spirit be called on by his oath. The same written downe and confirmed, And by the name of the character and Image, for that which thou desirest, and if neede be, Coniure him by the bonds which are placed at the end of the booke: And obtaining thy desiered effect Thou shalt licene the Spirit to depart./

[illegible] concerning [illegible] Good Spirits are called uppon by as divers waies, and divers wayes they meete with us. For the wachefull they speake openly or offer themselves to our sight Or they informe us in dreames and sleepes of our desired things by an oracle. whosoever therfore would call uppon a good Spirit that he might haue sight and conferrence with him must observe two thing especially. Of the which the one is about the disposition of the caller. The other conserning those things which are putt to the prayer outwardly for the conformity of calling the Spirit. Therfore it behoveth the caller himselfe now to be religiously disposed throughout many dayes unto such a mistery. First he ought to be contrite and confessed inwardly and outwardly and rightly to satisfy God, every day washing him selfe in holy water. Furthermore that the caller doth keepe him selfe through out these whole dayes, Chast, abstinent, with a mind altogether untroubled and that he seperat him selfe himselfe from all externall and secular busines whatsoever as much as he canne. Allso he must observe fastings these dayes according as it shall seeme to him to be able to performe. And dayly also lett him make his prayer from the East Sonne, even to the west to God and the Angells

Angells to be called on, in the place of his inuocation being clothed with a
holy and linnen vestment. Seven times lett him doe it without inter=
ruption or being lett in his busines. But the number of the dayes of
preparation is comonly a whole Moneth of the Moone: But another
number obserued with the Cabalists is fourty dayes.

which concerne this rite of Calling. The first is, That
a cleane place be chosen, Chast, fast shutt, quiet, and remote from all
noise, Subiect to no other sights. Here first he must exorcise and con=
secrate, And in this place lett ther be sett a table or alter couered with
white linnen cleane, placed towards the East, And upponit from ei=
ther part. Lett there be two consecrated waxen Candles sett burning whos
flame in all these dayes must not be wanting. In the midle of the Alter
lett the plates of mettall or holy paper be placed as is abouesaid couered
with fine linnen which unto the end of those dayes is not to be uncouered
Also thou shalt haue the pretious fumigation provided and reddy pre=
parde, And the pure oyle of anoynting, both being consecrated lay them
upp. Also the sensar being placed at the head of the Alter which be=
ing kindled and the fier blessed thou shalt perfume every day as often
as thou prayest. Thou shalt also haue a long Garment of white linnen
shut before and behind which may couer the whole body and feete which
thou shalt bind with the like Girdle. Thou shalt also haue a headpeece
like a mitre made of fine linnen In which former part let the plate
of mettall be fastned being Gold or Gilded with the inscription of the
name Tetragrammaton all which things after their manner we
blessed and consecrated. But goe not into the holy place unless first
thou art washed and clothed with holy vestments And thou must
goe in barefooted. when thou art entered in sprinkle it with holy
water, then thou shalt perfume uppon the Alter, Afterward with ben=
ded knees thou shalt worshipp before thee Alter as we haue said. But
at the end of these dayes Thou shalt fast more strictly the last day and
thou shalt be fasting the day following, At the Sonne rising thou may
est enter -

enter into the holy place after the rite alreddy spoken of. First sprinkle
thy selfe, then perfuming, thou shalt signe thy selfe in the forehead with
with holy oyle, and anoynt thy eyes, doing all these consecrated things with
some prayer. Then thou shalt uncouer the holy plate and with bended
knees worship before the Alter as aboue: And make an Angellike In=
uocation, they will appeare to thee whom thou desierest whom be=
ing received thou shalt licence with a benigne and chast conferrance.

for the caling of Some Spirit after this manner ei=
ther in mettall like in fasheon or in new wax with shapes and colours conformable
mixed: Or lett it be made in faire paper with agreeable Colours: But lett
the outward figure of it be foure square, Circular, or Triangular, or of the
like sort according to the   of the number In which lett the divine
names as well generall as speciall be written But in the Center of the
plate an exagone or Starre like Six blazers thus shalbe discribed
In the midle of which shalbe written the name and character of the
Starr or Spirit his gouernour to whome the good Spirit to be caled
is subiect About this Starrlike figure shalbe placed so many penta=
gons or five streamed Starres as the Spirits be whome we call toge=
ther. And if we haue caled uppon one alone notwithstanding lett
there be four pentagons depictured In which lett the name of the
Spirit or Spirits with his or their characters be written But this
table ought to be made the moone increasing in those dayes and howers which
which then agree to the Spirit. And if we take a fortunate starre with
this it wilbe the better. which Table made after this manner lett it
be consecrated according to the rule aboue deliuered. And this is
the table after his manner generall for the calling of all whatsoe=
uer good Spirits. yett we may make speciall tables agreeable to every Spi=
rit that manner which we haue said concerning the holy Pentacles.

and more easiat for this thing to wit
Lett a man who is about to receiue some Oracle from the good Spirits bee
Chast -

Chast, cleane, and Confessed. then having a cleane and neate place coue=
red all over with white linnen, On the lords day In a new moone let him
enter into that place clothed with white and Cleane vestments and let
him exorcise the place and blesse it and make a circle in it with a blessed
cole And lett him wright in the outmost Circle The names of the Angells
but in the inward let him wright the high names of God And let him
put within the circle at the foure corners of the world Censors for the
fumigations. Then let him enter the place fasting and washed and let
him begin to pray towars the East This whole Psalme. Blessed are
the immaculate or pure in the way &c. performing and in the
end praying to the Angells by the saide divine names That they may
be worthy to enlighten and reveale that which thou desirest And
doe this for six dayes continually being washed and fasting every
day And on the Seventh day which is the Sabaoth likewise be wash=
ed and fasting and then enter the circle and perfume and anoynt
thy selfe with holy oyle of anoynting, anoynting thy forehead and
both thy eyes and in the palmes of thy hands and uppon the feete Then
with bended knees Say the psalme aforesaid with the divine And
Angellicall names The which being said arise And begin from the
East to the west within the said Circle to walke it round about
untill thou art giddy in the braine and fall downe in the circle where
rest And presently he wilbe taken up in an extassie And he will
appeare unto him who will informe him of all things. Also it
is to be knowne that in the Circle there ought to be foure Holy
Candles burning at the foure parts of the world. which never
through the whole weke must want light. Also the fast must be
such that he absteine from all things having a sensible life And
those things which come from them And let him drinke pure
flowing water only Neither let him take meate untill the Sonn
setteth. Let his washing be such that early in the morning be=
fore the Sonn rising he wash himselfe being naked all over in a
flowing

flowing water or river. let the fumigation and oyle of anoynting be as we read
in Exodus and in other places of Scripture. He must have on his forehead a Gol-
den plate with this name Tetragrammaton written theron as is above said. Al-
wais as often as he entereth into the Circle. /

which are taken from every Spirit by a dreame they also
conduct naturall things to it and their commixions: As are fumigations and
anoyntings and meates or drinkes which thou must take out of the first booke of
the hidden Philosophie. But that he may thou mayest be allwais willing and reddy to receive
an Oracle of Dreames let him Make him a Ring of the Sunne or Saturne unto his fashion. and
And lett him also make an Image of excellent efficacie unto his effect which ring
and image being laid under his head while hee sleepeth It will warrand true
dreames virtually concerning whatsoever things the mind had before delib=
erated. The tables of numbers likewise confer to the Oracle being rightly formed un=
der their constellations And these things thou mayest know out of the second book
of the hidden philosophy. Also the holy tables and papers add to the oracle be=
ing made and consecrated especially to this effect. Such is the table of Amadel
of Salomon and the table of the revolution or turning back of the name Tetra=
grammaton and those of the like sort, of divers figures numbers pictures wch
are written to these with the inscriptions of the holy names of God and Angells whose
composition is taken from divers places of holy Scripture. from the Psalmes and
versicles and other places of foretelling Revelation and Prophesie. Holy prayers and
imprecations as well to God as to the holy Angels and nobles doe conduct the matter
to the same effect: of which prayers the imprecations are composed as above is shewn
according to the some religious likenes of miracles, Graces, and the like which we in=
tende to doe making mention of them as out of the ould Testament concernings
Jacobs. Josephs. Pharaohs. Daniels. and Nabucadnezars dreames. If out
of the New testament concerning Josephs dreame and the dreame of the three
Magitians of John the Evangelist sleeping uppon the lords breast. and wtso
soever the like is found in religion, miracles and revelations As the revelations
of the crosse to Helene, the revelation of Constantine and Charles the great. the
revelation of Bridgett, Cyrill. Methodius. Mechtildis. Joachim. Mer=
lin. and the like being compounded according to the which deprecations if that
one went to sleepe with firme intencion having these things in reddines un=
doubtedly

undoubtedly they are wont to bring to passe a powerfull effect. But he wch knoweth how to conioyne those thing which we now have spoken of he will receive most true Oracles of Dreames. But let him doe this observing those things wch are spoken for this purpose in the booke of our secret or hidden Philosophie. Therefore is he willing to receive an Oracle, let him abstaine from eating any supper or drinking drinke, otherwise being well disposed his Braines being free from troubling vapours. Also let him have a cleane and neate chamber exorcised and hallowed if he will. Then lett him begin to perfume in it with convenient perfumegation. And let him anoynt with oyntment And the King being put on his finger Taking with him some Image or holy table. or holy paper lett him put it under his head. Then after he hath prayed lett him enter into his bedd and thinking uppon the thing that he desireth to know. So lett him sleepe. for so undoubtedly he shall receive most true Oracles by dreames. Let it be done when the moone runneth by that signe which was in the ninth house of nativity. Also when shee runneth through the Signe of the ixth house of the revolution of nativity. And when she is in the ninth Signe from the signe of perfection. And this is the manner by which we may observe wht soever Sciences and arts suddainly and Completely with the true enlightning of our understanding although the inferior familiar spirits whatsoever helpe us to this effect. yea oftentimes the evill Spirits informing us and our sences inwardly and outwardly.

[illegible] e would call some evill Spirit to the [illegible]. First it behoveth to considder and know his nature to which of the Planets he soundeth like and what offices are distributed to him from that Planet. These things being knowne let him looke out a place fitt for invocation according to the nature of the Planet and quality of the offices of the said Spirit. That if their Power be over Seaes. fountains and rivers Then lett a place be chosen on the Seashore and so of the rest. Then let him seeke out and finde a fitt time aswell for the quallity of the Ayre. That it be faire. cleare. quiett. and fitt for the Spirits to take to them bodies: as for the quallity and nature of the Planett and Spirit. that he be fortunat or infortunate on his day or time wherin he governeth. Somtimes in the night Sometimes in the day as the Starrs or Spirits requier. These things considdered let a circle be made in the chosen place aswell for the defence of the caller as for the confirming of the Spirit. And in this circle the generall divine names of God are to be written and those which stand for our defence. And with them the divine names also which governe that Planet and office of that Spirit. Also there shall be written within the circle the names of the good Spirits which rule over and can constraine that Spirit whom we intend to call. And if wee would more amply fortify our circle. lett us add Characters and Pentacles agreeable to the worke. And then if we will wee may make a figure cornered within or without the circle having written therin the numbers convenient as they agree among themselves to our worke. which truly are to be knowne for the numbers and figures sake of which in our Second booke of the hidden Philosophy we have suffitiently declared. Afterward let him provide, lights, fumigations, oyntments medicines for the Eyes. made according to the nature of the Planet and Spirit. which things partly agree to the Spirit because of the naturall and heavenly vertue, partly also they are sett abroad to the Spirits vew for a religions lifes sake or a Superstitions. Then lett him provide the holy and consecrated things as well for the deffence of the caller and his fellowes, as also being nessessary for the binding of the Spirits and constriction: Such are the holy papers, plates, pictures, pentacles, Swords, Scepters, vestments, of matter and colour agreeable and the like. Then all these things prepared the maister standing within the Circle with his fellowes. First lett him consecrate the circle and all things which he useth which being done with gesture and countenance convenient let him begin to pray with a lowde voice after this manner. First lett him make his prayer to God. Then lett him pray to the good Spirits And if he would reade any prayers or Psalmes or Ghostpells for his defence they ought to goe before. Then his prayers being ended call uppon the Spirit whom he desireth from all parts of the world with a meeke and faire inchauntment with the commemoration of his authority and virtue. And then lett him rest a litle while looking round about to see if any Spirit appeare. And if the Spirit tarry, Let him reiterate his invocation as is above said -nt three times. And if he be Stubborne that he will not appeare, Let him begin to coniure him with a divine power So that the coniuration be agreeable to the nature and and office of that Spirit, Saying it three times over making it stronger and stronger by rebukes, reproches, curses, and punishments, And by suspending him from his office and power, and such like but after every time

time of coniuring let him rest awhile. And if any Spirit appeare let him turn himselfe calling the Spirit and receiving him gently. First let him inquire his name, demaunding whether he be called by any other name. Then let him proceade farther to aske of him what he would. And if in any thing he be stubborne or lye bind him by coniurations convenient. And if thou doubtest him that he is in a lye, Then make the figure of a Traiangle with out the circle with the holy Sword or the figure of Pentagons and compell the Spirit to enter therin. And if thou shalt take any promise which thou wouldest fortifie with an oath The holy Sword being streched out of the circle let the Spirit sware putting his hand uppon the Sword. Then obtaining by request what thou desierest of the spirit thou shalt licence him with milde words by commaunding him that he hurt nobody. And if he will not depart, compell him by stronger coniurations, And if neede be by exorcismes driving him out and making contrary fumigations. And when he is gonne goe not out of the circle but stay awhile making thy prayers and thanksgivinge to God and the good Angels for their defence and conservation: Then every thing in perticular being done in order thou mayest depart. But if thou art frusterated of thy hope and no spirits appeare dispaire not for this thing: but leaving the circle thou mayest retorne by other courses doeing as at first. And if thou iudgest thy selfe to erre in any thing, then thou mayest by adding or deminishing correct thine error. For oftentimes the constancie of reiteration doth increace authority and vertue and brings terror to the Spirits, and maketh them humble unto obedience. And therfore some are wonte to make a doore in the circle wherby they may goe in and out, which they shut and open at their pleasure, And fortifide with holy names and pentacles Also this is to be knowne when no Spirits appeare, and when the maister being reiected shall deliberat to give over, because he cannot depart without the licence of the Spirit, for many neglecting this are in perill unlesse they are fortified with some higher deffence for very often the Spirits come although they appeare not by reason of the terror in the caller or in things which he useth or in the worke it selfe. But such a licence is not given simply but by reason of dispensation with

Suspending

Suspending them untill they are reddy to obay in those things. But in our circle they are caled into sight by that way which is delivered in the consecration of the booke.

But when we intend to follow and practise some effect by the evill spirits where there is no neede of their appearance then that fabrication being being made which existeth to us as the instrument or subiect of an experiment. As is an image, or a king, or a writting, or some Character, or candell, or Sacrifice, or any the like Then lett him write the name of that Spirit with his character according as the experiment shall requier, Or by writing with some blood, or otherwise with a conformable fumigation for the Spirit: Also oftentimes making our prayers unto God and the good Angells we doe call that evill spirit by coniuring him with the divine power.

There is an other kind of Spirits as we have said in the third booke of the hidden Philosophie not so hurtfull. Neighbour to men. So that they are affected with the same passion of men And reioyce in humane conversation, and dwell willingly with them. But others inhabit groves and woods: Other are ioyfull with the company of divers living creaturs at home and abroade: Others dwell about fountaines and greene meddowes: Therfore whosoever would call these spirits it is nessessary to be done in the place where they tarry, with odoriferus perfumes with sweete soundes, with the instruments of musike made espetially for this purpose Adding Songs and Inchanntments and pleasing verses with promises and promisses. The obstinate are compelled to this by thretnings and Comminations by blesphemies, mocks, reproches, and cheifly by thretning to torne them out of these places where they are conversant. Afterward if neede be thou mayest exorcise. For the cheifest thing that it behoveth to observe in the invocation of these Spirits, Is to have a constant minde and boldnes without any feare. Lastly when thou art about to call these spirits thou oughtest to prepare a table in the place of invocation, covered with cleane linnen, on which thou shalt put new loves of bread, And aquavite or milke in new earthen vessells, and new knives: And make a fier in which thou shalt perfume, But goe and call at the head of the Table, and let ther be seates round about for the Spirits as shall please thee. And those Spirits thou shalt invite by calling unto the drink and meate. And if per chaunce

thou

thou fearest some ill Spirit, wright about the Circle and lett part of the ta=
ble within the Circle wherin thou shalt sitt calling. Lett the rest be with=
out the Circle.

...he third booke of our hidden Philosophy we have taught how and by
what meanes the Soule is ioyned to the body, and what happens to the Soule
after death: Know therfore that beyond these things which are spoken. These
Soules love their forsaken bodies after death, even as some kindred allying the
Even as they are the Soules of hurtfull men which violently have forsaken
their bodies: and Soules wanting their due buriall which as yet wander in
the troubled and moyst Spirit about their carcasses. Now these Soules
the meanes being knowne by which somtimes they were ioyned to their
bodyes, the meanes being knowne they are easily allured by the like va-
pors, liquors, and Savors. From hence it is that the Soules of the dead
are not called forth, without blood. Or the putting to of some part of
the forsaken body: wee perfume with fresh blood in the calling forth
of Shaddowes, with the bones of the dead, and flesh, with Eggs, milke
hony, Oyle and the like which attribute a fitt meanes for the Soules to
asume their bodyes. we must know that if we would call forth the
soules of the dead It ought to be done in those places in which such Soules
especially are knowne to be conversant: Or for some kindred sake allu=
ring them into the forsaken body: Or for some affections sake in life-
time, Somtime impressed, drawing the said Soule into certain places
or things or persons: Or for the hellish natures sake of some place fit
for the purging or punishing of Soules: which places are cheifly
knowne by experience of visions, nightly invasions, and the like pro=
digies and sights. Therfore the most aptest places for these things
are Churchyards and these places are better then those where in
the exicution of Criminall iudgment is made. And these are better
then those wherin ther is a publick slaughter of men in late yeares. And
better is that place then these wher some carcasses not as yet satisfied
for sinns, neither duely buried is violently cast under ground in latter
yeares. For the satisfaction it selfe of the places A holy rite also
is duely added to the buriall of the bodyes oftentimes it forbiddeth
the -

the soles themselves to come there and repelleth them to the places of iudg=
ment. And from hence it is that the Soules of the dead are not called forth
easily. unles it be the soules of them whome we know to be evill and
have perrished by som violent death whose bodyes want due buriall.
Although unto such places as we have spoken of it would be less safguard or
profitt to goe to, it suffiseth us to take some principall part of the forsaken
body for whatsoever other place to be chosen and with it to perfume and
perfume the rest of the rites. It is also to be knowne that because cer=
taine lights of the Soule are Spirituall; therfore the Artificiall lights
if cheifly they are made of certaine things agreeable composed according
to a certaine rule with inscriptions of names and signes agreeable, it
doth much helpe for the calling forth of the Soules. Furthermore these things
which are spoken doe not allwais suffice for the calling forth of the Soules
by reason of the naturall portion of the minde and reason: which is a=
bove heaven and the fates. and knowne to the only region. Therfore it
behoveth us to allure the said Soules by beyond naturall and celestiall
vertues duely administred as by those things which move the har=
mony it selfe of the soule as well imaginative as reasonable and intel=
lectuall: as are voyces, songs, Sounds, Inchantments, and those things
which are of religion. as prayers, coniurations, exorcismes, and the
rest of the holy things which commodiously may be added to these./

O lord God Holy father and lord God Almightye which hast created all things of nothing And haddest them in mind before they were made, which art from everlasting to everlasting under whose power Heaven and Earth Hell the Sea and all that in them is be subiect and yeeld all reverence and obedience vouchsafe to heare me thy unworthy servant And confirme O lord my God that thou hast wrought in mee. hold forth thy right hand over me. helpe me for Jesus Christ his sake And send me grace and power to see the Spirit In this Cristall stone visible to my sight Let ther be so much light only and only so sufficient light O lord which saidest let light be made and it was made. That I may perfectly see and behold the said Spirit aforesaid And that he may be made obedient unto me by thy mighty power That he may shew me the truth of all such questions as I shall demaund of him without all leasing falshoode or deceite To the uttermost of his office and power. Graunt this O Heavenly Father for Jesus Christ his sake thy deere Sonne.

I a Christean man doe conjure thee Spirit which art called By the Father the Sonne and the holy Ghost And by all the Angell Archangels Thrones Dominations Potentats and Powers And by all the celestiall ~~power~~ company Patriarks Prophets Apostles Martirs Inocents virgins and confessors And by the virginnity of the blessed virgin Mary And hir elect Child Jesus Christ. By the four Evangelists Mathew Marke Luke and John. By the three Kings of Collen By the head of St John Baptist. By the death and passion of our lord and Saviour Jesus Christ. By the power that he hath given to all Christean men and women And to me Christened. And by all the venerable names of almighty God. And these his most excellent names. Tetragrammaton Jesus Agyos Panton Sabaoth Sother Emanuell Adonay I conjure thee Spirit By all holy Churches of Christs beleefe And by the mistery of all misteries The body and blood of

our

our lord and Saviour Jesus Christ that thou come hastily and presently into this faire Cristall Stone visible to my sight In most delectable manner and faire forme of a child of twelue yeares of age without any hurt doeing to me or any other creature Not avoyding my sight untill thou hast certified me of all such questions as I shall aske or demaund of thee faithfully iustly and truly without any leasing falshoode deceipt or delay As thou shalt answer it at the dreadfull day of doome. On paine of thy damnation Come hastily and presently as aforesaid not departing my sight till I licence thee. Come Come hastily and tarry not in the name of the father and of the Sonne and of the Holy Ghost Come.

I licence thee to depart to the place which God hath appoynted thee to rest in being allwaies prest and reddy to come when I call thee. Goe in peace and the peace of God be betweene thee and me and all other creatures now and euermore Finis.

[illegible] Leo[illegible]

422 by the Father ✝ And the Sonne And the holy Ghost ✝ The which is the beginning and the ending The first and the last and by the latter day of Judgment That thou doe appeare in this Cristall Stone or any other instrument At my pleasure to me and to my fellow Gentelly and bewtifully in faire forme of a boy of twelue yeares of age without hurt or dammage of any of our bodyes or Soules And certainly to informe and shew us without any guile or craft All that wee doe desire or demaund of thee to know By the virtue of him which shall come to iudg the quick and the dead and the world by fier.

by the Sacrament of the Alter and by the substance thereof by the wisdome of Christ by the Sea and by his virtus by the Earth and by all things that are aboue the Earth and by their virtues By the Sonne and the Moone by Saturne Jupiter Mars venus and Mercury and by their virtues And by the Apostles. Martirs. Confessors. And the virgins and widdowes and the Chast And by all Saints of men and women and

And Innocents And by their vertues. By all the Angells and Archangells Throns Dominations. Principats. Potestats. virtuts. Cherubins and Seraphins. And by their virtues And by the holy names of God Tetragrammaton ✝ El ✝ Ousion Agla ✝ And by all the other holy names of God and by their virtues. By the Circumcision. Passion and Resurrection of our lord Jesus Christ By the heauines of our lady the virgin And by the Joy which she had when she saw her Sonne rise from death to life that thou doe appeare in this Cristall Stone Or any other instrument At my pleasure to me and to my fellow Gentelly and Bewtifully and visiblie in faire forme of a Child of twelue yeares of age without hurt or dammage of any of our bodies or Soules And truly to informe and shew unto me and to my fellow without fraud or guile all things according to thine Oath and promise to me. whatsoeuer I shall demaund or desire of thee without any hinderance or tarrying And this coniuration be read of me three times upon paine of eternall condemnation to the last day of Judgment Amen.

bind him with some strong bonde fitt for the purpose

I charge thee by the Father to shew me true visions in this Cristall Stone. If there be any Treasure hidden in such a place And wherein it lieth And how many foote from this peece of earth. East west. North. Or South.

Licence him to depart.

The manner to [illegible] a Spirit into a Christall Stone

[illegible]

[illegible] Stone and wrap him in virgin Parchment and wright on the back side of the Parchment Osimmilis Orebon ✠ Malcalice ✠ Asbariel ✠ Baylon ✠ Offriel ✠ Cosciel ✠ Jaketh ✠ Bariel ✠ And uppon the side that the Stone is wrapped in wright ✠ Cerberus ✠ Chunfogro ✠ Frodissma ✠ Hundalgunda ✠ Memibolo ✠ Tamandundiceth ✠ Lundrmqmsa ✠ Then say presently wrapping the Stone within the Parchment as followeth.

I coniure you [illegible] by the name of the most highest God ✠ Tetragrammaton ✠ And by all the names of God And by all the Signes and characters which are placed in the firmament. And by all holy suffrages both in Heaven and in Earth That you send into this stone one Spirit in faire forme and shape of a man or woman expert in knowledg of secret thing which are present past and to come. which shall shew all things which I shall desire or crave without lying deceipt trouble or any other error And that I may have answere of him at all howers and places according to my desire.

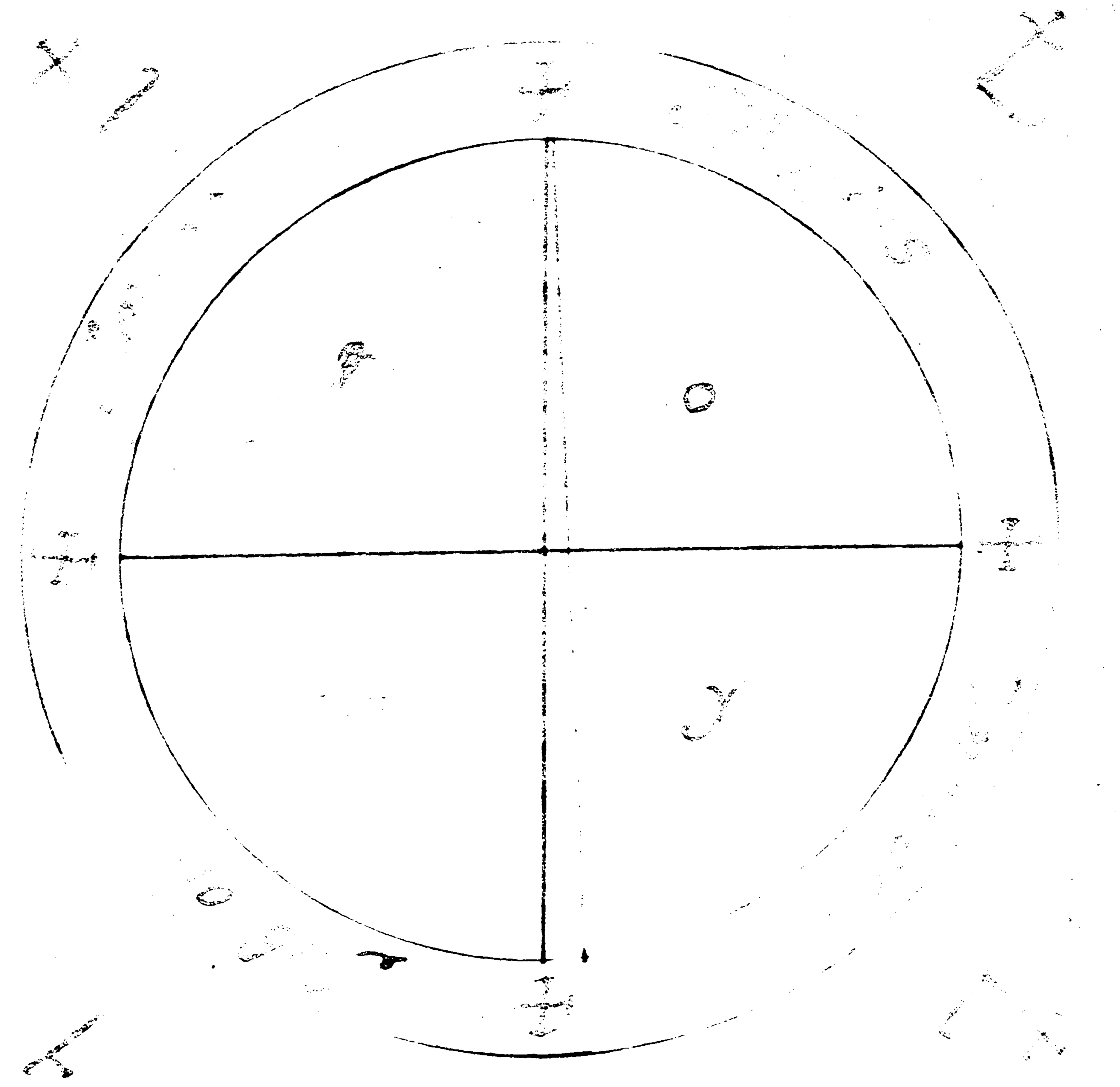
[illegible] Goe into the field or Garden In some secret place and there with a knife with a black hafte draw the circle following and put the Stone and Parchment in to the Ground a cubit from the circle and a cubit deepe And say the coniuration aforesaid Then leaving the Stone in the Earth depart for that night The next morning before Sunne rising take up the Stone But looke not on it nor open the Parchment But say this Coniuration following

[illegible] Spirit appearing in this Stone according to my desire And to fulfill my will. I Coniure thee bind thee and exorcise thee And also command thee by the living God true holy Omnipotent and eternall God which is ✠ Alpha ✠ and Omega ✠ the first and the last The beginning and ending of all things God of Gods King of Kings and lord of lords Of whome and by whome all things are made unto which all creatures obay Armies or Companies of Holy Angels doe feare and

and tremble at him And unto him all reverence is done and knees are bowed In Heaven earth and in Hell below And by his vertue and Omnipotencie and the fearfull and terrible day of doome And by all which may be spoken of God Or Earth Or men Or Angells Or minds can thinke And by all which God hath done In Heaven and Earth And in all the Sea and bottomles places To the lawde and praise and great Glory of his most holy name That thou move not nor depart from this Stone But to remaine still peasablie and quietly I bind thee by thy head and Prince Maros that thou shew and speake to me at all times and in all places whatsoever and wheresoever when I will without lying falshoode craft or deceipt by him which shall come to iudg the quick and the ded and the world by fier [illegible] the Stone and depart and keepe it Secret and unlooked on the space of Twelve howers after Then looke on it at thy pleasure.

Beware you worke not when the Moone is new Nor at the full.

The Circle [illegible] this Experiment:



How to inclose a Spirit in a Cristall Stone [illegible] [illegible] or into any other like [illegible]

First [illegible] of [illegible] being clothed withall new fresh and cleane aray and Shauen And that day to fast with bread and water And being cleane confessed Say the seuen Psalmes and the lettanie for the space of two days with the prayer following.

[illegible] O [illegible] God my mercyfull and loving father the giuer of all graces the giuer of all Sciences Graunt that I thy welbeloued servant [illegible] Although vnworthy may know thy grace and power good lord against all the deceipts and craftines of the Diuells And graunt me power good lord to constraine them by this art for thou art the true and liuely and eternall God which liuest and reignest euer one God through all worlds. [illegible]

[illegible] and the sixt day haue in a reddynes fiue bright Swords And in some secret place make one circle with one Sword And then wright this name Sitrael. which done Standing in the circle thrust in the sword into ÿ name Then with another Sword doe the like and wright Malanthon then with another and wright Thamaor. with another Falaux and with another Sitrami and doe as you did with the first All this done turne thee to Sitrael and kneeling say this hauing the Cristall stone in thine handes.

O [illegible] the [illegible] written in theis circles appoynted to this worke I doe coniure you And I doe exorcise you by the father by the Sonne And by the Holy Ghost By him which did cast you out of Paradise And by him which spake the word and it was done And by him which shall come to Judg the quick and the dead and the world by fier That all you fiue infernall maisters doe come vnto me to accomplish and to fulfill all my desires and requests which I shall command you Also I coniure you you Diuells and command you I bind you and appoynt you By the lord Jesus Christ the Sonne of the most high God And by the blessed and Glorious virgin Mary And by all the Saints both of men and women of God And by all the Angells Archangells Patriarkes and Prophets Apostles Euangelists Martirs and Confessors virgins and widdowes and all the elect of God Also I coniure you and euery one of you you Infernall kings By Heauen By the Starres By the Sonne and by the moone And by all the Planets By the Earth Fier Ayre and water and by the Terrestiall Paradice and by all things in them contayned And by your Hell And by all the Diuells in it And dwelling about it And by your vir- tues

virtues and power And by all whatsoeuer And with whatsoeuer it be which may constraine and bind you Therfore by all theis forsaid vertues and powers I doe bind you and constraine you vnto my will and power That you being thus bound may come vnto me in greate humillitie And to appeare in your Circles before me visible in faire forme and shape of Mankind Kings and to obay vnto me in all things whatsoeuer I shall desire And that you may not depart from me without my licence And If you doe against my precepts I will promise vnto you that you shall decende into the profound deepenes of the Sea Except that you doe obay vnto me In the parte of the liuing Sonne of God which liueth and reigneth In the vnity of the Holy Ghost by all world of worlde [illegible] Amen.

Say [illegible] fiue course. Then shalt thou see come out of the North part Fiue Kings with a Maruailous company which when they are come to the circle They will alight downe of their Horses And will kneele downe before thee saying Maister Command vs what thou wilt and we will out of hand be obedient vnto thee. vnto whome thou shalt Say. See ÿ yee depart not from me without my licence And that which I will command you to doe lett it be done truly surely and faithfully and essentially And then they all will sweare vnto thee to doe thy will And after they haue sworne Say the coniuration Immediatly following.

[illegible] and euery of you. Sitrael Malanthan Thamaor Falaux and Sitrami you infernall Kings to put into this Cristall Stone One Spirit learned and expert in all arts and Sciences by the vertue of this name of God + Tetragrammaton + And by the Crosse of our lord and Sauiour Jesus Christ And by the bloud of the Innocent lambe which redeemed all the worlde and by all their vertues and powers I charge you you noble Kings that the saide Spirit may teach shew and declare vnto me And to my frend at all howers and minutes both night and day the truth of all things both bodily and Ghostly in this worlde whatsoeuer I shall requier or desire declaring also to me my very name And this I command in your part to doe and to obay thereunto as vnto your owne lord and Maister.

That done they [illegible] whome they will command to enter into the Center of the circle or round Cristall. Then put the Cristall betweene the two Circles And thou shalt see the Cristall made black. Then

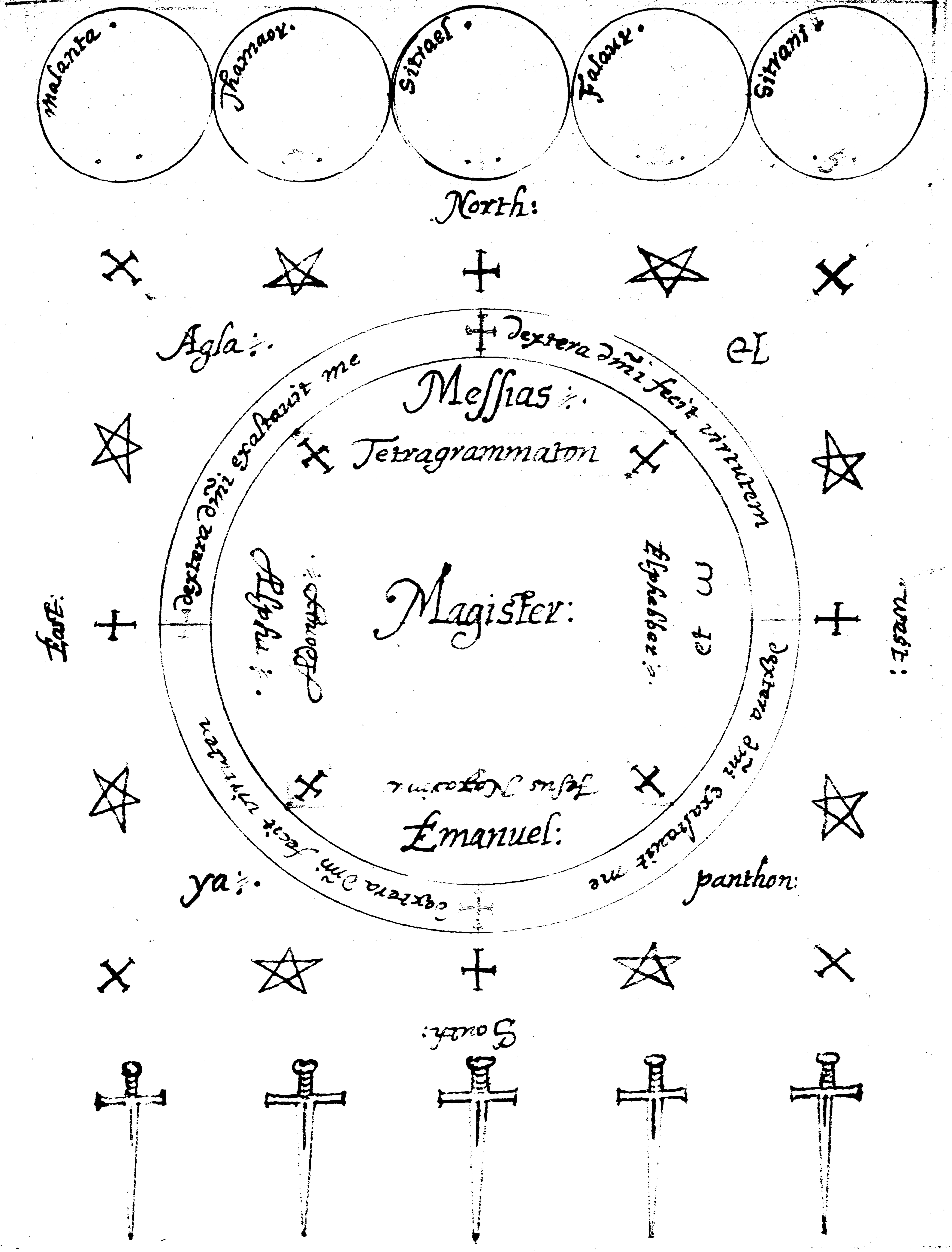
Then Commaund them to commaund the Spirit in the Cristall not to depart out of the Stone till thou give him licence And to fulfill thy will for ever.

[illegible] done thou shalt sea them goe uppon the Cristall both to answer your requests and to tarry your licence. That done the Spirits will crave licence. Then say [illegible] of Almighty God ✠ In the name of the Father ✠ And of the Sonne ✠ And of the Holy Ghost ✠ Amen ✠ [illegible] and looke therin Asking what thou wilt and it will shew it unto thee.

L[illegible] be nine foote every way and made as followeth [illegible] worke in Cancer. Scorpio. Pisces in the howers of the Moone or Jupiter.

[illegible] If thou feare him bind him with some bonde in such sorte as is elcewheare expressed. finis

[illegible] former [illegible] the ob[illegible] [illegible] former [illegible] tobe [illegible]



Take [illegible] such a one as is without cramies and filth the bigger the better:

Looke thou be not poluted with lechery or sinn the space of seven dayes before. The cleaner thou bee the better And the sooner thou shalt have thy purpose. Looke thou be cleane bathed and cleane shaven The nailes of thy handes and feete pared And being cleane confessed Have on cleane clothes in which Sinn was never committed.

Lett thy virtue powre and mercy appeare with hast Establish all things by thy right hand. The God of Abraham The God of Isack The God of Jacob The God of Ely The God of Tobi And thou God of all the Twelve Tribes of Israell which didest save and deliver the three Children out of the firie furnace. to wit. Sidrack Misack and Abednemo Margaret from wilde beasts Susanna from punishment and the false accusation. O lord Jesus Christ as thou deliveredst Daniell out of the denn of Lions Him that was sick of the Palsy from his bedd or couch. The woman of Canan from her blouddy Issue And as thou freedst the deseased rulers Sonne and healed and cured him of divers and sundery malladies And puttest the Divell to flite And raisedst to life the Sonne of the cheife ruler And the Sonne of the widdow woman And Lazarus that was foure dayes dead And appearedst to Moses in the fire of the bush And gavest the law in the mount Sinay And then betooke thy selfe into the Trinity. vouchsafe I beseech the to send these Spirits Alkates. walkates. Muron: Marriton — Busto and Vallo. That they may appeare to me in this Juell of Cristall That they may be obbedient unto me and shew me the truth Of things past present and to come And of what things soever I shall aske them they being bound unto me And may fulfill my will. + In the name of the Father + And of the Sonne + And of the Holy Ghost Amen:

which art the truth who wouldest be ledd by the false Jues before Pilat And be accused by false witnesses + O lord Jesus Christ the King of Nazareth that wouldest be scorged by the Jues And be condemned by the Governour of Ceser the King And to be lead uppon the Mount of Calvery And in the said place wouldest be lifted up and Crucified uppon the Crosse + O lord Jesus Christ which art the King of Glory + The Father + The Sonne + And the holy Ghost which shalt come to judg the quick and the dead and the world by fire. O King

O King of Kings and Lord of Lords which art the salvation and safeguard of the world The Saviour of the world And the redeemer of the world I earnestly beseech thee That thou wouldest vouchsafe to give me leave to have and to see And to binde all Spirits of the Aire Of the Earth And of Hell beneath which doe appertaine to this office Alkates walkates Muron Matriton Besto and vallo By all thy holy names ✠ Messias ✠ Sother ✠ Emanuell ✠ Sabaoth ✠ Adonay ✠ Otheas ✠ Eracon ✠ Craton ✠ Yhs ✠ Saluator ✠ Alpha ✠ et ω ✠ Primus ✠ et nouissimus ✠ Principium ✠ et finis ✠ O lord Jesus Christ which art the Sonne of the everliving God Graunt thy Servant ✠ vertue and power to bind and tye all Spirits of the Ayre the Earth and Hell that they may obey me and accomplish my will and desire Through thy great power and by thy holy name ✠ Tetragrammaton ✠ O lord Jesus Christ full of infinite virtues which didest destroy our death By thy death And repairde our life by thy resurrection ✠ O almighty and everlasting God which didest cast Seven divells out of the body of Mary Magdalen ✠ O omnipotent eternall God which didest suffer holy Thomas thine Apostle not beleeving that thou wert crucified and rose againe to touch thy woundes ✠ O lord Jhs Christ that wert crucified who after a wonderfull manner went up from Gallilea into Heaven and sittest in Heaven at the right hand of God the father from whence thou shalt come to Judge the quick and the dead and the world by fire Graunt me that I may see and binde the hinderances of diabollicall deceipts of every Spirit of the Aire externall and infernall on Earth or in Hell below by thy Holy name which is blessed for ever and ever

[illegible] they shalbe that may accomplish my will ✠ In the name of the Father ✠ And of the Sonne ✠ And of the Holy Ghost ✠ Amen

[illegible] In the name of the Holy trinity the father of truth I hold this Juell of Cristaall [illegible]

[illegible] Alkates walkates Muron Matriton Besto and vallo which doe dwell in Besto I coniure you and commaund you and every one of you and your fellowes &c [illegible]

Then wrap up the Stone in a cleane linen cloth &c

when thou wilt have thy purpose brought to passe touch the ring with thy spittle And thou shalt have the love of any woman thou wilt [illegible]

abstaine from the use of women And use moderat diet: wash thy selfe and pare thy nailes both of thy hands and feete And keepe the parings in a linnen Cloth And put them in thy bosom [illegible] winter or Summer Any hower of the day or Night in any secret place or Chamber [illegible] have three fellowes with thee But if thy Heart serve thee It is better alone

with your Sword Or have it in Parchment as you list when you have once spoken with him you neede no more Circle Except ye list.

have in a reddines Barons Characters thus made in parchment Make them in two lines as followeth

those Characters in thy Hand Saying the [illegible] folio: three times: concluding at the end of the Psalme with this Coniuration following:

thou Spirit Baron by the Almighty God ✠ The Father the Sonne And the Holy Ghost I also Coniure thee Baron By the living God by the true God And by the holy God By God the Holy Ghost By God the Lord Jesus Christ And by that Great God which did cast downe thee and thy fellowes from Heaven for your sinfull deedes And by the holy virgin Mary mother of our Lord Jesus Christ By his holy Crosse and Passion which redeemed us out of your powers And as I trust to be saved and obtaine the Joyes of Paradice Even as this is true and most true That our Lord Jesu Christ tooke flesh and blood of the virgin Mary and in the same flesh the third day did wonderfully rise againe from the dead And so did ascend into heaven and sitteth on the right hand of God the father in the glory of the Judgment seate from whence he shall come Thee spirit Baron mee and all creatures both quick and dead to iudge Therfore by his wonderfull comming at that fearfull day of doome and by all Angells and Archangells of God Dominations Potentats Principats

Cherubin

Cherubim and Seraphim And by all the vertues of Heaven I Coniure thee Baron by the loue death and passion of Jesus Christ our lord and Saviour By his Glorious resurrection and asention And by his holy Crosse wheron he was hanged by the nailes wherwith hee was fixed to his Crosse By the Speare wherwith longis pierced his side and blood and water issued out By the Crowne of Thorne which he wore on his head And by the seven degrees of S of the Holy Ghost And by all things in Heaven Earth and Hell to be feared · And also and moreover I Coniure thee Baron by the milke of the virgin Mary which our lord did suck with his owne mouth which is Caled ✠ Alpha et Omega ✠ Saday ✠ Emanuell ✠ Sabaoth ✠ Messias ✠ Sother ✠ Adonay ✠ Athanatas ✠ Panton ✠ Craton ✠ ysus ✠ ysKyros ✠ Mediator ✠ Leo ✠ Rex ✠ Trinitas ✠ unitas ✠ Jesus Nazarenus ✠ On ✠ Ell ✠ Tetragrammaton Also I exercise thee and adiure thee Baron by the four rings of Salomon And by his bond which did bind thee and thy fellows And by the faith and obedience wch thou doest owe to thy Creator our lord which is above thee By the fowre Ellements and by the great name of God Agla I Coniure thee Baron that thou com forth presently without tarrying or delay In faire forme and shape of a man visiblie to mine eyes without any perturbation of the Ayre Earth water fire or any other Ellement And without hurting or harming of me or any other creature Barne Horse or any thing created And without Tempest of winde raine Haile thunder lightning or such like But quietly and peasablie come and doe my will And it being fulfilled quietly with my licence to depart By all afore rehearsed quickly and speedely come and obey me and fulfill my desire · So and so many times doe I adiure thee Baron by vertue of our lord Jesus Christ the Sonne of the everliving God And the most pure and mercifull God And by that Angell which at the day of Judgment shall blow the Trump And shall say Come Come Come Also by the divine Trinity of the ✠ father ✠ Sonne ✠ and Holy Ghost ✠ And by the bodies of the Saints which were asleepe and rose againe at the time of the death and passion of our Saviour Jesus Christ By Arons rodd that he devided the redd Sea By the Arke of the covenannt and Throne of the Living God I Coniure thee Baron to come By these holy names of God ✠ ya ✠ Semephoras ✠ And by those blessed names of God ✠ Adonay ✠ Sother ✠ which being pronounced made all Stones of Earth By his holy name ✠ ya ✠ which being pronounced the wicked shalbe condemned and the iust saved Moreover I adiure thee Baron by the great workes of the lord my God That is

That is the firmament The Sonne the Moone the Starres And the Creation of mankind The Earth with all creatures therin contained The Seas most wonderfull with the straing and divers manner of fishes in the same And by him that is the mighty ✠ Jehovah ✠ The Saviour of the world even my lord Jesus Christ the anoynted King who is ✠ Alpha ✠ et omega ✠ Shew thy selfe imediatly as I have said not terrifying me nor any other creature but come in likenes of a man or Child of nine yeares of age vpon paine of eternall damnation ✠ Come ✠ Come ✠ Come ✠ fiat

In the name of the Father ✠ And of the Sonne ✠ And of the Holy Ghost ✠ Amen ✠

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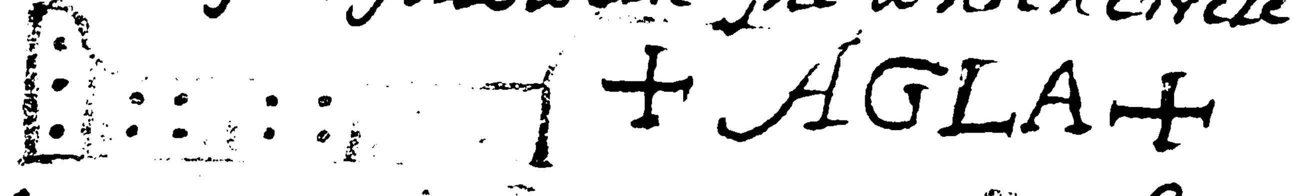
[illegible] will appeare to thee In the likenes of a faire Man or faire woman and will com to thee at all times Hee will tell thee of hidden Treasures He will bring thee Golde or Silver He will transport thee from one Country to another without any harme of body or Soule.

[illegible] Shall abstaine from Lecherousnes Drunkennes And from false swearing And doe all the abstinencie that he may doe And namely three dayes before he goe to worke. In the third day when night is come and when the Starrs doe shine and the Ellement is faire and cleare He shall bath him selfe and his fellow if he have any all together in a quick well spring Then he must be clothed in cleane white clothes And he must have another privie place And bare with him Inke and penn wherwith he shall wright this holy name of God Almighty in his Right hand + Agla + And in his left hand this name following + II E ▽ E + And he must have a dry thonge of a Lions or of a Harts skin And make thereof a Girdle And wright the holy names of God all about And in the ends + A + and + ∽ +

And uppon his brest he must have this present figure written in virgin Parchment And it must be sowed uppon a peece of new linnen and so made fast uppon thy brest And if thou hast a fellow to work with thee He must be appointed in the same manner. You must have also A bright Knife that was never occupied And he must wright theron On the one side of the blade

\+ \+ \+
Homo Sacarus
muso Lomcas
cheruborca.

Agla + And on the other side of the blade of the Knife + II E ▽ E + And with the same knife he must make a circle as hereafter followeth The which circle is called Salomons circle. behold the figure of the Knife writen on the one side



On the other side wright + II E ▽ E + The circle being made goe into it And close againe the place where thou wentest in with the same Knife Then say + Per crucis hoc signum + fugiat procul omne malignum. Et per idem signum + Salvetur quodque benignum + And make fumigations

gations to thy fellow or fellowes with Frankincence Mastick lignum alloes then put it in wine And say with good devotion In the worship of the high God almighty alltogether that he may defend you from all evills.

he that is M will close the Spirit He shall say towards the East with meeke and devout devotion These Psalmes and prayers following here in order.

[illegible] looke uppon me why hast thou forsaken me: and art so far from my health And from the words of my complaint
O my God I cry in the day time but thou hearest not And in the night season also I take no rest
And thou continuest holy O thou worship of Israell.
Our fathers hoped in thee They trusted in thee And thou didest deliver them.
They called uppon thee and were holpen They put their trust in thee And were not confounded.
But as for me I am a worme and no man A very scorne of men And the outcast of the people.
All they that see me laugh me to scorne They shoote out their lips And shake their head saying.
He trusted in God that he would deliver him Lett him deliver him if he will have him.
But thou art hee that tooke me out of my mothers wombe Thou wast my hope when I hanged yet uppon my mothers breasts.
I have beene left unto thee ever since I was borne Thou art my God even from my mothers wombe.
O goe not from me for trouble is hard at hand And there is none to helpe me.
Many Oxen are come about me For Bulls of Basan close me in on every side.
They gape uppon me with their mouthes as it were a ramping and roring lyon.
I am powred out like water and all my bones are out of Joynt My Hart also in the midst of my body is even like melting wax.
My strength is dryed up like a potshard And my tonge cleaveth to my gummes And thou shalt bring me in to the dust of death.
For many Doggs are come about me And the counsaile of the wicked laide seedge against me.
They pearced my hands and my feete I may tell all my bones They stand staring and looking uppon me.
They part my Garments among them And cast lotts uppon my vesture.
But be not thou farre from me O lord Thou art my succor Hast thee to helpe me.
Deliver my soule from the Sword My darling from the power of the Doggs. 20
Save me from the lyons mouth Thou hast heard me also from among the Hornes of the ~~[illegible]~~ unicornes.

I will declare thy name unto my brethren In the middest of the Congregation will I praise thee.

O praise the lord yee that feare him Magnifie him all yee of the seede of Jacob And feare him all ye seede of Israell.

For he hath not despised nor abhorred the lowe estate of the poore hee hath not hid his face from him But when he caled unto him hee heard him.

My praise is of thee in the greate congregation My vowes will I performe in the sight of them that feare him.

6. The poore shall eate and be satisfied They that seeke after the lord shall praise him. your heart shall live for ever.

All the ends of the world shall remember them selves and be torned unto the lord and all the kindreds of the nations shall worshipp before him.

8. For the Kingdome is the lords And he is the Governour among the people.

All such as be fatt uppon Earth Have eaten and worshipped.

30. All they that goe downe into the dust shall kneele before him And no man hath quickned his owne Soule.

My seede shall seeke him They shalbe counted unto the lord for a Generation.

They shall come And the Heavens shall declare his righteousnes: unto a people that shalbe borne whom the lord hath made.

As you shall find it in : 5 :

concluding with . or 6

O lord leave not my soule with the wicked Nor my life with the blood thirsty. Pater noster. Ave maria and Credo. etc.

O lord shew us thy mercy and we shalbe saved. Lord heare our prayers and lett our cry come unto thee.

as thou warnedst by thine Angell the three Kings of Coller Jasper Melchior and Balthasar when they came with worshipfull presents towards Bethlem Jasper brought mirrh Melchior Incence Balthasar Gold worshipping the high King of all the world Jesus Gods sonne of Heaven The second person in Trinitie Being borne of the Holy and cleane virgin St Mary Queene of Heaven Empris of Hell And lady of the world At that time the holy Angell Gabriel warned and bad the forsaid three Kings that they should take another way for dread of peril Tha Herod the King by his ordinance would have destroyed these three noble Kings That meekly sought out our Lord and Saviour. As wittily and truly as these three noble Kings torned for dread and tooke another way So wisely and so truly O lord God of thy mercifull mercy blesse us now at this time for thy blessed passion save us and keepe us alltogether from all evill And thy holy Angell defend us.

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which containest the throne of Heaven and beholdest all deepes waighest the Hills And shuttest up with thy hand the Earth Heare us most meeke God And graunt unto us being unworthy according to thy great mercy to have the verety and vertue of knowledg of hidden treasures by this Spirit invocated Through thy helpe O lord Jesus Christ To whome be all honour and Glory from worlds to worlds everlastingly. Then say these Names

✠ Helie ✠ Helyon ✠ Esseiere ✠ Deus eternus ✠ Eloy ✠ Clemens ✠ Heloy ✠ Deus sanctus ✠ Sabaoth ✠ Deus exercituum ✠ Adonay ✠ Deus mirabelis ✠ Jao ✠ veray ✠ Anepheneton ✠ Deus ineffabilis ✠ Sodoy ✠ Dominator ✠ Dominus ✠ On fortissimus ✠ Deus ✠ The which wouldest be prayed unto of Sinners. Receive we beseech thee Sacrifises of praise And our meeke prayers which we unworthy doe offer unto thy devine Majesty. Deliver us and have mercy uppon us And prevent with thy holy Spirit this worke And with thy blessed helpe to follow after That this our worke begunne of thee may be ended by thy mighty power. Amen.

✠ Homo ✠ Sacarus ✠ museolameas ✠ cherubozca ✠

being the ... uppon thy brest aforesaide. ... about thee ... made. Blesse the Circle with Holy water and sit downe in the midest And reade this Conjuration as followeth. Sitting back to back at the first.

... the practiser and preceptor of this arte by the maker of Heaven and of Earth And by his vertue And by his unspeakable name ✠ Tetragrammaton ✠ And by all the holy Sacraments ... by the holy majesty and deitie of the living God ... by the vertues of all Angells Archangells Thrones Dominations Principates Potestates virtutes Cherubins and Seraphins and by their virtues And by the most ernest and speciallest name of your Maister That you doe come unto us In faire forme of Man or woman kinde here visiblie before this circle And not terriblie by any maner of wayes This Circle being our tuition and protection by the mercifull goodnes of our

our Lord and Saviour Jesus Christ And that you doe make answere truly without craft or deceipt unto all my demaunds and questions by the vertue and power of our Lord and Saviour Jesus Christ. Amen.

[illegible] he is appeare bind him with this bond followinge.

The [illegible]

[illegible] thee [illegible] by God the Father By God the Sonne And by God the Holy Ghost And by all the Holy company in Heaven And by their vertues and powers. I Charge thee Bealphares that thou shalt not departe out of my sight Nor yet to alter thy bodylie shape that thou art appeared in. Or any power shalt not have of our bodies or Sowles Earthly or Ghostly but to be obediant to me And to the words of my Coniuration that be written in this booke. I [illegible]

by all Angells and Archangells Trones Dominations Principates Potestates virtues Cherubim and Seraphin and by their vertues and powers I Coniure and Charge binde and constraine thee Bealphares by all the royall words aforesaid and by their virtues that thou be obedient unto me [illegible] to come and appeare visible unto me And that in all dayes howers and minutts whersoever I bee being calld by the virtue of our Lord Jesu Christ The which words are written in this booke Looke ready thou be to appeare unto me and to give me good counsaile How to come by Treasure hidden in the Earth or in the water. How to come to dignitie and knowledg of all things That is to say Of the Magike Arte And of Gramer Dialectike Arethmetike Geomitrie And of Astronomie And in all other things my will quickly to be fulfilled [illegible] charge thee uppon paine of everlasting condemnation fiat. fiat. fiat. Amen.

[illegible] Aske him what thinge thou wilt and he will tell thee And give thee all things thou wilt request of him without any sacrifice doing to him and without forsaking thie God that is thy maker when the Spirit hath fulfilled thy will and intreaty Give him licence to departe as followeth.

[illegible]

[illegible] predestinated and appoynted for thee where thy Lord God hath appoynted thee untill I shall call thee againe Be thou ready unto me and to my calle as often as I shal calle thee uppon paine of everlasting damnation.

And if thou wilt thou maiest recite two or three times the last coniuration untill thou doe come to this terme. [illegible]

[illegible] ill not departe then say [illegible] that thou departe from this place without hurt or dammage of any body Or of any deede to be doone. That all creatures may know that our Lord is of all power most mightiest and that ther is none other God but hee which is three and one living for ever and ever. And [illegible] of God the Father Omnipotent The Sonne and the Holy Ghost descende uppon thee and dwell allwaies with thee Except thou departe without dammage of us or of any Creature or any other evill deede to be doone And then to goe to the place predestinate. And by our Lord Jesus Christ I doe else send thee to the greate pitte of Hell. Except I say that thou departe unto the place wher as the Lord God hath appoynted thee And see thou be ready to me and to my calle at all times and in all places at mine owne will and pleasure day or night without damage or hurte of me or any creature uppon paine of everlasting damnation. fiat [illegible] ✠

[illegible] of [illegible] be betweene us and you ✠ In the name of the Father ✠ And of the Sonne ✠ And of the Holy Ghost ✠ Amen ✠
[illegible] hoc [illegible] Signum [illegible] procull omne malignum [illegible] idem Signum Sal[illegible] quoque beingnum.

[illegible] In the beginning was the word etc. as followeth in the first chapter of St Johns Gospell staying at this word Full of grace and truth. [illegible] be all Honour and Glory world without end. Amen.

[illegible] Sitt back to back when you call the Spirit. The Spirit Bealphares being once calld and bounde shall never have power to hurt thee [illegible] in the hower of [illegible] or ♀ the [illegible] increasinge.

[illegible] for [illegible] make [illegible] Circle with Chalk on ye Ground at [illegible] figure.

Bealphares or Beallphart an excellent Carrier, he telleth of hidden Treasures in ye Earth, or of things Stolen or Lost, & is true in all his doings, he cometh forth out of the East, for so he hath byn called from ye East & he appeared very dutifull to ye [illegible] & servants.

Maister and his fellowes to sitt in:
shew'd how & after what fashion at should be made

of a man or woman the Increasing The first night after the body is buried And make a Circle Then stand in it And say as followeth.

the King of the dead. Or the keeper of the bones of the dead by our Lord Jesus Christ which was conceived of the Holy Ghost Borne of the virgin Mary Suffered under Pontius Pilat And by all those names of God allmighty Saday Aglay Adonay Alpha Omega The first and the last And by the Inutterable name of his Tetragramaton And by that greate name Jehouah And by all other names of the Allmighty knowne or unknowne And by all the Sacred words that our God spake And by all the holy deeds And merrits of Jesus Christ the sonne of God And by all things that may be said or spoken of God. That thou presently appeare unto me. Or presently that thou suffer (or permitt) The Spirit of this whose body lyes heare for the present Or all his time To appeare unto me And that he yeelde me his Servis and obedience quietly and gentlie And that he obay and doe my will without deceipt Or dubble meaninge God binding him fast therto So be it So be it. So be it

caling the dead say the invocation followinge.

whose body lies heare by all these names of the living God On Agla Som Emanuell Sabaoth Heramut Foth Jehouah Salvator Agios Athanitos Otheos Theor And by all other holy names of God The father almighty And by him wch made the Heauen and doth containe and support the firmament and doth behold the deepe by his beholding it which is King of Kings and Lord of Lords which doth wey the Hills which doth shut up the Earth with his fist which made his Angells spirits and Ministers of flames of fier which bringeth fort windes out of his tresuries which smote the first borne of Egipt from Man even unto the Cattaile which Seperated the light from the darknes which made two great lights The Sonne and the Moone which only doth great wonders wheresoever thou be thou come unto me and appeare presently unto me without any violence worth noyse or terror And that tho tell me the truth of whatsoever Shall aske of thee without any lying deceipt duble meaning doubtfulnes guile.

guile or complaint or gainsaying And that you yeld your servis and obedi=
ence peasablie and gentlie and that you obay me in all things without hurte
of my Soule or body So that you doe whatsoever I would have you to doe
in the word of God And by the faith of thee and me
That I will cause to be Celeprated five Masses on the holy feast of blessd
Mary the virgin for forgivnes and pardon of thy Sowle from yeare to year
while I live If I shalbe able I will not doe it on the feast of any other
for forgivenes of thy sinns fiat fiat fiat

departe and come againe the second night And so the third do-
ing in all respects as at the first And the third night thou shalt have
appearance And when thou hast appearance Say this coniuration viz:
by all the holy words and
names which thou ever heardest in thy life time And by the vertue of
the greate head of our lord Jesus Christ And by the virginitie of bles-
sed Mary his mother, And by all their virtues And by all things afore
named and Spoken of not to depart
from me nor from my sight untill thou hast obayed my will in all
things and hast accomplished my desire and art licenced by mee
as thou beleevest or trustest to be saved and not to be damned in
the day of doome Judgment + + + Amen
make your demaunds for what you will in maner following.
Adiure thee and charge thee Spirit of by the same
virtue by which thou camest hether By the same by which thou o=
bayedst me And by all the virtues and powers of Our Lord
Jesus Christ And by this unutterable name Tetragramaton
And by all the holy names of God the Father And by all things
before mentioned and by the living God The Father The Sonne and
the Holy Ghost Three persons and one God thou presently
make hast and forthwith bring the Booke of Magick science and arte
written in such a hande And with such letters that I may reade
it well And in such a tonge That I may well understand it
And under the Kings of the world dedicated to the princes of the
Ayre So that when I open it and reade in it All the Spirits in the
Ayre and Earth &c

fast and pray iij dayes And abstaine from all filthines: to one
that is new buried Such a one as Kilde him selfe wilfully. Lett no person see thy
doings but thy fellow And about xj of the Clock at night Goe to the place where
he was buried And say with a bowlde faith and harty desier To have the Spirit come
that thou doest call for. Thy fellow having a Candle in his left hand. And in his right
hand a Cristall Stone The Master having a Hasell wand in his Right hand An this
names of God written theruppon Tetragramaton Adonay Agla
Craton Then strike iij Strokes on the Ground And say as followeth.
A A A Spirit A by the resurrection of our
lord Jesus Christ That thou doe obay to my words And come unto me this night
verily and truly As thou beleevest to be saved at the day of Judgment And I will
Sweare to thee an Othe by the perrill of my Sowle That if thou wilt come unto mee
this night And shew me trew visions in this Christall stone. And fetch me the faire
Sibilia that I may talke with hir visiblie And that shee may come before me as the
coniuration leadeth And in so doing I will give thee an almes deede And pray for
thee A to my lord God wherby thou mayest be restored to thy Salvation at the resur=
rection day To be receivued as one of the Elect of God to the everlasting glory
standing at the head of the Grave His fellow having in his Handes
the Candle and the Stone must begin the Coniuration as followeth. And the Spirit
will appeare to you in the Christall Stone In a faire forme of a Childe of xij yeares of
Age. when he is in feele the Stone And it wilbe hot. And feare nothing. For
Hee or Shee will shew many delusions to drive you from your worke. Feare God but
feare him not. This Coniuration following is to constraine him
thee Spirit A by the living God The true God And the holy God And by their
virtues and powers which have created thee and me and all the world
A by their Holy names of God Tetragramaton Adonay Algramay Sa-
day Sabaoth Planaboth Panthon Craton Neupmaton Deus
Homo Omnipotence Sempiturnus Ysus Terra unigenitus
Salvator via vita Manus Fonce Origo Filius.
And by their virtues and powers And by all their names by the which God gave pow-
er to man both to speake or thinke So by their virtues and powers
Spirit A That now imediatly thou doe appeare in this Cristall Stone visiblie to mee
and to my fellow without any tarrying or deceipt A by the excellent
name of Jesus Christ A and Ω the first and the last For this holy name
of Jesus is above all names For in this name of Jesus every knee doth bow
and obay both of Heavenly things Earthly things And infernall And every tong
doth confesse that our lord Jesus Christ is in the glory of the father Neither is
there any other name given to man wherby he must be saved. Therfore in the name
of Jesus of Nazarath and by his nativity resurrection and Assention And by all
that apertaineth unto his passion And by their virtues and powers
Spirit A that thou doe appeare visibly in this Cristall Stone to me and to my fellow
without

without any discimulation   A· by the bloud of the inocent Lambe
Jesus Christ   which was shedd for us uppon the Crosse for all those that doe be=
leeue in the virtue of his bloud shalbe saued   A· by the virtues and
powers of the royall names ~~of God~~ and words of the living God by me pronounced that
thou be obedient unto me and to my words rehearsed·   refuse this to doe I
by the holy Trinitie and their virtues and powers doe condemne thee thou Spirit A·
Into the place where there is no hope of remody or rest but everlasting horror and
paine dayly Horribly and lamentably thy paine to be there augmented as the Stars
in the Heauen and as the Gravell or Sande in the Sea Except thou Spirit A· doe
appeare to me and to my fellow visibly Imediatly In this Cristall Stone And in a
faire forme and shape of a Childe of ·xij· yeares of aige And that thou alter not thy
shape. I charge thee uppon paine of everlasting condemnation.
Spirit A· by the Golden Girdle which girded the loynes of our   Lord Jesus Christ
So thou Spirit A be thou bounde Into the perpetuall paines of Hell fier for thy
disobedience And unreverent regard that thou hast to the holy names and words
and his precepts   A· by the two edged Sword which John saw
proceede out of the mouth of the Almighty And so thou Spirit A· be torne and cutt
in peeces with that Sword And to be condemned into everlasting paine where
the fier goeth not out And where the worme dyeth nott   A·
by the Heauens And by the Celestiall citty of Jerusalem And by the Earth
And the Sea And by all things contayned in them And by their virtues and pow=
ers   A· by the obedience that thou doest owe unto thy principall
prince And except thou Spirit A· doe come and appeare in this Cristall Stone
visibly in my presence heare imediatly as it is aforsaid·   the great curse
of God The anger of God The shadowe and darknes of death and of eternall condem=
nation be uppon thee· A· for ever and ever· because thou hast denyed thy faith
thy helth and Saluation for thy great disobedience Thou art worthy to be con=
demned Therfore lett the divine Trinity Thrones Dominions Principats
Potestats virtuts Chirubim and Seraphim And all the soules of Saints both
of men and women Condemne thee for ever And be a witnes against thee
at the day of Judgment because of thy disobedience And lett all creatures of
our Lord Jesus Christ   Say therunto   Amen·
in the Cristall as is said before· Bind him wth this bonde·

Spirit A· that art appeared to me in this Christall Stone to me
and to my fellow   by all the royall words aforsaid the which
did constraine thee to appeare therin and their virtues I Charge thee spirit
by them all that thou shalt not departe out of this Cristall stone untill my will
being fulfilled thou be licenced to departe   and bind thee Spiritt
by the Omnipotent God which commaunded the Angell St· Michaell to drive
Lucifer out of Heauen with a Sword of vengeance And to fall from Joy to
paine And for dread of such paine as he is in I Charge thee Spirit A· that
thou shalt not goe out of the Cristall Stone Nor yett to alter thy shape at this
time Except I comaund thee otherwise But to come unto me at all places
And·

And in all howers and minuts when and whersoever I shall call thee by the virtue
of our Lord   Jesus Christ   Or by any invocation of words that is written in this booke
and to shew me and my frends true visions in this Cristall Stone of any thinge or
things that wee would see at any time or times· And also to goe and to fetch mee
the faire Sibilia that I may talke with hir in all kind of talke as I shall call
hir by any Coniuration of words contained in this booke   Spirit
A· by the greate wisdome and divinitie of his Godhead ~~thou~~ will to fulfill as
is aforsaid I Charge thee uppon paine of condemnation both in this world
and in the world to come   Amen·

Goe to a place fast by And in a faire parlour or Chamber Make A
Circle with Chalke according to Art· Also make another Circle for the Fayry
Sibilia to appeare in ·iij· foote from the circle thou art in And make no names
therin Nor cast any holy thing therin But make a Circle round wth Chalk
And lett the Mr and his fellowes sitt downe in the first circle The Mr
having the booke in his hande And his fellow having the Cristall
stone in his right Hand looking in the Stone when the fayry doth ap=
peare The Mr also must have uppon his brest this figure following
written in parchment·   And begin this worke in the new of the
☽ and in the hower of ♃ the ☉ and the ☽· to be in one of the inha=
biters Signes as ♋· ♐· ♓·

✠ ✠ ✠

Sorthie Sorthia

Sorthios.

following is to cause the Spirit in the
Stone to fetch unto thee the faire Sibilia
fulfilled begin this bonde as followeth
and be bowlde for doubtles they will come before thee
before the coniuration be read· ·vij· times·
Spirit A· In this Cristall Stone by
God the Father   by God the Sonne Jesus Christ
And by God the Holy Ghost   Three persons and one
God and by ther virtues   Spirit that
thou doe goe in peace And also to come againe to mee
quickly and to bring with thee into that Circle appointed
Sibilia fairie that I may talke with hir in thos matters that shalbe to hir
Honour and Glory And so I charge thee declare unto hir
Spirit A· by the bloud of the inocent lambe The which redeemed all the
world by the virtue therof I charge thee thou Spirit in the Cristall
Stone That thou doe declare unto hir this Message
Spirit A· by all Angells and Archangells Thrones Dominations Prin=
cipats Potestats virtuts Cherubim and Seraphim and by their virtues
and powers   A that thou doe depart with speede And
also to come againe with speede And to bring with thee the faire Sibilia
to appeare in that Circle before I doe reade the Coniuration in this booke
Seven times This I charge thee my will to fulfilled upon paine of
everlasting

everlasting condemnation Amen.

the signe aforsaid pinned on thy brest Release the words therin & say Sorthie Sorthia Sorthios Then begin your Coniuration viz

Coniuration is to cause the Fairie Sibilia to appeare.

Sibilia O gentle virgin of fairies by the mercy of the Holy Ghost
And by the dreadfull day of doome And by their virtues and powers
O gentle virgin of fairies And by all the Angells of ♃ and their Characters And
virtues And by all the Spirits of ♃ and ♀ and their Characters and virtues And
by all the Characters that be in the firmament And by the king and Queene of fay
ries and their virtues And by the faith and obedience that thou bearest unto them
Sibilia by the blood that ranne out of the side of our lord Jesus
Christ crucified And by the opning of Heaven And by the renting of the Temple
And by the darknes of the Sonne In the time of his death And by the rising up of
the dead In the time of his resurrection And by the virgin Mary mother
of our lord Jesus Christ And by the unspeakable name of God Tetra=
gramaton O Sibilia O blessed and bewtifull virgin
by all the royall wordes aforsaid Sibilia by all their virtues
to appeare in this ~~Cristall~~ Circle before me visiblie In the forme and shape of a
bewtifull woman In a bright and vesture white adorned and garnished most faire
and to appeare to me quickly without deceipt or tarryinge And that thou faile
not to fulfill my will and desier efectually For I will chuse thee to be my blessed
virgin And will have common Coppulation with thee Therfore make hast &
speede to come unto me And to appeare as I said before be ho=
nour and Glory for ever and ever
and ended If shee come not Repeate the Coniuration till
they doe come For doubtles they will come.
shee is appeared Take your Censers And incence hir with Frankincense
then binde hir as followeth.
Sibilla by God the Father God the Sonne And God the
Holy Ghost three persons and one God And by the blissed virgin Mary mo=
ther of our Lord Jesus Christ And by all the whole And holy Company of Hea=
ven And by the dreadfull day of doome And by all Angels Archangells
Thrones Dominations Principates Potestats virtuts Cherubim and Seraphim
and their virtues and powers and binde thee Sibilia that
thou shalt not depart out of the Circle wherin thou art appeared Nor yet to
alter thy shape Except I give thee licence to departe Sibilia
by the blood that ran out of the side of our Lord Jesus Christ Crucified and
by the virtues therof Sibilia to come to me And to appeare
to me at all times visiblie as the Coniuration of words leadeth written in this
booke Sibilia O blissed virgin of Fairies By the Opning of
Heaven And by the renting of the Temple And by the darknes of the Sonne
at

at the time of his death And by the rising of the dead In the time of his Glori=
ous resurrection And by the unspeakable name of God Tetragramaton
And by the King and Queene of fairies and by their virtues
Sibilia to appeare before the Coniuration be read over iiij times And that vi=
siblie to appeare as the Coniuration leadeth written in this booke And too
give me good Counsaile at all times And to come by treasure hidden in the
Earth And all other things that is to doe me pleasure And to fulfill my will
without any deceipt or tarrying Nor yett that thou shalt have any power
of my body or Soule Earthly or Ghostly Nor yet to perrish so much of my
body as one Haire of my Head Sibilia by all the royall
words aforsaid and by their virtues and powers I charge and binde thee
by the virtue therof to be obedient unto mee and to all the words aforsaid
And this bonde to stande betweene thee and mee uppon paine of ever=
lasting Condemnation. Amen.

A licence for Sibilia to goe and Come at all times.

which art come heither before me by the comandement
of thy lord and mine that thou shalt have no power in thy going or cominge
unto me Imagining any evill in any maner of wayes In the Earth or un=
der the Earth of evill doinges to any person or persons. &
comannd thee Sibilia by all the royall words and virtues that be written in
this booke That thou shalt not goe to the place from whence thou camest but
shalt remaine peaceably invisible. And looke thou be reddy to come unto me
when thou art caled by any Coniuration of words that be written in this
booke To come I say at my comanndement And to answer unto me tru=
ly and wels of all things my will quickly to fulfill
In nomine Patris Et filij Et Spiritus Sancti And
the holy crosse be betweene thee and me or betweene us and you And
the Lyon of Juda The roote of Jesse The kindred of David be betweene
thee and me Christ cometh Christ cometh Christ giveth
power Christ defend me And his innocent blood from all per=
rills of body and Soule Sleeping and waking. Amen.

thee Spirit In the name of
by all th vertues And by all th powers of th deuine vertues and powers that thou be obedient to me In all my comanndements. I Coniure thee thou Spiritt by the name of God And by the death of our Lord uppon the holy Crosse And by these and all they which are aliue and dead And by the maker of the worlde And by the maker of Heauen and Earth And by him that did cast thee downe into Hell And by his Crosse And by his Passion And by his Assention That thou graunt to me According to thy power whatsoeuer I shall Aske or demaund of thee That thou obay my sayings And that through my Petition to God thou doe submitt thy selfe in his name that hath created thee I doe Coniure thee by the inuocation of our Lord Jesus Christ the undefiled lambe which hath comannded thee of the holy Angells and Archangells compell thee Michaell Gabriell vriell and Raphiell compell thee All Patriarks Abraham Isack and Jacob And all other Prophetts compell thee All holy virgins And all Saints And all the elect people of God Compell thee. Therfore all the aboue named Saints pray for me In this hower In this Moneth And in this minut And that he may quickly graunt unto my petition And I pray by the death and Passion of our Lord Jesus Christ sone of the liuing God And by the merrits of his Passion And by the Intersession of our blessed Lady the virgin Mary being the Mother of Jesus Christ And all the Saints That you will graunt me the diuine grace and power upon one of these Andragias Saturnion Sathan Coruociell that you doe obay me and my sayings And that whatsoeuer I shall call him straight way by the power of these lett him come and fulfill my will. I the Sonne of In the power and vertues of our lord Jesus Christ the which is Alpha and Omega the first and the Last the beginning and the ending. I doe Coniure thee Spirit and I call thee by God which Spake the worde and all things were made by him whome all creatures doe obay And in whome the company of Celestiall Angells Terrestiall and Infernall doe tremble quake and feare. And by his

vertues and almightynes And by these holy names On Ely Eloy
Adonay Tetragramaton Messias Sothell Emanuell
Sabaoth Agios Otheos Ischiros Otheos Eleyson ymas
And that you come quickly without any lett visiblie in a mans likenes
I doe coniure thee I doe constraine thee I doe call uppon thee to come to
my presence I doe Coniure thee And informe thee And incontinent
I doe make a witnes And in a witnes I doe compell thee Manfullie
I doe Comannde thee by the name of God Tetragramaton by whome
all the whole worlde was made That thou come before this Circle in
my presence and obay my sayings And that thou wilt be in his name
which hath created thee And that Justly condemned thee I doe
Adiure thee In his name whome all things In Hell doe feare To whome
still the powers of Heauen doe feare Saints and Orders be Subiects and
feare And doe honour And with unfained voice and unceased doe prais
and cry out Holy Holy Holy Lord God of Sabaoth Heauen and
Earth are full of thy Glory Hosanna in Excelcis lett the word
that was made flesh commannd thee And lett Jesus of Nazareth Kind
of the Jewes Comannd thee the which hath made thee Come quickly
to mee and obay my sayings And bring to passe all things whatsoeuer
I shall aske of thee And will know of thee Or will haue of thee Or
will know of thee Because by how much the more slack thou arte
By so much the more I doe comannd thee In the vertue of the aboue
named That so much the more thy punishment may increace from day
to day unlesse thou come quickly without any stay And that tho doe
dilligently whatsoeuer I shall will thee Commannd thee Aske of thee
Or any would haue bring to passe according to thy power He doth bind
and comannd thee which sitteth in the highest beholding the depth and
bottome of the waters and of all other things whatsoeuer To whome is
and shalbe All Praise Power Honour Glory Might and Maiestie
both now and foreuer which doth Reigne Rule Gouerne and com-
mannd in perfect Trinity being a Glorious and fearfull God world
without end Amen Fiat
The God of Angells The God of Archangells The God of Patriarke The God of
Prophetts The God of the Apostles The God of Martyrs The God of Confessors
The God of virgins The God and father of our Lord and Sauiour Jesus Christ
I call uppon thy holy name Thy excellent Maiesty I doe openly require
and hartily pray thee that thou wilt vouchsafe to helpe keepe and defend
me

me against this Spirit That whatsoeuer he or they doe lie when he
or they doe heare thy holy name He or they may come to me quickly
and swiftly arising out of his or their places And lett him or them come
Speedily He doth comannd thee to be throwne downe headlong from
the seate of Heauen Into the lowest place of the Earth Heare there=
fore and feare thou being bownde and lying fast Come in the vertue
and power of the Holy Ghost And of our blessed Lord Jesus Christ
I doe Coniure thee by the unspotted lambe which doth comannd thee Heare
therfore and see and feare the word of God and be thou reddy and o=
bedient to me in all my businesses that are to be done.
If thou doe not these things I N. a Christian man in the vertue & strength
the vertue and power of Almighty God and of all his Saints I doe
condemne thee into Hell and into euerlasting fire euen untill
the last day of Judgment Lett this therfore be done Lett it be done
Lett it be done Fiat Fiat Fiat Amen Amen Amen
unlesse thou come the quicklier to me And answer me truly
and iustly in all poynts and questions whatsoeuer I shall aske of thee.
I Coniure thee thou Spirit not in my felicitie but in the vertue and
power of my Lord Jesus Christ And the holy Ghost that thou be Sub=
iect to me in all things whatsoeuer I bid and comannd thee to doe. Or
bring to passe so farre as in thy power is to doe. I doe Coniure thee
and binde thee by vertue of the unitie of God almighty And by Jesus Christ
almighty of Nazareth the undefiled lambe proceeding of the highest
the Holy Ghost Conceiued and borne of the virgin Mary whome
Gabriell did shew to come whome when John did see He cryed with
a lowde voice saying Beholde the lamb of God which taketh away
the sins of the worlde. I Coniure thee and constraine thee And
comannd thee that without any stay thou doe come to me alwaies
and that thou doe soe come to me with any hurt or detrement of
my Sowle and body and of all other things. I Coniure thee by
all the aboue named Sacraments And by all holy things And by
all holy wrightings And by all things that are both in Heauen aboue
and in Earth below and in the water under the Earth And all things
elcewheare either aliue or dead And by him that cast thee downe
from Heauen I Coniure thee and comannd thee by the name
and

and by the power of all Spirits And by the Characters of the firmament And by all the seales of Sollomon And by all Angells and Archangells And by all the Celestiall Images Into the Curse and confusion and hurt of the paines that thou art in from day to day that thou shalt have no rest nor peace from thy continuall laboure paine and torment in the place where thou art now And that thou be deprived from all thy offices ease and comfort And from all thy fellowship and temptation Binding thee by the words aforsaid of the commemoration And I forbid thee and confound thy name for ever by thy days of thy life And by the power which God hath over thee allwayes O Spirit I Coniure thee by the holy God that if thou wilt not come quickly to me that thou goe downe to Hell And lett Heaven and Earth Excommunicate thee and lett all the creatures in them contained curse thee thou And lett the holy name of God And the Twelve names the which thou knowest to be of greate power And the foure and twentie Seniors curse thee And the fineteene names of God which are most to be named shall curse thee and cast thee downe into the pitt of Hell in fire and in Brimstone the which canot be taken away nor suffered By the word and holy name of God And by the excellentest most plesant and most strongest power it cannot agree Neither is it meete or fitt to none but only to God Almighty as thou knowest well enough This hower lett him cast thee away being full of Anguish and trouble hurt wrath hatred and paine lett him cast thee downe into the furnace of Hell fire In the which prison of damnation whereas there is no order but continuall feare dwelleth lett it be done lett it be done lett it be done by the power and vertue of almighty God without any end Amen fiat unlesse thou come the quicklier and apace to me and speake to me And fulfill and performe and obay me and all my sayings and commandements whatsoever In the name of the Father I say come In the name of the Sonne come In the name of the Holie Ghost come Come I say unto thee come I tell thee come Come In the name of the greate God and Trinitie Creator of all Creatures Come to me I say in this hower In the name of the holy Trinitie In a faire shape of a Child of tenne yeares of age without the hurt or perrishing of any body or thing and without any hurt or perrill to the health of any body or Soule And that thou goe not away from me untill thou hast fully satisfied me

satisfied me my will and sayings And untill thou be licensed by me I Coniure thee thou Spirit And doe constraine thee by the Holy Ghost and by the same God which hath created all things and is Alpha and Omega the first and the last The beginning an the ending And by him which is King of Kings And Lord of Lords And by him which said lett it be done and it was done And by him whome all creatures doe obay And though him all Angells and Archangells doe tremble and feare And all the company of Heavenly things and Earthly things And the terrible things in Hell doe tremble quake and feare And by his virtues and his omnipotent power And by the fearfull day of Judgment And by all things which may be spoken of or thought of God And by all things the which God hath made And will make or doe the laude and Glory of God and by his name And by the unspeakable name of Christ Jesus Messias Sother Emanuell Sabaoth Adonay Alpha et ~~[illegible]~~ Omega Theon Iskiros Otheos Agla Iseray Tetragramaton Anepheneton Inessenefatall And by the Seven ~~Sonnes~~ seales of the wise Solomon Through which Salomon hath bound thee and thy fellowes In a vessell of Glasse by the most mightiest and strongest names of God All we doe compell you strongly and mervailously by that you doe obay us through him which spake the word and it was done.

I Coniure and Constraine thee by the name of ya ya and in the name ya ya the which Adam did speake. &c as it is before in folio.

~~[illegible]~~

The Roman [illegible] touching the Spirit called Sathan by which the Romans [illegible] understand of things present past and to come: By W: Bacon.

The Spirit of this invocation doth appeare in a Bason and to be wrought every day except the Lords day and the duble feast dayes. First beware that thou be not defiled with Luxury nor wrapped in any deadly sin but stedfast in faith beleefe and trusting in the Lord. And be thou fasting And have a faire Chamber and take with thee a faire and bright well burnished Bason And have thou iiij wax Candles And make them fast on the brime of the Bason uppon every candle wright these names + Moses + Aaron + Jacob + vsion + Tetragrammaton + Moriaton + Then take the Sword and wright uppon it theis words + Jesus Nazarenus rex iudeorum + Jesus of Nazareth King of the Jues the Sonne of the Living God have mercy uppon me And make the Circle with the Sword And sitting in the midst of the Circle turning thee first towards the South putting the bason out of the Circle over against thee And perfuming the Bason with Mastik and Lignum Alloes Say the Gospell. In the beginning was the word &c which done Signe thy selfe with the Crosse Saying By the Signe of the Crosse lett every thing that is evill be driven from hence. Then say this Coniuration.

[illegible] Sathan by the Father + the Sonne + and the holy Ghost + By holy Mary mother of our Lord Jesus Christ And by all the Martiers And Confessors And all the holy virgins and widdowes by the Crowne of Christ by his head and by his teeth and eares and by his face and nose by his mouth and eyes by his tonge by his armes by his nailes by his thumbs by his fingers Sinewes and vaines by his leggs feete and the Sowles of his feete by all his members in which he hath vouchsafed to suffer torments for the redemption of mankind by the wounds of Christ by all the torments of his passion and by all the torments of martiers and Saints of God by the nativitie of our Lord Jesus Christ and by the circumsision of Christ and by the baptisme of Christ by the passion of Christ by the death of Christ by the

resurrection of Christ by the asention of Christ by the coming of Christ in the day of Judgment by the dreadfull day of Judgment in which every humane and Christean Creature shall appeare in the 30th yeare of his age by the 20 beasts sitting before the throne of God having eyes before and behinde And by the wisdome of Salomon I Coniure thee Sathan by the virtue of all these and by the merritts of hee Saintes and shee Saints of God that thou appeare in this bason in the likenes of a white Monke that thou tell and shew me the whole truth and virtue of that thing whereof I shall examine the without deceipt or fraude faithfully. + fiat + fiat + fiat + Amen +

Then put out the Candle that stands towards the South and turne thy selfe towards the west setting the Bason towards thee putting and perfuming the bason as aforsaid. Then say.

I Coniure thee Sathan by all these names of God + Focnertu + forden + feon + Hugrifedus + [illegible] + fumel Mebon Nagon + Mesias + Alraroray + Adonay + Sabaoth + Sother Sabu + Sporlus + And all the names of them that be ded and their bodies And by the Seale of God By these names I Coniure thee Sathan that thou enter into this vessell in the likenes of a white monke and tell and shew me the whole truth of what I shall demaund of the without deceipt or falcitie + fiat + fiat + fiat +

[illegible] the Candle And turne thy selfe towards the North having the Bason right before thee And Suffumigate the bason as before. Then say as followeth

[illegible] by the Rodd of Moses And by the tables of Moses and by the nine Celestiall Candles and by the similitude or picture figure likenes of the 3 Spirits by Daniell the prophet by holy Peeter holy Pawle and by these names of God + Agla + Aglay + Atay + Mara + Mandra Mory + Motion + Morcory + Matary + Matulia + Nata + Nazary + By the East and west by the South and by the North by the 4 [illegible] and the 4 Elements and by the 12 Signes of the firmament that thou Sathan without any deceipt tell me the truth without faining counterfeiting or lying touching all my things matters that I shall require of thee fiat fiat + fiat

Then put out the Candle that stands towards the north And then turne thy selfe towards the East with the Bason and suffumigate it as before and say.
I Coniure thee Sathan by the bonds of Salomon and by the person of Salomon And by the Seale (Signet) of W Bacon and by the Seale of Reymond which is caled Chath Malentes by holy Michaell And by that holy salutation wherwith Holy Gabriell saluted the blissed virgin Mary Saying Haile Mary full of Grace the lord is with thee blessed art thou amongst women and blessed is Jesus the fruite of thy wombe + Amen + And by every good thing which may (can) be in heaven and in Earth And by all the Heavens and by the vertues in them and by the booke of life and by that holy Spirit which God Jesus Christ sent uppon the Earth And by thes holy words which he spoke hanging uppon the Crosse + Consummatum est + It is finished + And by all the words which I can not utter speake or which I may (or is not lawfull) not utter And by all these names and by their virtues efficacie I Coniure thee Sathan that thou apeare to me In the forme or figure of a Monke in white without any hurt or without any feare or astonishment to me or us and that thou tell me the whole truth of things that I shall demand of thee omitting all [illegible] (filthy) deceipt and falcity + Amen
And if thou wilt not doe my comaundement and precept and obey my Streats I loose thee from all thy office discharge. seeing that it is so into the depth of waters untill the day of Judgment by the authority of him which shall come to iudg the quick and the dead And the world by fire + fiat + fiat + fiat
[illegible] [illegible] north Candle and suffumigate the Bason as aforesaid which done say.
By the [illegible] of all these And by the virtue of all the names of God + fiat + fiat + fiat + Amen +
Then the Spirit will appeare to thee in manner as aforesaide And lett him declare the truth of every thing that thou shalt inquier of him when thow wilt have him depart. Say.
Departe Sathan to the place predestinated where the lord thy God hath apoynted thee untill I shall call uppon thee another time elce where under paine of everlasting damnacion and Curse of God the father almighty

almighty + The father + the Sonne + and the Holy Ghost + except thou depart and retier thee soone to the place apoynted for thee by the lord and ordayned thee without doing any hurt to me or my fellowes And except thou come quickly when I call thee If by any meanes thou canst And make hast without delay and that thou appeare without harme either without the House or in the fields when I calle uppon thee iniovning the benediction of this prince + Amen + fiat + fiat + fiat + 111

To burne or Curse A Spiritt [illegible]

If a Spirit will not appeare wright his name in virgin parchment and kindle a new fire and put therin Brimstone and other filthy things Saying I Coniure thee fire by him of whome the world is sustained that thou burne this Spirit after that sort that they may feele it perpetually And then holding the Parchment with the name over the Smoke thou shalt say. N. because thou hast not obayed the comanndements of the lord neither wouldest appeare unto me which am his eternall servant Answer me why I shall not excomunicat thee and curse thy name heare written to the [illegible] wherfore in the name of God And in the name of our lord Jesus Christ and of all the Saints be thou Cursed and excomunicated and like as this name written is burnt with materiall fire and is perfumed with filthy things ever so by the virtue of God I throwe N into the deepest pitt of Hell and brimston where thou shalt remaine unto the day of Judgment and never shall ther be remembrance of thee before the face of the living God which shall come to iudg the quick and the dead and the world by fier Amen
[illegible] to the fire saying Cursed and blasphemed be thou for ever Let there be no rest to thee any day or any night not any hower because now thou hast not bin obedient unto the words that are spoken of the mighty maker of all things by whose power every creature is compelled to obey with trembling by that same vertue and power Thunder and lightning is ordained to destroy the + Ameneton + Joahot + Sother + Semem phoras + Alma + Alephe + Bethe + Gimel + Dalathe + Stec + Soyn + Cheeth + Teeth + [illegible] + Chaphe + Ros + Shin + Sin + Tau + we curse thee and deprive thee of all thy power and Strength by the virtue of these names. Sending thee to everlasting punishment to burne in fire and brimstone world without end + Amen + fiat + fiat + fiat + Amen.

[illegible]
[illegible] Eglentine [illegible]

The Consecration of a [illegible]

Take a hasell wand of a yeares groth And beth it in the fier and Con=
secrat it with theis words.

Purifie me O God and I shalbe cleane That no ill thing shall abide neare
me. Then wright these names of God + Alpa + et + Omega + on both sids
of the Rodd An Jesus Christ at the end forward and in wrighting these
names with the blood of a lamb of an Ewe Consecrat the wand as followeth
Strengthen me O God [illegible] Almighty Creator of all things As thou didest
the Rodd of Moses That parted the sea in sonder That the Children of Israell passed
through safe worke in me the same virtue o God And I shalbe so strong that no
ill Spirit shall abide me Sanctifie me O God of Saboth And lett thy name be
Glorified in me That as the Rodd of Moses did strike the hard stone and water
gushed out So sanctifie thy name that wheresoever it is writt or spoken all
evill and uncleane Spirits may be excluded + fiat + fiat + fiat + Amen.

[illegible] these words on [illegible] wand [illegible]

+ Tetragrammaton + Adonay + Secamon + Sadu ay + Sicamesey
+ Separate + Abriell + Joell + Finis.

[illegible] him to be Holy and Chastly affected and to aproch pure=
ly and clenly neither must he be defiled or polluted or his Soule with Sin not
carry about the cockatrices of Sinn marked in his brest or Heart It behoveth
him altogether to seperat his minde and purge It from every desease. From
Drunes or bleckishnes Idlenes Mallice envie hatred and all passions of that
sorte which acompany him as the Rust doth Iron This may be efected if
wee frea our selves from all moving and from all carnall and Earthy affaires
Lett the minde be purged by cleanes by abstinence by pennitence by almes=
deeds And the Soule is to be heated by Studying of Religion If from day
to day we reade any thing out of the Sacred Scripture. we must bee
pure and abstinent when we receive our meate and keping a holy &
mo[illegible]table And leading our live in all temporance. Moreover
we must marke the situation of the place Motion and aspects of the pla=
nets in their Signes and degrees how all these things agree. with the
length and bredth of the Ellement But of all these the ☾ is specially
to be heeded. For if the ☾ be not in a good aspect nothing is well accom=
plished.

The Consecration of a wande or Rodd:

Take a hasell wand of a yeares groth And berk it in the fier and Con=
secrat it with theis words.
Purifie me O God and I shalbe cleane That no ill thing shall abide neare
me. Then wright these names of God + Alpa + et + Omega + on both sids
of the Rodd An Jesus Christ at the end forward and in wrighting these
names with the blood of a lamb of an Ewe Consecrat the wand as followeth
Strengthen me Lord God Almighty Creator of all things As thou didest
the Rodd of Moses That parted the sea in sonder That the Children of Israell passed
through safe worke in me the same virtue o God And I shalbe so strong that no
ill Spirit shall abide me Sanctifie me O God of Saboth And lett thy name be
Glorified in me That as the Rodd of Moses did strike the hard stone and water
gushed out So sanctifie thy name that wheresoever it is writt or spoken all
evill and uncleane Spirits may be excluded + fiat + fiat + fiat Amen

[illegible] these words on [illegible] wand for [illegible]

+ Tetragrammaton + Adonay + Secamon + Sadu ay + Sicamosey
+ Separate + Abriell + Joell + Finis

How [illegible] to Order him selfe [illegible] would call:

[illegible] him to be Holy and Chastly affected and to aproch pure=
ly and clenly neither must he be defiled or poluted or his Soule with Sin not
carry about the cockatrices of Sin marked in his brest or Heart It behoveth
him altogether to seperat his minde and purge It from every desease. From
Dulnes or bleckishnes Idlenes Mallice envie hatred and all passions of that
sorte which acompany him as the Rust doth Iron This may be efected if
wee free our selves from all moving and from all carnall and Earthy affaires
Lett the minde be purged by cleanes by abstinence by pennitence by almes=
deeds And the Soule is to be heated by Studying of Religion If from day
to day we reade any thing out of the Sacred Scripture. we must bee
pure and abstinent when we receive our meate and keping a holy &
mo[illegible] table And leading our live in all temperance. Moreover
we must marke the situation of the place Motion and aspects of the pla=
nets in their Signes and degrees how all these things agree with the
length and bredth of the Ellement But of all these the ☾ is spetially
to be heeded. For if the ☾ be not in a good aspect nothing is well accom=
plished.

Of the Bonds of Spirits:

The bonds of Spirits are · 3 · folde either in the ellementary world · where we adiure the Spirit by inferior and naturall things knowne to them or oposit to them As by the Flowers · Hearbs By things that have life · Snow Haile yce fire and the like.

The second bond is In the Celestiall world whome we adiure by the Heavens by the Starrs And by the motions and beames of these and the like And this Bond doth worke against the Spirits after a mannor of a certaine admonition & example.

The third Bond is in the tellectuall and divine world which is acomplished by Religion As when we adiure by the Sacraments by miracles by the divine names by the holy Seales and other misteries of religion And this bond is the greatest and most strongest of all other workings with comannd & power against the Spirit.

Of Perfumes ♋ ♋:

A perfume made of Hempseede · and of the Seedes of Fleawort and violett roots and Parslie and (Smallage) maketh to see things to come · And is available for Prophesie.

A perfume made with Coriander · Saffron · Henbane · and Parslie (Smalge) and white Popi · ana · brused and Pounded together If any shall dig Gold or Silver or any pretious thing the ☾ · being ioyned to the · ☉ · in the lower heaven lett him perfume the place with this suffumigation.

A perfume of the Planetts · Mirhe · Gostu · Mastik · Camphir Frankincence · Sanders · Opapanex · Lignum Alloes · Asam · Euphorbeum · Storax · or Thimyam · ana · ℥ · j

A perfume of · ☉ · yellow Amber · ℥ · ß ·
Musk · ℈ij · Gr · Lignum Alloes · ℈℈℈vj · Gr · Lignum Balsam and the berries of Lawrell · ana · ℈℈℈iiij · Gr · Of Gilleflowers · Mirth and frankincence · ana · ℥ · j with the blood of a white Cock make Pills in the quantitie of · ʒ · ß ·

A perfume of ☾ · Take of white Popieseeds · ℥ · j · of Male frankincence · ℥ · ß · Of Camphier ℥ · j · with the blood of A Goose made in balles ·

A Perfume of ♄ Seeds of Black Popies and the Seedes of Hoyseami ana ℥ ij The Roote of Mandragoras ℥ j ß The stone Lapis lasuli ℥ ß Mirh Gr iij with the Braines or blood of A Batt in bales the quantity of ℥ j

A Perfume of ♃ Seeds of Ash ℥ ij Lignum Alloes ℥ ij Storax Beniamin ℥ j Lapis lasuli ℥ j Of the very topps of the fethers of the Pecock lett them be incorporated with ye blood of a Storke or of a Swallow or the braine of a harte lett them be made a trochisk in the quantitye of a Groate

A Perfume of ♂ Euphorbeum Bedelum ℥ j Amoniack roots of both sorts of Eleborus ana the lodestone ʒ ij Brimstone ʒ j lett it be incorporated with the braine of a Crow and with Mans blood of a black Catte make Trochisks ʒ j

A Perfume of ♀ Musk Gr xviij Amber Gr ix Lignum alloes ℥ j Redd Roses ℥ ij Redd Corrall ℥ ij mingle it with the braine of a Sparrow and the blood of a Doove Make trochisk in quantitie ʒ ß

A Perfume of ☿ Mastick ℥ j frankincence ℥ ij Gilleflowers pantaphile ℥ ij ... lapide Achate Incoporat it with the braine of a fox or a weesall and with the blood of A Pie make Trochisk in quantity ʒ ß

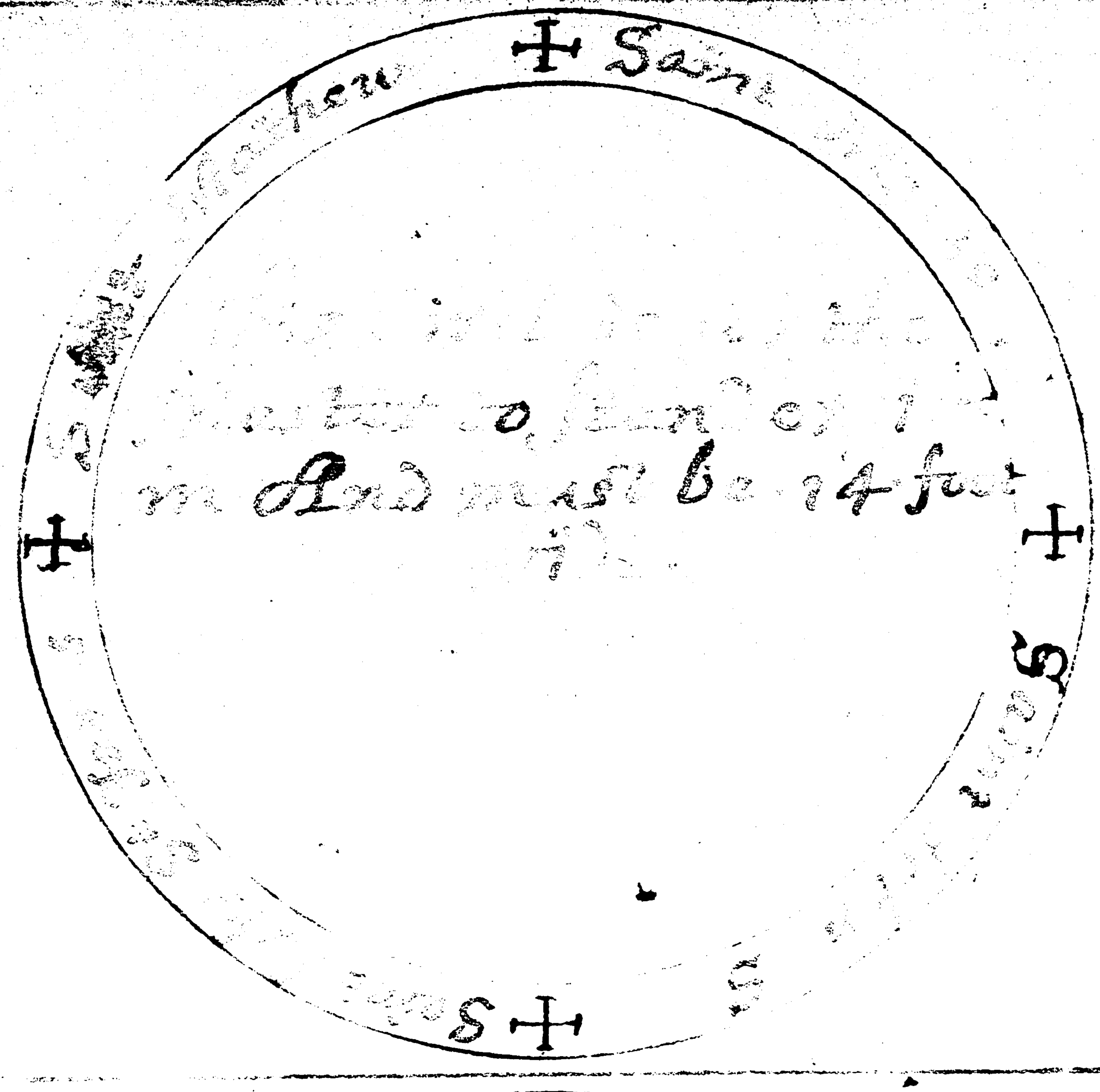
A Perfume of every Planett ♄ Costum ♃ Nucis Muscate ♂ Lignum alloes ☉ Mastiche ♀ Crocum ☿ Cinamomum ☽ Mirtum ana ℥ j

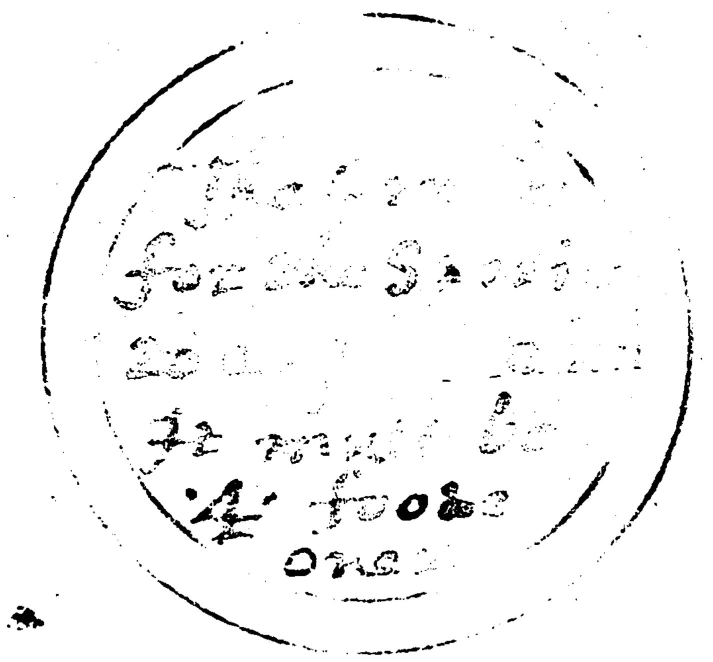
Lunare vero suffumigacõem conficim⁹ ex Capite ranæ aridi facto et Oculis tauri, & semini papaveris albi cū thure & Camphora, quæ incorporabuntur cū sanguine menstruo vel sanguini Anseris. /

♄ Sunt præterea suffitus ♄ⁱ oēs odorifera radices, ut costi & herba thuris.
♃ ♃ⁱˢ suffitus odoriferi quiq; fructus, ut nux moscata ut Gariophilli.
♂ ♂ⁱˢ omne odoriferū lignū sandalorū, Cupressi, Balsami, & Ligni aloes.
☉ ☉ⁱˢ oēs gumi, thus mastiche, Benzai, storax Ladanū atq; ambra & musc⁹.
♀ ♀ⁱˢ sunt flores, rosæ violæ crocus & consimiles.
☿ ☿ⁱˢ oēs Cortices lignorum & fructuū & Cinamonū, Cassia lignea Macis, cortices Citri & lauri grana & quoq; etiam odorifera semina.
☽ ☽ habet pro suffitu vegitaliū oiū folia ut foliū Indū et folia myrti & Lauri. /

Scias præterea iuxta magorum sententias, q̄ qd in oīū ope bono ut sunt amor benevolentia & similia suffumigiū debet esse bonū redolens & preciosū. In malo autē ope, ut sunt odiū, ira Calamitasq; & similia suffumigiū debet esse fœtidū & vile. /

Habet etiā duodecim signa Zodiaci suos suffitus. ut ♈ myrrham ♉ Costū ♊ Masticham, ♋ Camphora, ♌ Thus, ♍ Sandalos, ♎ Galbanū, ♏ Opoponacē, ♐ Lignū Aloes, ♑ Asam ♒ Euphorbiū ♓ Thymiama. Potentissimū autē suffitū describit Hermes ex septē aromatib⁹ iuxta septem planetarum vires conflatū recipit naq; à ♄ⁿᵒ Costū à ♃ⁱ nucē moscatē à ♂ᵗᵉ Lignū Aloes. à ☉ Masticham à ♀ʳᵉ Crocū, à ☿ Cinamomū, à ☽ Myrtum. /


Saint
Mathew
And must be 14 feet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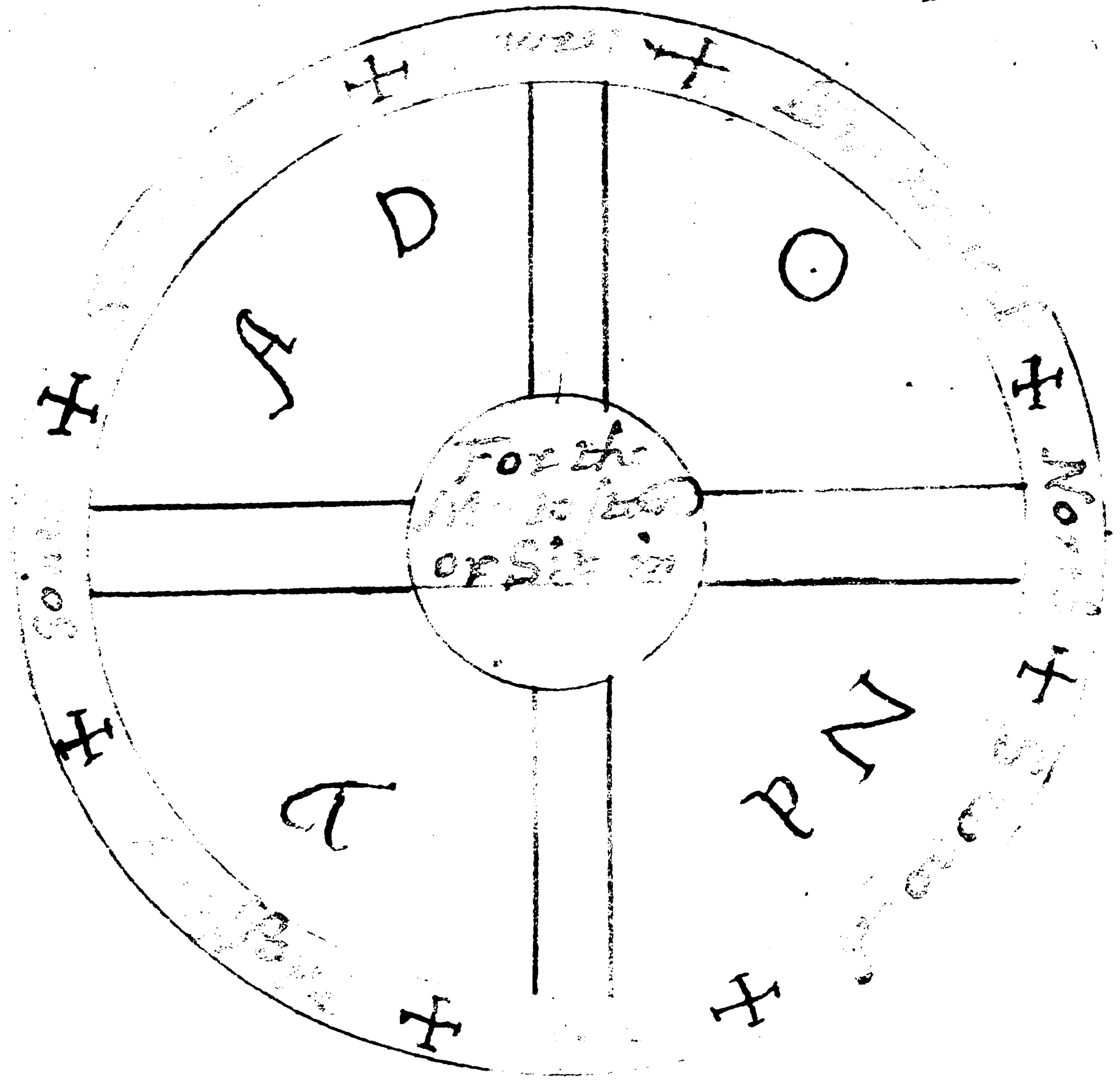
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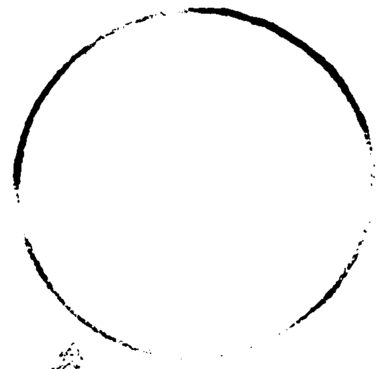
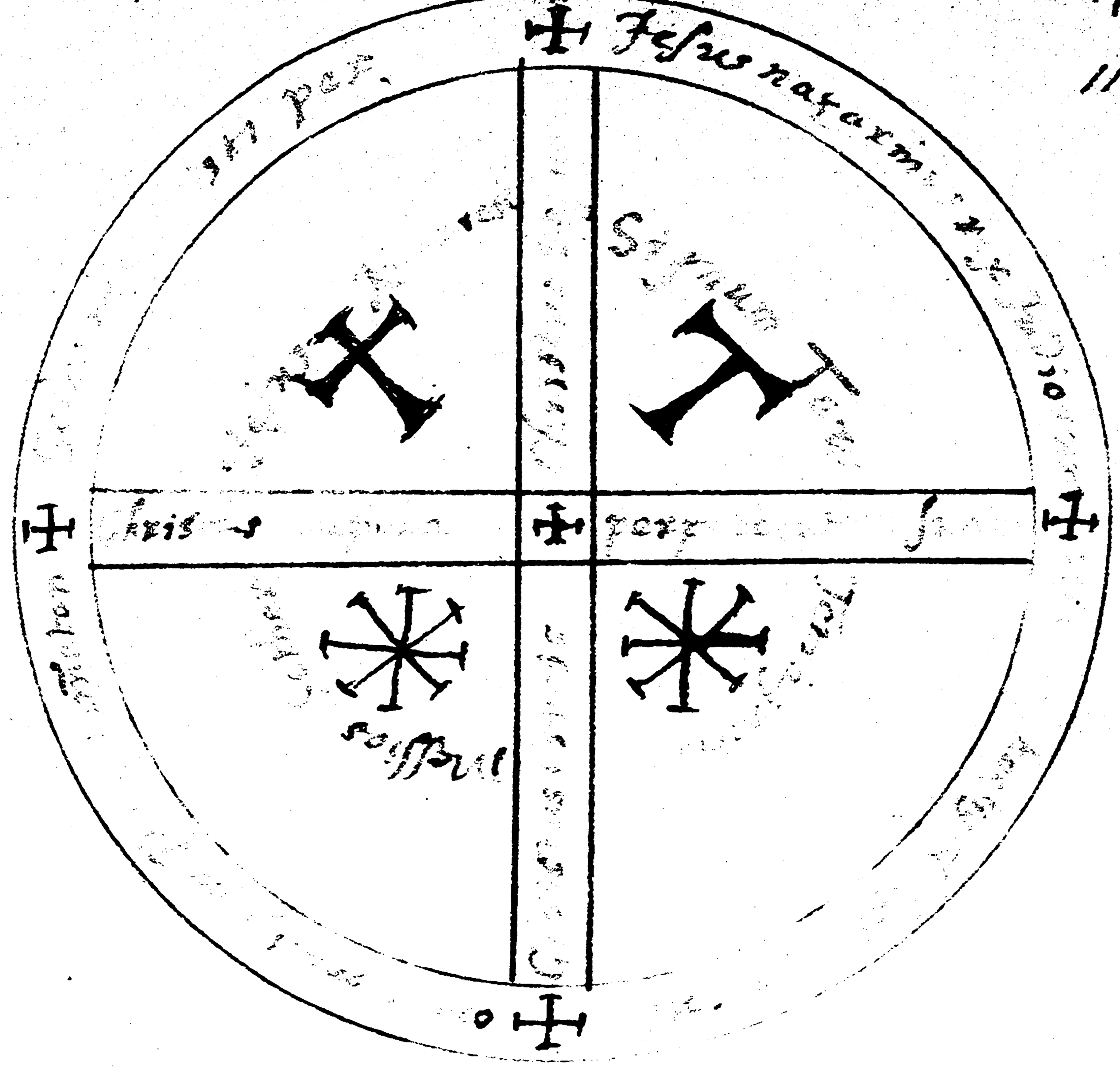
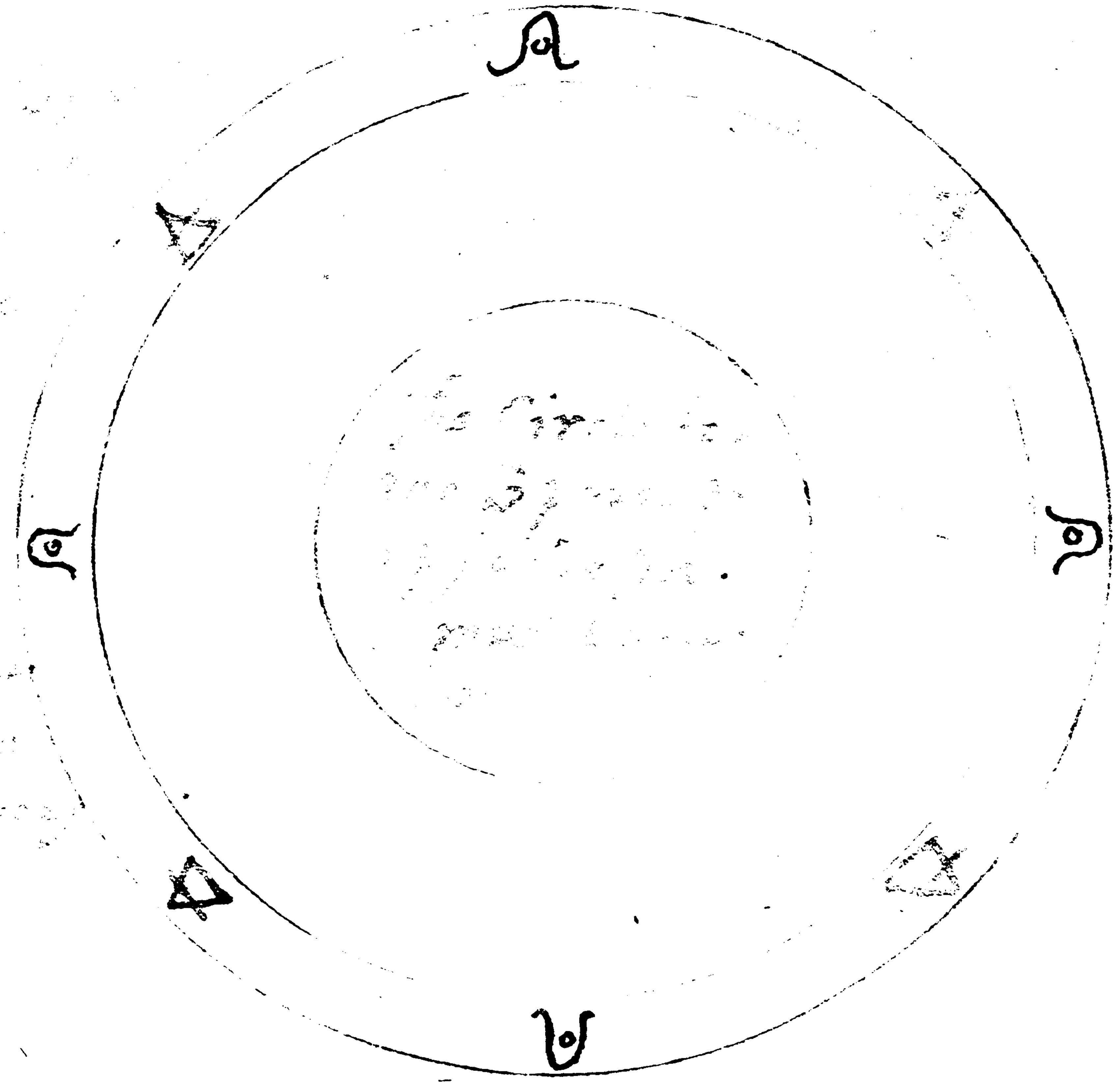



Jesus nazarenus
per
Signum



whosoever hath this following signe And shall use the in=
vocation Presently Presently shall Obe[illegible] Come in likenes
o[illegible] like a Soldier [illegible]
o[illegible] a Gla[illegible]

[illegible] Day of [illegible] Moone Increasing and Asending when she shalbe strong
and in the howre of [illegible] Take a sheete of Ledd or of Silver An[d] the Graven Imag
of the forsaid Spirit an[d] his ~~Spirit~~ Signe above his head and his name in his
forehead And the Signe of the ☉ in the right part about the arme [illegible]
name of the Angell of the ☉ which is Scorax And the [illegible]
the left parte and the name of the Angell of the ☾ which is Carmelion
Then say this Invocation

[illegible] O you Angells of the ☉ and of the ☾ Scorax and Carmelion [illegible]
iure and exorcise you by the virtue and power of the name of the [illegible]
God which is + Alpa + and + Omega + and by this wonderfull name [illegible]
is + Elli + and by him which hath framed you And by the figures which
are written in this plate In the [illegible] and omnipotence of the Creator and
by this most high name which is + Tetragrammaton + which at what
time soever by caling uppon or Invocation Obexion whose Image [illegible]
graven an[d] the name of the signe thero[f] are drawne forth in this sheete [illegible]
you make Obexion to obay me and to appeare in the Ayre In the likenes of
a Boy of 7 years of age an[d] that he perfectly an[d] truely fulfill my [illegible]
farr forth as he is able without any fraud or deceipt whatsoever [illegible]
fiat + fiat + fiat + Amen +

Then in [illegible] following wright the name of his counselor in the
Sheete which name is Rabexion on the right side and his Signe so as it ap
peare plainly Then say this Invocation.

[illegible] Conjure thee o Spirit Rubexion by all things in heaven an[d] [illegible]
Hell and by King Solomon which hath brought thee under yoke an[d] by all
the Signes an[d] Seales and Rings and by the 4 Ellements that support the
whole worl[d] [illegible] in the [illegible] that thou cau
sale thy lord Obexion to put him selfe wholy to me In the shape of a bo[y]
7 yeares of age and to his power to fulfill my desier in all things
so be it + so be it + so be it +

Say this thrice in the day and once in the night Then on the thir[d] day
to witt on the day of ☿ wright the name of his Counselor which is
Sebexion as it manifestly appeareth in his signe [illegible] say this.

I exorcise thee thou Sebexion and commaund thee by this name Obr= 116
iu or Obyxon which befitts no man to name save he that is in perill
of death and is imployd in this art And by all the Spiritts as well Su=
perior as inferior that without delay or any complayning you ad=
vise an[d] counsaile your lord Obexion to shew him selfe familiarly
to me in all things an[d] at all times [illegible] to be [illegible]
Afterward you may reade the names of the 4 Angells saying this.

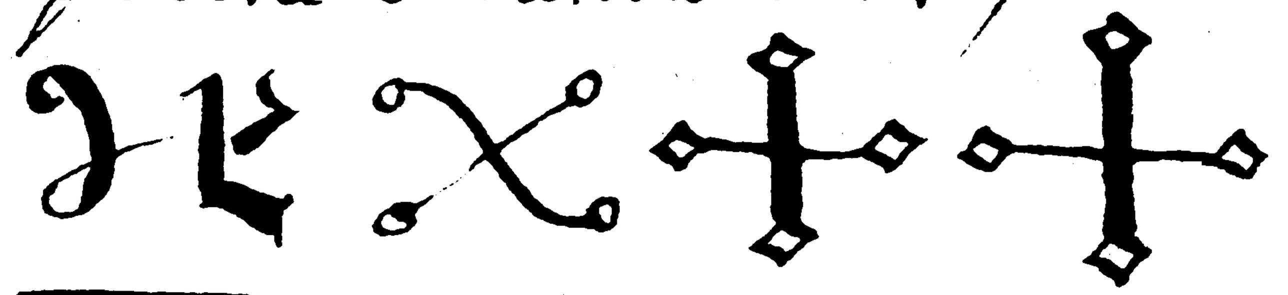
A prayer to be sayd before ye prayer of healing or any other thing thou shall take in hand

O eternall God and most blessed father Allmighty the creatour and maker of all things Jesus Xt the sonn of ye living God O Paraclytus the Comforter three persons and one God three in trinity and one in unity save keepe and defend me the power of God the father with me, the power of God the sonn be with me and the power and vertue of the holy gost save keepe and defend me from all mine enemyes both bodily and gostly Lord God I beseech the by thy precious hart blood against mine enemies to stand with me and make my part good and by these names of y. s. v. that our Lord god spake to Adam ~ ~ ~ when he received wisdome to name all the creatures of the earth and by the holy spirit of god and vertue of this word is name Enomaton: good Lord god deliver me; by all the workes that ever thou didst by all the words yt ever thou spakest on earth: and by the vertue of thy sweete breathing sweete Jesu deliver me: By and in the vertue of the holy trinity good lord God forgive me and have mercy upon me both now & ever Amen Amen Amen: Soe be it o Lord god soe be it o father of heaven: soe be it o blessed trinity fiat, fiat, fiat ...

יהוה
nobiscum
Amen

Magnus Medicus est Naturæ
Minister.

7:: Dne Deus meus in te speraui.
Si quis infirmatur.
Scribe hos Caract: in olla noua
ttor: ☉ et imple eam: ▽: munda
et lege hunc: ps: per totu septies
sup aqua istam per: 7: dies quibus
peractis laua infirmu cum: ▽:
predicta & sanabitur:. /



:9: Domine Deus nr.
Si quis Infans multu plangit
et non potest dormire. Scribe
totu hunc psal: et liga in brachio
infantuli et dormiet. S.
probaui: cu gaudio mag: sup
meu.
Henr: Fowler:/ receptus eris /.

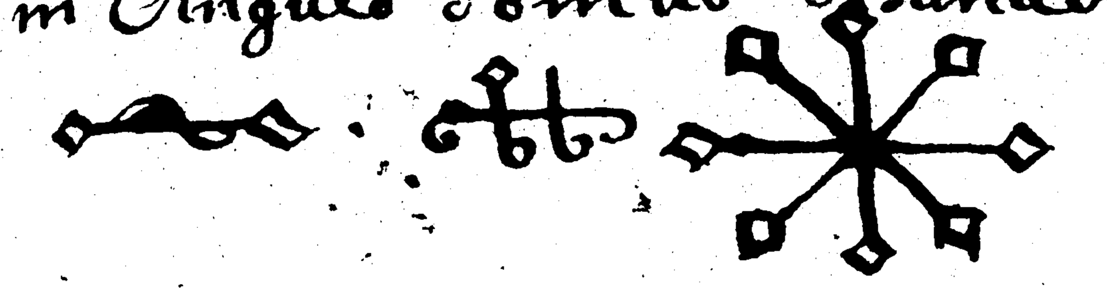
99
9:: Dominus regnauit irascantur
populi.
Lege hunc psal: septies sup
aqua mundam & cu illa laua
faciem tuam et honeste et
bene receptus eris ab omnibus
intuentibus te. /

:90: Qui habitat in auitorio
Scribe hunc psal: in carta
cu sanguine Columbæ &
suffum: cu ligno aloes et
rosis siccis & conseruabiris
contra demones et corp
potestates et feras et A malo
visu et ab omni timore
si in eris nocte et potest
multu prter timorem si
portantur sup se:. /

:42: Judica me deus et
discerne causa meam.
Scrib: hunc psal: et liga ad
brachiu tuu dextru et sic
accede ad principe vel
Judicem et bene honorificaberis

:17: Diligam te Dne.
Si in aliqua domo sit infirmi
℞ ollam noua et imple ea cu
aqua munda et dic: 7: ies hunc
psal: sup aqua, et asperge
circu q3 in domo // scribe hos te
in carta virginea et subterra
in

in Angulo domus & sanabitur.



:: Cœli narrant &c:
Si prægnans laborat in partu
& parere non potest scrib: hunc
psalm: vsq3 ad exaltauit vt
Gigas in testa noua, et pone
sub pede dextr: et statim
pariet.
But I gaue my wife lac
alterius mulieris neare her
Complexion, & tyed Spodium
Columbri to her left thigh &
it was accomplished quickly.

:: Auferte domino.
Dic hunc psalm: in aure
infirmi cu acceperit gutta
caduca et dimittet eu.
Mr Wm Cooke affirmed it
for truth, sed non probaui.

:4: Judica Dne nocentes.
Si inciderit in accusationibus
dic quotidie: 7: per 7: dies et
saluaberis Si volueris intrare
ad regem vel principem 7ies
inimicu

inimicu liga hunc in brachio
& liberabit te deus. /

:30: Dixi Custodiam si
quis nimis vexatus
fuit fuerit in somno scribe
hunc psal: et pone sub dextra
parte capitis et non videbit
aliquid malu somnij. /

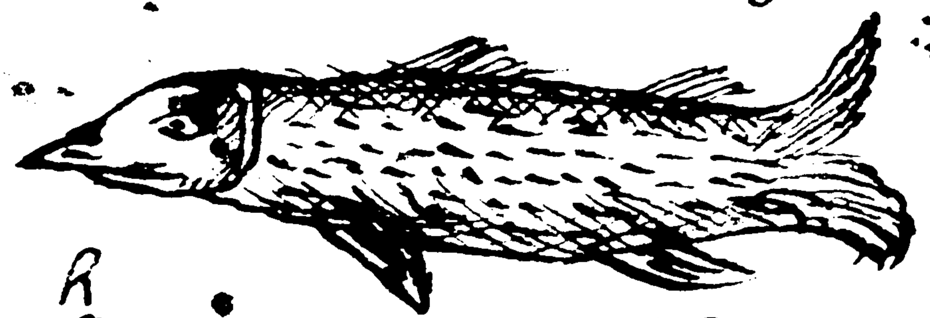
:47: Magnus dominus
Si furtu factu in domo
tua scribe hunc psal: cu ℞:
et pone sub capite tuo cu
vadis cubitu in lecto et
videbis dormiendo furem
intrare

Mr Rich: Nott. S: tould me y
verissima forma videbat.

:: Miserere mei Deus
cu conculcauit.
Si mulier nimis pa menstrua
accipe ciphu vini et dic: 7:
hunc psal: et da ei bibere totu
et statim cessabit fluxus eius /

:57: Si veritatem utique iustitiam.
Si vis solvere veneficia et in-
cantationes et facinacorum
visus dic 7: hunc psal: et
nullus nocebit tibi: Basilia.

:66: Deus misereatur nostri.
Ad curandum demoniacum dic
hunc psal: sup aquam mundam
7: et potare eum facias et
sanabitur.
Ego vero fumigo illum cum
hepate Lucy sup prunas si
est demoniacus tunc ira
furia movetur frendit
fomit: gr: et haec est regula
verissima: 3: probavi
cum gaudio et prudentia magna.



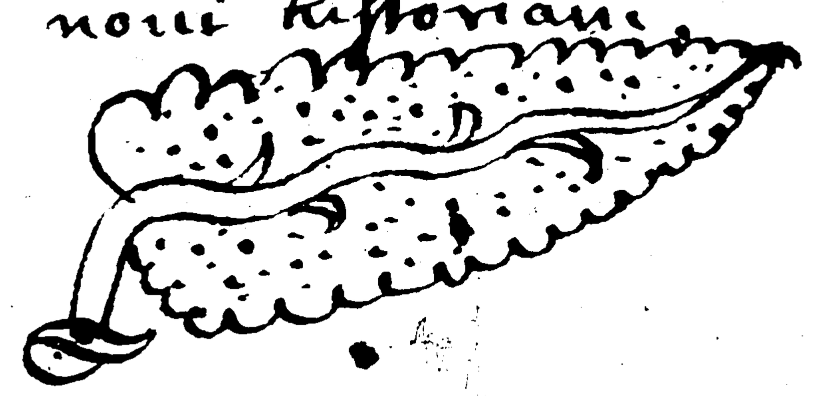
Frier Conch was used to shave
the ptts head & to anoint the
Suture wth ye blood of a redd
Cock: 3: tymes. ^Phlebotomize the [illegible]^ Then
He did use to write these names
upon the bread & steep it all
night in water & let the patient
drinke it at: 5: mornings et
subterra

subterra Crustam et putrefit
sic morbus. Fago: ...
Haba. Fabra. Aebarac.
Calua, Salua, Pcipinamo
precepit. Abde Dezanus
Sacra. vno.
The Frier had it from an
Egyptian as he affirmed &
examined.

:76: Voce mea ad dominum
clamavi.
Si quis ligatus fuerit ser:
hunc ps: In lamina vitrea
et delue ea cum ▽ benedicta
et dabibere ligato et solvetur
a maleficio gratia dei.

:114: Dilexi.
Scribe hunc ps: usq
custodiens parvulos et suffu-
miga eum mastice et ligno aloes
et liga in brachio infantis
et liberabitur ab atrophia
Corporis.

Miserere mei Deus &c:
magnam misericordiam tuam.
Scrib: 3 h: ps: usq salutis mei,
et liga circa ventrem patientis
et restringit et fluxum [illegible]
ventris sui, it ought to be written
on the parchmt of a Lambes skin.
This I had at ye high Comission
novi historiam



Boyle it & make a plaster & lay
it on the old sore & give ye patient
pounded Caledony in his Drinke
this

this poore X did make me
wonder. I cured my Cosen Mr
Sam: Armestronge's legg wch
was sore 14 years.
I had it from an old poore
Souldier.

Horologium Carmelitarum.
Use it as I tould you. dic: 3:
ps: 102:
Tu exurgens domine
misereberis Sion quia tempus
miserendi eius quia venit
tempus.
fac voluntate & credulitate
credens in opere nec derisor.

Carmen expertissimum contra Spasmum.

Istud carmen sequens contra Spasmum expertissimum est a multis ... tam in partibus transmarinis quam in istis. Nam apud Mediolanum ... in Lumbardia tempore quo dominus Leonellus filius regis Anglie nupsit filiam domini Mediolan. Anglici ibidem spasmo vexabantur propter potaciones vinorum fortium & calorem patrie & nimiam replecionem. Unde quidam miles & filius domini Reginaldi de Gray de Schirlond iuxta Chestrefeld qui fuit apud Mediolanum cum domino Leonello & habuit secum carmen sequens & quendam armigerum a spasmo vexatum ita quod caput suum retro trahebatur fere usque ad collum suum ad modum baliste qui pre dolore & angustia fere expiravit. Quo viso dictus miles accepit carmen in pergameno scriptum in bursa positum & collo pacientis apposuit dicentibus circumstantibus oracionem dominicam cum ave maria & ut michi iuravit fideliter infra 4or horas vel quinque sanitati restitutus est. Et postea multos alios a spasmo ibidem liberavit cum magna fama de isto carmine in illa Civitate ... Item in Civitate Lincoln fuit quidam homo qui multis annis vexatus fuit a spasmo in tibiis suis in noctibus quod retorquebat pedes suos ad collum suum & tibie ... incipiebant ita quod fere non potuit ire quin istud carmen super se portavit de cetero ut dixit a spasmo non est vexatus. Item apud London quedam mulier pregnans ita vexabatur a spasmo quod fere periclitabatur que habuit lapidem qui pelletot dicitur & nichil ei valuit tandem cum istud super se portavit amplius ei non nocebat spasmus pro certo. Item apud villam de Huntingdon fuit homo quidam quod eundo vel stando spasmus ipsum ... pedes ambos ... retro ... a terra elevare noluit una vice ita quod oportuit de necessitate cadere ad terram cum impetu super faciem suam. Qui ubi cum istud carmen super se portavit a modo a spasmo liberatus est.

Fiat Carmen de quo fit mencio hoc modo.

Accipe unam cedulam pergameni & scribe hec signa ⊞ Thebal ⊞ Guthe ⊞ Guthanay ⊞ In nomine patris ⊞ & filii ⊞ & spiritus sancti amen. ⊞ Jhesus nazarenus ⊞ Maria ⊞ Johes ⊞ Michael ⊞ Gabriel ⊞ Raphael ⊞ Verbum caro factum est ⊞ Postea claudatur ista cedula ad modum ... ita ut non leviter possit aperiri. Qui istud carmen super

se portaverit ... omnipotentem ... & crediderit sine dubio a spasmo non erit agravatus. Istud habeatur in reverencia pro deo qui virtutes dedit verbis petris & herbis & secrete servetur ne omnes noscant carmen ne forte virtutem a deo datam amittat. Quia ... mulierem spasmum pacientem ... & dabatur ei annulus aureus habens lapidem pelletot pulcherrimum & ... tria verba carminis s. Thebal ... sculpta in circulo anuli & nichil ei proficiebat. Et statim cum haberet istud carmen super se clausum liberata est absque mora. Et sic ... quod non ... scribere carmen predictum cum literis grecis vel a laycis ...

Ego dictus Magister Johannes Arderne Cirurgicus aliquando manens in Newerk iuxta Lincoln: & postea apud London ista prescripta vera & innumerabilia alia de isto carmine vidi & audivi. Et si forte aliqui alii istud idem carmen habuerunt non tamen tantam laudem ... eius operacione sunt adepti & hoc reputo quia irreverenter illud occupabant.

Experimentum contra Paralisim & Epilepsiam i. morbum caducum quo testor dum multi sunt curati

Sanamunda i. avence, herba ... cum oracione dominica ... vicibus incantatas & collo pacientis suspende dicendo eandem oracionem & succum ... potui detur per 30 dies continuos & sanabitur. Jo: Arderne.

Verruca portata non sunt erigere ... viribus donec deponatur vel si sub cervicali pacientis positus ... non potest erigi ... super iacente. Item ungatur corigia vel ... laudi de succo ... & super carnem nudam cingo & ... J: Arderne

Ad Sanguinem Stringendum — Medicina ... & probata

God als thou were in Bedlam borne. And folowde in the flum Jordon. & stawnchide the streme to stande stille. als verily stawnche this mannys blode. & dicat quinquies pater noster & ave maria in honore v. plagarum xpi. Jo: Arderne

Contra Podagram.

Tandem in Anglia curant quibus podagram cum sigillo beate maria distemperatum cum optimo aceto. Jo: Arderne

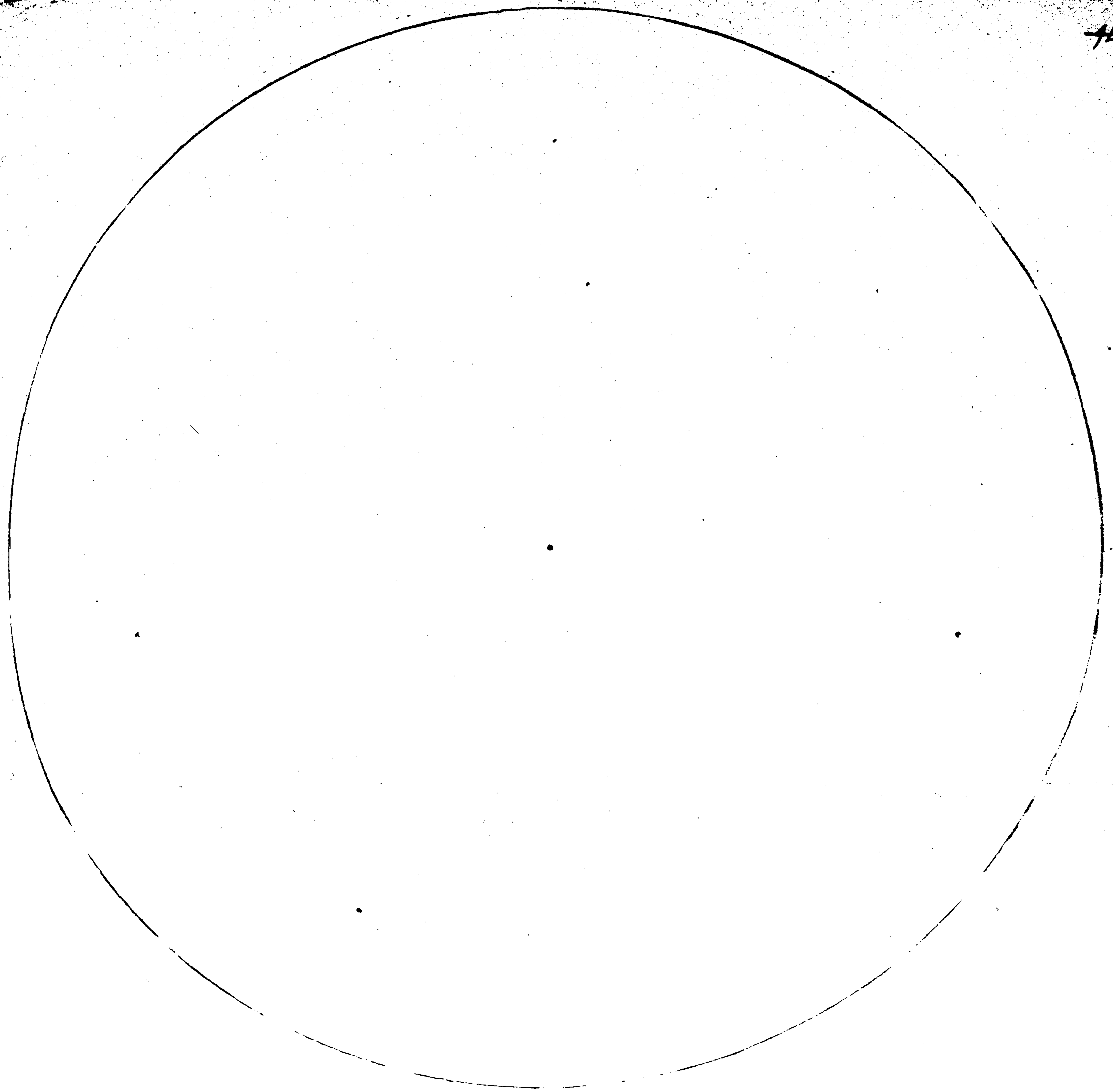
Contra perditionem visus

Qui septimo die in dextro vel in nono die in sinistro April brachio facit se minui non perdet visum. /

Qui in fine Maij in 4° vel in 5° die se fecerit minui de quo brachio voluerit nunquam habebit febrem.

Tres sunt dies in anno prohibiti & plusquam prohibiti in quibus si quis se faciat minui homo vel bestia infra tres dies moritur. viz. 1 kal: Aprilis. 1. kal: Augusti. 1. kal: Decembris. /

Nota: quod qui in 3° die Aprilis se fecerit minui non habebit vanitatem capitis nisi quibus potus hoc faciat. Et qui in 10 die May se fecerit minui nullam febrem habebit neque tysim. Et qui xxij° die mensis Sept: se faciat minui viz: in die sancti Lamberti non habebit ydropisim frenesim nec eticam [illegible], quia tunc vena aperitur & aer venenosus erit usque ad Michaelem. / ~~Pri~~ Prima luna January, prima luna Junij sexta luna Octob portat ictum mortis si quis minuat illas. / Jo: Ardern.



Hear beginneth the Booke of the ·7· Images of the dayes That Philosophers that were blessed knew and understoode whereby to have their desier Being a Science high and plaine But should not be shewed nor taught but to good men and secret Therfor take heede · Beware · and prove · viz ·

The first Image Is of the Sonday And shalbe made of Goulde or of
That is one parte and the second parte Copper Or of yellow wax
And wright on the Image these names following The ☉ Increasing In August
or in Aprill · The Signe · is · ♌ · The Angells · Michaell Dardiell Hurtapiell
The angels of the Ayre · varcan King His ministers Tus Andas Cynaball
As you shall finde before In the ~~the~~ Considerations · folio ·
If thou wilt binde mens Tongs Make the Image in the howre of ☉ In the full
And say this Coniuration following ·
I coniure you Angells above us by the Seale of the ☉ · Ga · Ganar · Gaions ·
eillon · amacyon ~~cassu~~ cassub · con · And by the maker of Heaven
and Earth and all partes of the worlde And of the winds which are betwene
Heaven and Earth And by him which is King of all Kings · Farsaell
sardardicas itala · casiell I Coniure you by theis names · Safane
taaletaa cassa alum · vardab · elec · elos · ado · calue · Herhat
brought yassaell · dardiell Hela raphiel
Cranael · see you fulfill my asking in all things

The Second Image is for Mooneday & is made of Silver or of white wax
on the first howre as I take it
and must be made on Mooneday the Second howre of the day. you shall finde
before In the considerations for Mooneday what Angell governe. If you
will make make the Image on the second
howre of Monday In the heate of Cancer And in the moneth of July
or March And these be the names of the winds - Cancer. habetell
abundat and his helpers be Calon mulcala abrera.
I Conjure you Image by this coniuration. I Conjure you Angells un-
to whome is given the Seale of the Moone ~~[illegible]~~ -
Somncha somoha. herb. cehasa Cassal nata I Coniure
you that you fulfill my asking And hartily pray and desier you
Gabriell Michaell that you be helpers and not hinderers from
this time untill my petition be fulfilled.

The third Image is for Tuesday and must be made of red brasse or ~~146~~
red wax. In the howre of ♂ In the moneth of Aprill or December and
this worke is worshipfull and pretious when you worke you shall name 122
the names of the Angell to whome is taken the Seale of ♂. Saliel
Cariel armail. and the names of the winds. aturbi. abelit.
anaabbus. and his helpers Carmal iminal. pasas. Saying.
I Coniure you Princes of the Angells unto whome is taken the seale
of ♂. Mastas yraci festmarit famtiell yoasel araonael.
by the names of Charoal. achiell damis. hiarons horeb. the Lorde
of the high. allam aiton. baal. connens. the lord of worship.
alcomehamade. clahima. chadema the lord of Heaven and
Earth and ther is no other Lorde. Salziel. anvarial haroma-
lib. benhic. and to his helpers that they helpe to fulfill that which
I have asked - and thou wilt destroy him. To have the bloudy flux
Or to doe it away. For harme make the Image of Red brasse and
bury it in the earth when the-

The fowerth Image is of wednesday The angels names are Michaell vriell Saraphiel. The names of the windes. Siaas. phallas Sambas farma. make this in the Moneth of July or October of Lead and grave in it these names Conjuring the Image to make hate betweene man and woman

I Conjure you Angells by the maker of Heaven and Earth without him is nothing living He is the mighty maker and comaunder and in his Heart is virtue He is the almighty King. under his authoritie is taken the Seale of ☿. I Conjure you Michael Seraphiell Minarell by these names. Serie adonay Sabaoth. him that is Lord of heaven and Earth And by the goodnes of him that is your strength and keeper that is only almighty. all in all that is and ever was and ever shalbe. I conjure you Michaell vriell that you fulfill my asking.

The fifth Image is of Thursday. The Angels names are Lothaziell. paranite mel assassaiel and these be the windes that be ordained upon the Image. heall and his helpers. yesse yenesaight naadol. make the Image of Brasse that hath the colour of Saffron. Or of yellow wax make it on the Thursday In the moneth of March in the haith of ♋. or in January in the haith of ♐. If to make love. wright on the hear of the woman the name of the man. ~~Sta~~ And say. viz

O Lord God Creator of all things put the good will of the daughter of A. B. in the good will will of the sonne of. C. D. and put the good will and greate love and make them as stedfast as thou didest Adam to Eve. and betweene Tobias and Rapaell and betweene Michaell and Gabriel. Of the which one is fier and the other is water and one greveth not the other but there is betweene them good acorde. and make it as stedfast after the same manor as thou hast the Angell of the which the one is fier the other snow And the Snow quencheth not the fier. Nor the fier consumeth not nor wasteth not the Snow So make these two acord together. That is. B. the sonne of A. and D the daughter of C. and I Conjure you Angells by the name ~~by the~~ to whome is given this worke Diffialoson alexa haila aliaml arel haltt athay itna Saphea acolcrostel xoni relfato Srifellore the which knoweth the secrett of the begining and ending of all things the which shall never die flie serape hee. e crissell namellick with their helpers that they may soone fulfill my bidding in this Image that I have made and make it stable. Then bury the Image. They shall both acord and agree together.

The Sixt Image is of Friday The Angels belonging to this Image are these
Anael Ragnel Salgmel and them under are Lambores. and his helpers
letraraamsag. Make this Image on the Friday In the House of ♀ in white
wax In the Moneth of May In the heith of ♉ Or in the Moneth of October
And the name of the Man upper the Heart of the Image And the name
of the woman And hang the Image before the Starres And smite it w^th
a twig or wand of Olive Tree And Coniure the Image. viz
I Coniure you Angells Anael Korgiel Samuel baffala hagsa hasea
guthaca adrcalea arkimlia alea allea onat akaba sana saniorie
mami ~~tartois~~ reat malatim aochnine soaea ~~jendoaa~~ jendoa d. d.
d. a. a., by him which is Cedos and Galba the lord of Angells and winds
the high afferie Adonai Helay Sardaday nota historiæ Alabo
God the Creator God the faire And there is no other And he is mighty
ex. ra. cia ya anuel. i. cia ubar auiel ybarbel sabgneel By this
Coniuration In Coniure uppon you Angells by the strength of ♀ that is
right fortunate I Coniure uppon you that you fulfill my asking my
cause and my hest Joyning the Sonne of the Man. A. to the daughter
of the woman B. That his heart burne in love with the man as Eve bur=
ned for Adam in all things. Airga Aireal atteas kacciael Toltethe
his harte will burne this Image before the Gate of the house when they
goe ech day and hower.

The Seventh Image. is for Friday being ẏ worshipfull Image of al Images two
♄. being the highest of all the planetts. The Angels are. Cassiel. Matzeron Gagel
and the windes. Menera Altibam. alstas anarnabie. If thou wilt bind 124
Tongs of enimies and make truce betweene man that are at debate. Make
the Image and grave uppon it the names aforsaid In the Gate of the city
or Towne and bury the Image within it and all things of the Citty or towne
shabe done If thou wilt make discord bare the Image In to the City towne
or house and bury it in the midest therof. If thou wilt make discord be=
tweene Man and man or woman. Make the Image of Cleare pitch and mak the
head of the Image a hindes head and put them back to
back and wright in virgin Parchment theis words that insue and put them
betweene the ribbs of the Image. It breeds discord and causes fighting and
murder and debate never to be recalde.. viz
I Coniure you. ye. cia. mitharens atonael Angells asigned to the seale of ♄.
be helpers to me in things comannded ye. Benes amominum affia and haa=
back rabit that you come and fulfill my request by the name of the lord
the blessed Phial. yan yagma bonor ya yaffia Tassa Tu fiabib ana=
godim Clirobas liayaod ayn achi. adin her Saday adonmor sa=
boath adonay eloy eloe gnae healfola serqaie alila yesus agmibora
ore. all the companies of Angells Saffiell micraton sarquiell primco
memota affla obnala alis saipaleppe fulfill you my desiers by the
holines of this Coniuration that is heare uppon you.

Fit is all fantrie. grossly. finis septem imaginum

Our blessed Saviour And Lord Jesus Christ was pricked with the poynt of a Thorne It never ranckled nor never swelled Nor never would no more doe. Nor never shall this Say this · iij · times over then say · j · Pater noster · j · Ave · & j Credo ·

The Haire being cutt of lay Betony to the Mould of the Head. Then wright these words in a peece of Cheese Antanbragon Tetragrammaton And give the party so diseased ·

wright with the blood of his litle fin=ger these verses following In a [illegible] Scrole of Parchment And lett him weare it about his Neck · Jasper fert Mirum thus Melchior Balthasar Aurum Hec quicunque secum portat tria nomi=na regum Solvitur a morbo domini pietate caduco ·

wright with the Blood as followeth As verily as Christ was borne at Bethelem And suffered at Jeru=salem And Christned in the water of Jordain And after suffered Crowne of Thornes · As verily as the flood stoode So stay thou blood imediatly In nomine Patris et filij et Spiritus Sanctus amen

Say as followeth · The Babe that was borne in Bethelem · And Baptised In the streame of Jordain · The water was wilde · The Child was milde The water was wood The Child was good · Jesus Christ stoppe the blood of A B That it may stand as stiffe in every vaine · As the water was wild & wood Still it stoode · when Jesus Christ was Baptised therin · In the name of the father and of the Sonne and of the Holy Ghost amen

Ralga Galam Cacula Melcoy talen Tetragrammaton Deus fiet

Say. Abraham laid him downe to sleepe on the mount of Allisike Jesus seeth, when thou sleepest or wakest Abraham awake Good lord I canot sleepe for the Toothache which is in my teeth. The Toothach greineth me so sore: That I shall never sleepe no more. Rise up Abraham goe with me Thev shall no toothache greeve thee. Nor no other man. That this pray thrice came.

wright in a Bay leafe these iii words. iii times Ismael Ismael Ismael adiuro te per Angelum Michaelem ut soporetur iste homo. vell ista femina. Lay it under their heads they not bein aware therof And they shall sleepe. /

Deus deus homo omnipotence genitis pater hominum creator solus bonus + Jesus Christus natus + Jesus in honore trinitatis + Jesus nazarenus + mortuus. + resuscitatus dic. 5. Pater noster. 5. aves. in honore vulnerum Christi. 5.

If the Tooth be hollow. wright viz.

Il Ab sint ab hyx hyxs ggbgnld ggmqt ⊡ ΣC woman Co

man
Il ab sint a ab hxr hyxs

Man ⊡ ΣC woman Co

And strike out all the vowells as above and wright their names.

For the Tooth ach — 6 i . ll - ll o / Marke Hor Sor For Cor Key / Tr

To staunch Blood, write in ye Forehead of ye Patient wth his owne blood theis words. Consummatus est. /

For a stitch / Abraham Abraham lay slept, beyond ye Mount of Olivet where o[ur] lord walked by his owne waies, said [...] you wake upon Abraham, Lord I am sore stitched wth Stich & Stake That I can neither sleepe nor wake. Rise up Abraham goe wth me Stich nor stake shall never hurt thee, that not no man nor no woman, that theis words say can. Z ~ Q V T, n x l so. f h

For the Toothacke. / Gellum Galu: Cakly, femaly Coy, ~~152~~ 126
write these wordes in verses three. & read the first verse 3 tymes over, then prick in every letter a hole therein.

For the biting of a madd dog: /
Lemus Lamus Remus Ramus Opilioge

For an Ague. / Take a Crust of Bread & write these three words following & after they be writ eate them.
Calmda Calindan Calindant.

Another. / write these words upon a peece of Bread, & let the p[ar]ty eate every day one of the words.

For the Antimoniall cupp.

Take ye venome of a toade ℥ij
Arsenicke ℥j ʒj
teeth of Lizard as manye as you can gett;
ye shavings of Mules hoofe ℥iij
beaten to death
Putt these in a crucible calcine them:
then project upon copper:

For to make optick glasses

R/ a pound of copper 4 ounces of tynn
halfe an ounce of tynn glasse
and halfe an hou ounce of the
file dust of Iron first melt downe
your copper then putt in all the
rest of the things together then
cast it in what forme you please

[…]embroder.

When you have cast it as smooth as you
can polishe it with a pummice stone
and after together after to smooth as you please
then after polishe it very bright with
a pottey made wett with a little water

For theft or any thing thou desirest. Say the iiij.th Psalme. Cum invocarem. &c And when you come to the verse. be angery and sinne not Say it thrice Afterwards say Kyrielayson Christilayson Kyrie Our father &c Ave maria &c Creedo &c Then wright theis greeke names in parchment + Agla + Cad Iskiros mediator Elison Panton Craton + Ilas In the name of + Than + In the name of Jesus Christ the life eternall Then rowle them in virgin wax and put it under your head and Sleepe and you shall see what soever you desier ... finis Amen. ffor

Iuyce of ... eggs and the blood of a white Henn. Anoynt your face therwith and you shall see wonders.

Goe into the Church yarde on a friday at night at 10. or 12. of the Clock And walke round about in the Ally. 5. times And when you come to a Corner Stand still And say the lords prayer And the Creede And before you have gone. 5. times about you shall meete them that you would speake with As they were wont to goe.

In the House where those use when you intend to worke be the last up. The night before the new or the full of the Moone Then sweepe the Hearth very cleane And sett a buckett of faire water on the Hearth so goe to bedd. And be you the first that shall come downe the next Morning And you shall see as it were a fatte or Jelly uppon the water. Take it forth with a Silver Spoone and put it into A Silver or Tinne vessell and soe keepe it And when you will worke the night before the new or full of the Moone. If ther be a Table in the Roome Sett a new Bowle full of new Alle uppon the boord And. iij. new white loves with. iij. new knives with white hafts. This doone make a faire fier of sweete cloven wood Then sit in a Chayre with your face towards the fire Then take your pot and take forth and anoynt your Eyes therwith And sitt silent And see all the House be quiett and at rest And when you have sitten so awhile you shall see. iij. women come in. But say nothing but nod your head at them as you shall see them doe to you And they will goe to the table and eate and drinke. when they have done lett the first passe And the second But the third you may take and aske what you will of hir. Probat[um]

Strow underneath an Elder tree when the Sonne is at the highest & hottest Sanctified Rushes And stand under the Tree and say. Magram Magrano Three times and you shall see a flower spring like yellow Golde Or Golde yellow And when you have it you shall want nothing. Ther will also appeare a faire woman Demaund of hir what thou wilt have And thou shalt have it.

Take a Fowle called a Lepwing kill hir and save hir blood in a Silver or Pewter vessell and Stoppe it that no Aire come to it and in vij dayes it wilbe torned to wormes And in vij more it wilbe but one worme Then take of walnutts and Almonds and make a past therof and with a Stick or your litle finger make a hole and put the worme therin and in vij dayes it wilbe a lepwing againe Then take the blood of hir Right wing and anoynt thy Eyes therwith. Then looke forth of thy Chamber window toward the East And thou shalt see all the Spirits of the Ayre in order. Then call one of them and aske his office and he will tell thee. If he be for thy torne If he be not comannd him to send one that is, And he will doe it. Then say unto him Vade Christus sit inter te et me. In nomine Patris et Filij &c

Take Pedra di dura fluit. On the day of St John Baptist Or in the vigill of St Peeter Or in the third day after and burne it and cast it into a secrett place And after the third day come theither and you shall find as many Birells as by them And thou shalt see them and bind them saying as followeth.

our lord decended downe from Heaven to deliver the People In the name of the same Lord I conjure you Spiritts that you doe whatsoever I commannd you And that you doe no hurt to any creature And thereto I charge you. In the name of the Father And of the Sonne And of the Holy Ghost Amen

Then aske or bid them doe what thou wilt and they will performe it

Take the fatt of a black Catt ungelt and the fatt of a white Henne And anoynt your Eyes And you shall see mervailous things. If you would have any other to see them lett him sett his foote upper yours And he shall see it.

Make an Oyntment of the Galle of a Bull and the fatte of a Henne And anoynt your Eyes.

the day and hower of ☿ take a white Howlet and kill it under the right winge Saying these words.

Juna Handa Musdali faon dyiaga Samiel Rostalagath..

This fowle I doe kill in the name of you all Comannding you by the name Rufangoll your Superior by whome you doe all secretts in Earth amongst men. And by Hemeolon your prince I adiure you that you doe your humble obedience unto me. A. B. at all times henceforth and with your power unknowne give virtue and strength to this my purpose constraying all inferiors under you to serve me at all times dayes howers and minutes And at all times and in all places without hurting of me my body or Soule or any other living Creature.

Then reserve his blood in a Cleane vessell. And of his fatt In another cleane vessell.

the day of ♃ consequently following and in the hower of ☿ kill a lepwing as you did the Howlett under the right wing saying these words.

Bala Dangolath Emenquill Saluagan Arsdorth Sedmaon Pandolath. This foule I kill in the name of you all Comannding you by this name Rufangol your superior by whome you doe all secrets on Earth amongst men And by Hemeolon. &c. ut supra. with his blood & fatt

the day of ♀ in the hower of ☿ insuing Kill a black Henn as you did the Lepwing under the right wing against the Heart. saying

Eloose Pendagell Ethelwill Enan Dirath Ruiaminta Edlodell. This fowle I kill in the name of you all. &c.

Then reserve his blood and fatt. ut supra.

the day of ♄ in the hower of ☿ next following kill a black Catt under the right side against the Heart saying

Felofell Gariquam Samon Eligamill Reumdath Fesoraell Hermadasin This beast I kill in the name. &c.

Reserve the blood and fatt as before.

the day of ☉ in the howre of ☿ kill a want or mole under the right side saying

Odanan Opathan Deothan Hermiadall Fernola Ganiham Flodalath. This beast I kill. &c.

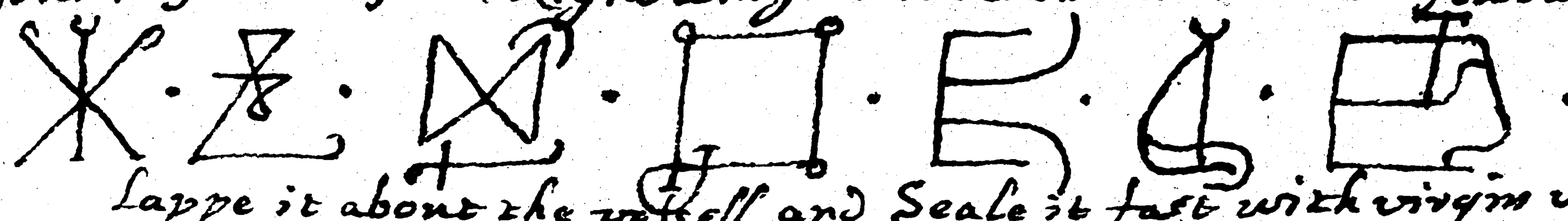
Reserve his blood and fatt &c.

the day of ☾ in the hower of ☿ kill a batt under the right winge saying as followeth.

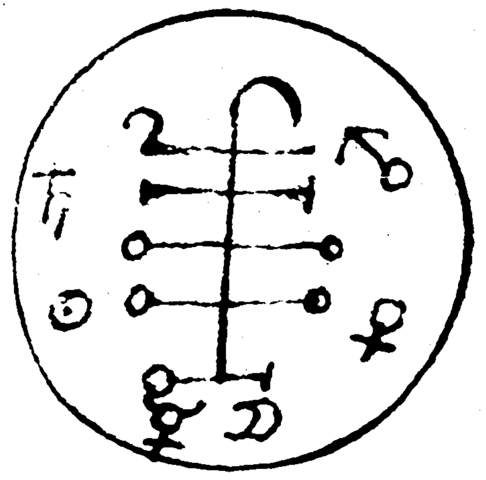
Ramasael. Kaeldath. Riarnsa. Jesaloell. Rexalath. Du=
pansalon. This foule I kill. &c Reserving his blood and fatt. &c
the day of ♂ and in the howre of ☿. take a Raven and kill him
under the right wing saying.
Ohorma. Sedelpha. Oremaell. Soquidaell. Myiasalet.
Rendos. Lymaxill. This foule I kill. &c
Reserve the blood. And fatt in cleane vessells.

the fatte of all theis aforsaid foules and beasts of each of them
vij. dragmes mix all well together with a slice of Bay tree uppon
the palme of thy hand cleane washed with Rose water. Saying in the
tempering of them these. vij. words. Julia. Hodelsa. Inafula.
Sedamylia. Roauia. Sagamex. Delforia. Inferiors and ser=
vants to the Emperice and Princis of all Fayries. Sibills and all ami=
able creatures delighting in the company of humaine people. Lady
Delforia as you be present amongst men invisible at all times as
soone as I shall anoynt my eyes with this Oyntment And that you be
as familier with me as you were with King Salomon that mighty prince
And as you were with Prince Arthur that valient prince And as you
opened and shewed to king Salomon the hidden natures and properties
and virtues of Mettalls pretious Stones Trees and Herbs and the secrets
of all Sciences underneath Heaven Even so I comannd requier and
adiure you. Julia. Hodelsa. Juafula. Sedamilia. Roauia.
Segamex. with the Empris Delforia. to doe the like to me at all
times without disdainfulnes. by their names wherby I doe bind you
Gath. vasagath. vagar. Jeramilia. Roboracath. Regath
Segath. even as you feare the iust iudgment of Readufar
uppon paine of Hell fire and everlasting damnation.
done at the ☌ of the ☾ in the howre of ☿. put the oyntment in a
vessell into the middest of the Fayry Throne. But first take .ij. or
iij. dragmes of ech blood And wright these. vij. names in virgin parchment
Julia. Hodelsa. Juafula. Sedamilia. Roauia. Segamex and
Delforia. All these names must be written. vij. times. Three times
with a penne made of the third fether of the leywinge of the left winge.
And. iiij. times with the fether penne of a Raven made of the iiij.
fether

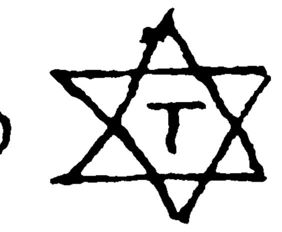
fourth fether of the Right winge with theis Characters following



Lappe it about the vessell and Seale it fast with virgin wax
repeating theis. vij. names. Julia. Hodelsa. Juafula. Se=
damilia. Roauia. Segamex and Delforia. In sealing of it



The Seale must be made of Copper as this figure.
But first before thou doe put this into the Fairy
Throne provide. iij. Hassell rodds of one yeeres
growth Cutt them in the day and howre of ☿. the ☽
increasing shave them white Then wright uppon
every one of them The. vij. names In the howre of ☿. Julia &c
Put these. iij. wands In the iij. quarters. East. W. N. and Sou.
of the Fayrie Throne In the howre of ☿. And put the vessell in
the middest of the fairy throne Repeating the. vij. names Julia &c
repeate these. vij. names. iij. times att every wand first to the E
then to the west. then to the S. last to the North. Saying the vij.
names Julia. Hodelsa. Juafula. Sedimilia. Roania. Sagamex
with Delforia. the Empris of all Fairies Sibills all other amiable
creatures delighting with the company of Christian people Heare
me I call you every eck one by name. And by the mighty names of
Lygation wherwith Salomon did include you in a balle of Glasse. Parnath
Dawion. Segamilion. Sugamyell. Darusa. Jerasami. Ariamilath a
that you come at this present and make perfect this oyntment that as often
as I shall anoynt mine eyes therwith I may see you perfect being with
out fraude or colusion truly shewing to me all secretts of Herbes
Trees Stones Mettalls privie talkes of People Even as you feare the
iust Judgment of God uppon paine of Hell fire and everlasting dam=
nation whose names heare included Sealed with the Seale of King
Salomon the mighty prince with which seale he Sealed the
vessell wherin he bounde you Fiat Fiat Fiat
this Pentaculum over the vessell uppon the ground



with in the same Throne with a Hasell Rodd of one years groth

This doe · iij dayes · iij · times a day every day. This done or ended take it up and put it into a secrett darke place · iij · other dayes That ended put it in to the Sonne to rectifie · v · other dayes Lett it remaine not moved.

first before you anoynt or presume to anoynt thine eyes therwith. ~ Be in cleane life the space of · vij · dayes · Then anoynt thine eyes therwith and looke towards the East · Then shalt thou see divers creatures most bewtifull to behold in garments of divers colours then speake to one of them which thou likest best beckning thy hand towards him with saying their words.

bewtifull creature and gentle virgin by what name soever thou art called By God the Father I call thee By God the Sonne I commannd thee By God the Holy Ghost I chuse thee And by the obedience thou owest to thy Lord God · I adiure thee to be obedient unto me forever henceforth as thou doest hope to be saved at the dreadfull day of Judgment In which he shall say Come ye Blessed and inherit my fathers Kingdome And goe ye Cursed into everlasting Damnation In Hell fire to burne for ever Even as thou dost feare the Just Judgment of God uppon paine of Hell fier and everlasting dambnacion Give me true answers of all such things as I shall aske or demannd of thee · To this I sweare thee By God the Father the Sonne and the Holy Ghost to be true to me at all times even as thou wilt avoide the heavie wrath of God Sitting in his high Throne to Judg every one according to right And also I Comannd thee by all the power that God hath over all Creatures · In Heaven · Earth · and in Hell · Hearafter to meete with me at all times thy Selfe alone quietly · wher uppon depart at this time And the peace of God be betweene thee and me now and for ever Amen.

at all times shee will meete with thee at what time thou anoyntest thyne Eyes · Of this asure thy selfe to be most true · But when thou talkest with hir Talke not Long Neither yet demannd hir name Hir Parentage nor yet hir kindred or for what shee is for feare of Indignation Nor yett whether she be Spirit or woman Lett that talke goe But demannd things nessesary for thy purpose · Beware you offer hir no discurtesie at any time of poluting thy selfe · when thou hast talked inough with hir wash thine Eyes with Rose ≈ or some other Sweete ≈ · when she doth depart Say these words following ·

in peace thou bewtifull Creature of God to the place apoynted of God Signing thy selfe with the signe of the Crosse · · Finis ·

with the signe of the ✠ · And say all the good that
be heare I bequeath to the keeping Of the Father of Heaven And
of the Sonne And of the Holy Ghost Three persons and one God · If
any Theeves come to steale it The Holy Ghost lett them And cause
them to abide heare unto the time I come to them Also In the name
of the Father And of the Sonne And of the Holy Ghost That I
may escape all ~~mine~~ enimies And Theeves where and whatsoever they
be ✠ So by the vertue of St. Mathew · Marke Luke And John w
we agree in one very faith I heare binde you Theeves without any leasing
As St Bartholmew did bind the Divell with his Hory beard in
a chaine · Theeves Theeves Theeves stand heare In the virtue of the
Holy Trinitie And in the virtue of the death and resurrection of our
lord Jesus Christ And goe not away Theeves goe not away
In nomine Patris et filij et Spiritus Sanctus amen

Bartholum with thy gray beard
Stand by me for I am afeard
St. Peeter on the one side St Paule on the other
The Father The Sonne And the Holy Ghost in the midest
Away all villains in to the woods
If you take away any of my goods
Stand you still heare untill I come againe. In the name
of the Father And of the Sonne And of the Holy Ghost · an

was Jesus borne
And Christned in the flood Jordan
Betweene two beasts was he laide ~~in that steade~~.
In that steede was neither wolfe nor theefe
But the blessed Trinitie.
The selfe same God that ther was borne.
defend me and my goods from harme.
In the name of the Father And of the Same And of the Ho G · an

Marke Luke and John
foure Euangelists all in one.
As you write the Trinitie.
of our Saviour most trulie
My Good which in this Circute be
I wish they might be safe to me
And that such Theeues as will me wronge
be they weake or be they stronge
Matherion before And Bothenon behinde
so those Theeues you doe them binde
As St Bartholmew bound the Divell
to defend him from all evill
with the haires of his gray head
and also eke his hory beard.
So you Theeues see you stand still
as the spindle in the mill.
That from hence you doe not starte
untill I say you shall departe
By Alpha and Omega height
the first of day the Last of Night
And by that blissed Trinitie.
Three in one One in three.
See you Angells with me tende
that my goods you safe defende
untill the morrow morne of day
I bid the Theeues to parte away.
So Theeues Theeues Theeues stand you still
And be obedient to my will. fiat fiat fiat Am

I goe or Ride for to sett about this place
To God the Father And the Sonne all those for to lett
If any heare doe come my goods away to fett
with the Father and the Sonne I binde them And by the ☉ and ☾ and by the vij Planettes and by the vertues aforesaid and all the Saints in Heaven I bind him by their vertues so that he shall not depart untill I bid him goe In nomine Patris &c. Say it iij t

thre night Spell for theeues

In the name of the father and of the sonne and of the holy gost ✠.

Deliver us me my house ground and goods this night and all other tymes from all theeves witches all evil spirits Fairies and all other evills and I charge thee thou spirit that hast the charge a[n]d rule of or over as of earthly things and by the vertue of the omnipotent power of Allmighty god maker of heaven & earth and Creator of all universall flesh and all other things visible and invisible and I charge thee thou spirit by all the wholy names of God the most highest El Eloy Eli Sabaoth Adona Saday Tetragrammaton Alpha et Omega and by all the names of god that may be spoken or not spoken also I conjure thee thou spirit which art called Banalum by all the aforesaid names & by the virtue and power of them that if my theeffe or theeues hetherwards come within this place where I goe with my goods belonging to me or us and also I charge thee Banaho by the greate vertue and power of allmighty God and of the virgin Mary Gods mother and by all the powers of St: Peter and St: Paule and by all the wholy company in heaven and by the Angells and Arch Angells that if any theeffe or theeues hetherwards come they may be stricken both blinde and that still stand hee or they and gaze as still as any stake

Oyle of Pompilion · ij ·d Butt first make the parties water Seeth in a panne Then put in the oyle Then take an Iron Redd hott and put it into the water Saying In the name of the Father and of the Sonne And of the Holy Ghost Avoide all witches — and wicked persons from this partie from this time forth for ever more. And say it iij times. Butt in any case shutt the dores and windoes And lett no body come in while that you be about your busines. And keepe the party so close that no thinge may see hir while you be about your busines. And lett hir say hir prayers.

· thee with the signe of the ✠. In the name of the father and of the Sonne and of the Holy Ghost. Jesus · Jobe and Peeter ridd — this evill from this Grounde. Say this all at · iij · times iij · severall Mornings one after another together with iij · Pater nosters iij · aves and · iij · Credos · for one that is forspoken. ~ ·

Solutio Seraru[m].

Fac Imaginem hominis (et caput sic ut caput (canis) in manu eandem tenentis Feb 2a: facias et quando facta fuerit intendens intransibit unum aliquo et ad illam ne seram tangat et statim aperietur. /

If any be in danger of witchcraft let them carry about Green Chervell, Stichwort, or Pimpernell. & be free

Such time as Menn sow Beanes. Take a Beane And put it into the Heart of a black Catt being reddy Rosted Then bury it in a dunghill Or in. Alio loco saturnaliter and when they be ripe Carry one about thee And thou shalt be invisible.

wright thes words in virgin Parchment Epos nepos cest pofas celiphna ken=dala. And say. I Coniure thee virgin Parchment by virtue of these names written in thee That all the Men & women in this House doe Daunce when I doe release their names.

Take a peece of Lead And wright therin athatos Itiros theon pantocraton An put it under your left foote

Take the water of Fennell and goe unto a Antes hillock Sayng. 9. times putting downe the water on the hillock. Coniuro te Belzebub hostem domini nostri Jesu Christi ut redeam in lapidem per quem eum invisibilis.

If you meete wth any of you stand in feare of, put yor right hand in yor left, or else in yor bosome & say wth good devocon as followeth. Jesus autem transiens per medium illorum ibat in pace + ~~Cesse~~ Crolit gogum goragum garbo garbo

...it kneele downe of both your knees your face to the East And make a Crosse over the Herbe. In the name of the Father and of the Sonne And of the Holy Ghost. Amen. Then Say. A Pater noster Ave Maria And Credo in deum. Also St Johns Gospell. &c. This must be done secretly alone uppon the Friday Or Thursday. The Moone being at the full And before you doe speake any word to any Creature. Also you must say before you take him quite out of the Ground as followeth.

herbe that art caled valerian for thou art worthy for all things in the worlde, In pleasancie in pleache in chapman= head, In Court before Kings Rulers and Judges. Thou makest ~~fr~~ frendship. Thou Comfortest the Man that desireth the love of Lords and ladies And right of Kings and Queenes. So graunt thou that they that bare thee his will. So mayest thou be called valerian. For God hath given thee might that thou mayest welbe likned to Mortagon Of the unworthy thou makest worthy. The sorry thou makest blithe And the poore ritch. For thou doest greate Miracles. Thou art well lik= ned to Mortegon to the which all Spirits of the Earth And the Ghosts of Hell doe hange to thee and obay thee. And all Princes thou over= comest. For whosoever hath thee whatsoever he desireth he shall have. In the name of the Father And of the Sonne And of the Holy Ghost. Amen.

in the name of the Father the Sonne And the Holy Ghost I pluck thee

In the name of The Father And the Sonne And the Holy Ghost And by Mary the mother of our Lord and Saviour Jesus Christ That bare him that is God and man And by the holy brests that she gave him suck with And by all the right that Mary had by her Sonne And by the Cribb that he was laide in And by his death And by his uprising And by the shew that he shewed to Mary Magdalen And by his Assen= tion to Heaven And by the Holy Ghost that he sent downe to his

.. Ft kneele downe of both your knees your face to the East And make a Crosse over the Herbe. In the name of the Father and of the Sonne And of the Holy Ghost. Amen. Then Say. A Pater noster Aue Maria And Credo in deum. Also. St Johns Gospell. &c. This must be done secretly alone uppon the Friday Or Thursday. The Moone being at the full And before you doe speake any word to any Creature. Also you must say before you take him quite out of the Ground as followeth.

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in the name of the Father the Sonne And the Holy Ghost I pluck thee

In the name of The Father And the Sonne And the Holy Ghost And by Mary the Mother of our Lord and Saviour Jesus Christ That bare him that is God and man And by the holy brests that She gave him suck with And by all the right that Mary had by her Sonne And by the Cribb that he was laide in And by his death And by his uprising And by the shew that he Shewed to Mary Magdalen And by his Assen=tion to Heaven And by the Holy Ghost that hee sent downe to his

to his Apostles And by the Assumption of our Lady St Mary And by his worthynes And by all the dreadfull day of doome And by God Almighty And by all that in God is And by all that Men say of God And by all that in Heauen and in Earth And in the Sea is And wout the Grownd is. I Coniure thee by Mathion The name of God our lord which Moses bare in his forehead I Coniure by Sapher and by Ypomachion by Gechel by Emanuel by Alpha and w and by Adonay And by all the names of God I Coniure thee by the holy Patriarks and Prophetts By the Apostles By the Euangelists By the Martiers And Confessors And by all holy women and virgins And by the howers of the day and of the night And by all the Frute that giueth smell and growe bloome blowe and wax I Coniure the valerian by the Father And by the Sonne And by the Holy Ghost And by Jesus Christ Leo Agla Promomagentus Lapis Fermamenti Pax lux Omnia Fremitates Alna usion Tetragrammaton Thenus Creator Saluator Consolator Ordinator I Coniure thee by Abednigo Misack Sidrak Staux and per mmortalis Amen I Coniure thee valerian by the name of Ammadab which the Sea heard and saw the wind in the Heauens Thunder by the which many Bineris fell in. I Coniure thee by the Coniurations and Adorations that Alexander or Alysaunder and Aristotle made on thee That thou as great power and might had and may haue. So that what Man or woman I giue of thee unto in meate or drinke That thou them guide and rule till the time that my will be fulfilled And also whosoeuer bareth thee uppon him before King Prince or Judg lord or lady or any other person Man or woman That he may be liking and Lustie to them all And that which he doth desier or aske by the worthines of the valerian might forthwith and surely it may be graunted to him that bareth thee. Amen Agios Agios Agios Kirelison Christeleson Kirelison Pater noster &c Aue maria &c Credo &c The blessing of the father The blessing of the Sonne And the blessing of the Holy Ghost be on thee valerian Then say St Johns Gospell and keepe it cleane in a faire cloth. Finis

gather valerian saying theis words ouer it when the moone is in the South Miserere mei Beatus vir qui non intilliger and say iij Pater nosters iij Aues and iij Creeds Put it under thy Tonge and Kisse hir And shee will loue thee. 137

Burne valerian to powder and giue some of it to hir to drinke And she will loue thee.

Goe to the Herb ~~[illegible]~~ vervaine when it is flowred neere the full of the Moone And say to it · The lords Prayer · Then say In the name of the father vervaine I have sought thee In the name of the Sonne I have found thee In the name of the Holy Ghost I will gather thee

Then say I Charge thee vervaine by the virtue of our lord Jesus Christ And by the holy names of God Helion Heloy Adonay and by all the holy names of God That when I carrie thee in my mouth that whosoever I shall love or touch that thou make them obedient unto me And to doe my will in all things fiat fiat fiat Amen.

Take vervaine in thy Mouth And kisse any Maide saying theis words Pax tibi sum sensum conterit cor in amore me · And shee shall love thee. ~

Goe betweene men that are at debate having vervaine about thee and say · Ratifaxat and thou shalt make peace betwixt them.

Lett the woman have vervaine about hir being in travaile with Child And say this word Crespas and she shalbe delivered.

Put virvaine in his Shews and say this word · Mestias · and he shall not be weary of travailing that day.

Carry vervaine about thee And say · venite and all fishes shall come about thee

Rubbe the Hive with vervaine And hive the Swarme in him Saying this words venite nomen ar-mm And they shall love it.

Make a past of vervaine And put it into A mans Eye that is sore Saying this word Lucem fac domine and it shall heale him.

Take vervaine gathered in the Moneth of May And mix it with Goulde or Silver On Munday before Sonne rising In the waxing of the Moone And touch whosoever thou hast in suspition of theft And if he be Guiltie He shall confesse it unto thee.

Lett iii Masses be said over vervaine And bare it about thee And thou shalt goe invisible.

Put vervaine into the Sickmans Hande And say this word Archimelms and you shall finde whether he shall live or dye.

Take vervaine in thy Right Hand And take his Hand in thy Hand the Herbe being betweene your hands so that he know it not And axe him how he doeth An what he thinketh of him selfe If he say he hope he shall recover · He shall recover · If he say he shall die · He shall die.

Carry vernaine about thee

Cause hir to sid downe uppon the Herbe · unwittingly · If She be not a maid She will not nor cannot

Carry vervaine about thee

Touch all the suspected with this Hearbe And the Theefe shall weepe.

In the monday night before Holie-roode day.

this Herbe in August The Sonne going into Leo: And rowle it in a Bay leafe together with the tooth of a woolfe

Bare it aboute thee

Put it under thy head in the night And thou shalt see the Theefe and all his conditions

Put it in the Church under the Seate wheras she sitteth. If she hath used more men then her Husband She shall not be able to goe forth of the Church unless it be taken away. This last hath bin proved and is most true.

Take the Joyst of Yarrow and powder of Allum And powder of Copperas And the filings of fine Copper All being mixte together fill an Elder Stick ther with the pith being taken out very cleane. Then Close up the ends with wax And lay it over the place wher you suspect Gould is hidden And if therbe thrice so much Gould as will way the Stick It will remove it in 8 howers.

in an Apple theis names following · Guell bsatirell Gliaell and give it hir to eate ·

in an Apple theis words · + S x R gaufiite + + J Tetragrammaton ƒ & Scelfagus m groth ynyod + + + agios & + Simmid ·

in an Apple · Raguell lucifer Sathanus And say J coniure thee Apple by theis three names written in thee That whosoever shall eate thee may burne in my love untill such time she hath fulfilled my desier ·

in an Apple · Hely + Helyas · Thy name and hir name and give it hir to eate · fiat ·

in an Apple · Causma · abroth · sordaye · with your name · fiat ·

in an Apple · guell + & Satyrell · give it hir to eate ·

in an Apple on a friday before it fall to the ground · The womans name · and theis names following rε zcxrmclisa · lucifero a pp з nã Raguell lucifer Sathanus · J coniure you by theis · three names That every one that eateth thee fulfill my will.

in an Apple before it fall from the tree · + Alco + Deleo + Delaton + · And say J Coniure thee Apple by theis three names which are written in thee that what wom[an] or virgin soever touchethand tasteth thee may love me and burne in [my] Love as fier milteth wax till my will be fulfilled ·

in an Aple before it falle to the grounde on a friday reaCano · lise Lucifero · and the name of the woman · probatum ·

in an Apple · Chiuas · Eathmus · Sifance · And giue it hir to eate · et amabit &c.

Apple · Saglaff dathermos fileimes and giue it to a woman In the new of the moone · et amabit ·

on an Apple before it falle from the tree · theis 3 · words with the blood Lucifer · Sathanus · Rusal · And say · Coniuro te pomo per omnes dæmones qui tentauerint Adam et Euam in Paradiso vt quecunque mulier de te gustauerit in amore meo ardeat ·

on a Redd Apple with the blood of a Reatmouse or Batt 3 · l · r · s · A · r e e [illegible] and giue it to a mayde to eate ·

in an Apple with the poynt of a Knife · On the one side · Tabora · on the other side · Odul · Ochara · and giue it to be eaten either to man or woman And hee or She shall loue thee

in an Apple · your names · And theis three names · Cosmer · Synady · Heupide · And giue it to eate to any man that thou wouldes haue after thy will · and he shall doe as thou wilt

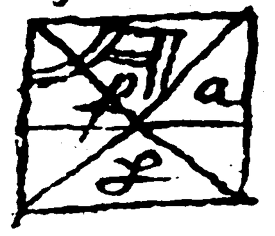
[illegible] in iiij partes and on euery parte write + Sathiel + Sathiel + Obing + Jaget + and say + I Coniure thee Apple by God the liuing only and true by that holy God that hath created thee and by the iiij euangelists and Gospelle And by Samuell and by Mary and by all [illegible] that thou shalt not stand still vntill I shall haue the loue of the woman which shall eate of thee · In the name of the father + and of the Sonne + and of the Holy Ghost Amen · lett it be so [illegible]

[illegible] the poynt of a knife in an Aple that Groweth theis words Dedica supa druca dedia calpa Draco [illegible] giue hir to eate [illegible] parte with the names And eate thou the other pt

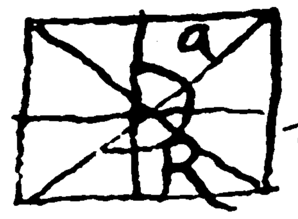
[illegible] Aple these · iij · words Satuell latuell batuell And say I Coniure thee Apple by theis iij · names that be written in the booke of Life that she that eateth this aple may me so feruently loue That she haue no rest vntill I haue had my will of hir ·

theis letters in thy left Hand · h · l · d · p · n · a · g · u · st · carry them in the morning before Sonne rising and touch whome thou wilt and she shall follow thee · fiat ·

this signe in thy left Hand and touch whome tho wilt before Sonne rising and say vnto them follow me · you may try it vppon a Bogge or Bitch ·



this in thy left hand and touch whome thou wilt before Sonrising and say follow me ·



theis letters in thy left hand before Sonne rising · h · b · n · f · m · g · b · s · and touch hir · or him · et seqter

theis letters in thy left hand before Sonne risinge · h · l · n · p · m · q · u · m · and touch hir neck priuily · et amabit

theis letters in thy left hand · v · u · x · s · a · p · p · and touch hir therwith and she shall follow thee ·

theis letters in thy left hand and no woman shall deny thy request · l · s · J · x · t · t · c · e · ff · s · r · q · 2 ·

n a p a
re a b o
ci p e a po su · a · nos · pa · vo · alb · ep
a d m e t p ersvnis

this in thy Right Hand · with thine owne blood before the Sonne rising Or after the Sonne setting And touch the parties flesh · And say · ei sequere me et stat in veniet tibi ·

theis letters in thy hand · C · m · n · b · s · p · and touch whome thou wilt · et amabit ·

Selized. zelarge. belarge. et belarge. touch a woma
uppon the brest in the hower of venus And she shale love
thee intierly

iij. haires of hir head And a thred spunne uppon a fri-
day of a pure virgin and make a Candle therwith of virgin wax
iiij square And wright with the bloud of a Cock Sparrow the
name of the woman And light the Candle wheras it may
not dropp uppon the Earth. And she will come to the Candle./

a nutmeg and sweate it iij or iiij dayes under thy
right Armehole. Grate it and mingle it with the ashes of
a Greene Frogge and give it to a Maide. et amabit te.

the Navell string of a Boy new borne the which the
midwife cutteth away. dry it to powder and give hir
therof to drinke. Ther is none such.

a redd Frogg and bury him in a Hillok Then take
the bones and lay them on a Tilestone Redd hot till he lie
over him selfe on the other side So lett it lie till she is so lik-
wise Then make powder therof And strew them on hir ~~cl~~
clothes whome thou lovest. And she shall love thee.

the Tonge of A Sparrow and close it in virgin wax
under thy upward clothes the space of iiij. Fridayes.
then take it and keepe it in thy mouth. Sub lingua tua
then kisse thy love. Et ipsa te amabit.

theis words with the bloud of a white Pigeon. Oli-
mele. cee. ele. el. lay them in Greene cloth of Silke and
carry it with thee and thou shalt have the love of all people./

theis names in virgin parchment. Grasayt
+ Ciux + Pluto + Craton + l + t + l.10. et vide
crepusculum. /

of hir you love Of virgin wax And Christ-
en it in Holy water. Saying. I Baptise and Christne thee In the
name of the Father and of the Sonne and of the Holy Ghost. And
wright the name of the woman In the forehead of the Image And
thy name in hir brest And wright uppon hir head venus.
Then take. iiij. new needles Prick one of them in the Back of
the Image right against the Navill And in hir Right side ano-
ther In hir left side And the other above the Navill And
wright in hir left side. Sieate. And on hir Right side
gratuell And at hir Navill Asmederie And at hir back
Mammore: Then say. I Conjure you Spirits by the power
of the Father which is devine And by the power of the Sonne
which is humaine And by the power of the Holy Ghost which
is latytude of the worlde That you will come speedily and make
no tarrying either in Hell or in the Sea Or in the world before
you have fulfilled my will and pleasure. Come therfore from the
East. from the South. from the west. And from the North. And
rest not day nor night untill I have my pleasure as I will
with hir And I Conjure you againe by the power of Luci-
fer. Balsebub. Astiroh. and by him which hath any pow-
er in love or to love that you rest not in any place untill.
A.B. be inforced to love me lett hir have no rest day nor night
till shee be inforced to love me. I conjure you holy Angells of
the East west North and South Lathmos Imbroson Sama-
bathon. Samyn Anthreson vene Jatha Jhimi Reanet
unn tend Belissemi Monoy Tymon and by all the names
of the most high God And by all the powers and orders of the
Heavens and Earth that you increace love betweene A.B. and
me and that she may be obedient unto my will and acomplish
my desier. Then make a fier in hir name. The coles being
kindled lay them abroade and wright in the Ashes hir Image and
a litle Musterd seede and a litle Salt uppon the pickture. Then lap
up the coles againe. As the composition leapeth and swelleth so shall
hir

so shall hir Heart And shee shalbe kindled in thy love that shee might be with thee.

of virgin wax In the forehead whereof write hir name And in the right front. venus. and in the left front Saturnus. and in the Back Jupiter. Then take redd thorns and make fyre and say. I Coniure thee Image By the vertu of the Father and of the Sonne and of the Holy Ghost. that as thou doest wast so may this woman wast hir love from all other men saving mee. And I Coniure thee Image and Planetts whose names are written in thee by the virtue of God and all holy Saints that you tempt this woman. AB. whose forme and name thou art made for That she shall not sleepe nor take no rest in any place Neither Stand nor Sleepe nor wake nor doe any thing elce but that shee come with all speede to fulfill my will and pleasure.
work this In the day and Hower of venus.

theis letters in virgin wax. I. S. C. U. C. A. and carry it in thy right hand. And aske what thou wilt and thou shalt obtaine it.

this character in virgin Parchment And what
woman you touch with it shall love thee.

theis names in virgin wax or virgin parchment. Asmo. Tolana. Tanaell. Eliboll. Erusia. H. b. ri. k. y. k. y. k. then say. I Coniure you Spirits by your God which you obay that this woman be made to falle in love with me this night and to make hir Heart to lie inflamed with me and suffer hir not to wake nor sleepe eate nor drinke untill she hath fulfilled my desier. Then lay the wax or parchment under the Chamber doore that night before she goe to bedd. And when you lay it there say. iij. times. lett it be don

theise words with thine owne blood And lay the in the bedd of a woman. Badull arbarculus arbarculare. and say. I coniure thee by the prince of Divils that thou neither sleepe nor sitt eate nor drinke untill thou hast fulfilled my desier.

of venus shalbe of bedd made in the hower of venus to have love of all men And to make a woman to follow thee whether thou wilt. Fast Friday till Even And in the night with the blood of a Culver In a greene place make this character And the name of the Angell Abamatra in the skine of a beare and as often as thou shew this to any woman she shall doe thy will

unto a woman in hir left Eare. veneto. melchy. mobelchy. follow me. fiat.

theis words with the blood of a white Cock or Henne. vadull. Abarculas. and cast it in the bedd of of woman. And say. I Coniure thee. A. by the prince of Divells that thou sleepe not sitt nor eate nor nor drink not untill thou hast fulfilled my will.

Take the haires of a woman whose love thou desirest And kepe the till the friday following And that day rise before ☉ rising. Then with thine owne blood wright thine owne name and hir name in virgin wax or parchment And burne the haire and letters together to dust on a redd hott Iron and give it hir in meate or drinke And shee ... so much taken with thee that she shall take no rest ...

... of a Turtledove and seeth it in water then put it into a heape of Salte untill it be dry The powder thereof will gett the love of a woman Or if you rubb it about your Lipps and Kisse hir She wilbe enamored

Take . ij . Cramp [illegible] s of Gould or Silver lay them both in a Swallows nest that buildeth in the Summer lett them lie there . ix . dayes Then take them and deliver the one to thy love and keepe the other thy selfe .

[illegible] And as soone as the fole is falen Take the lump of flesh that groweth in the forehead of the fole . It is caled Hipomides and is not but of a Horsecolt . dry and pulverise . and give to whome you love

Take a [illegible] or Girdle and anoynt it with Asperis oyle and give it hir to weare whome thou dost afect et amabit

[illegible] lett him blood wit a Glasse or Flint and with the blood wright this letter . D . and touch a man or woman and they [illegible] follow thee . For triall touch a Dogge and he will follow thee

Take [illegible] and prick it full of holes and you shall feel [illegible] dew uppon it such a one take Put in your Armepitt . iij . dayes that it may take your Sweate (In [illegible] pone meem in Spermate proprio) so lett it soke therin then dry it on a Tilestone and it will fall to powder the which put into a womans potion or potage but drinke not of it your selfe and she will doe your pleasure without any doubt .

[illegible] when Todes doe ingender Kill . ij . that are ingendering and put them in a box full of holes and put it in a Pissemire banke when all is consumed but the bones take them and cast them into a running water And you shall see one of the bones will goe against the Streame . Another will stand upright in the Streame And another will Sinke . Theis iij . keepe . Put that that swimeth against the streame in a Ring and she that taketh it at your hands faciet tecum in lecto . Put that that standeth upright in a Ring and give it to a woman et [illegible] tecum quo cunque [illegible] And grate that to powder that sinketh and she that drinketh thereof shall hate thee .

[illegible] theis letters [illegible] 7 . 3 . b . s . p . g y t . S . E . q c . R . c . u . and have it with thee, and aske what thou wilt and thou shalt have it

the good S... caled Solsequium The Marigold or Turnesoll. for all gaming Before the Sonne rising And kneeling towards the East Say as followeth.

thee Solsequium by the virginity of o[ur] blessed lady St Mary the Mother of God And by the Maidenhead of St John the Evangelist And by the maidenhead of St Cathrine. I Conjure thee By all thee by all the Apostles And by the fower Evangelists Mathew Marke Luke and John and by all Martiers and Confessors and by all virgins And by all the Joyes of o[ur] lady St Mary And by all the fower Elements Fier water Ayre and Earth. And by theise holy names of God Helli Ellie Helli lamasabacthani: ... Adonay Eloy Sembramephora. And by the name which Aaron bare on his forehead and by the Planett under which thou art And by the Character and Seale of the same And by all the holy names of God whatsoever they be thee Solsequium that thou lett me not be overcom of any Creature Neither that I loose at any kinde of Game Or Games but that I may have the victory of all Mankinde whatsoever I desier to play with ... while thou Solsequium arte about me Or in my Mouth Non veniet in me ...tia superbi nec manus Proditoris moveat me finis Solsequij.

an Image of Golde into thine owne likenes In the hower of Soll ascending In the which Image wright the name of the Angell of the Sonne with his Character And wright in the same Image this Character of the Sonne. I. The which done beare it very secretly about thee. Hang about thy neck. uppon thy Heart.

the longest Fether of a Swallowes winge And wright with the blood of a Batt In virgin Parchment. Abat Abac ... aio abac abasack And hold it in thy left hand And touch the Dice Saying Abac Ida adita abac abac abratala abasac.

theis words with the blood of a Pehon In virgin Parchment Gasone tartenero And binde it about thine Elbow or thereabouts of thy right hand And recon what chance tho wilt and thou shalt have it.

... with the longest Fether of a Swallowes winge and with the blood of a Batt In virgin wax or Parchment. viz. Dasorson adabrant marie.

in virgin Parchment. Asac alac anaza.

the Tonge of a Kite or Gleade and doe him no more harme but lett him goe againe And wright on the Tonge. and wrap it up in a Cloth of Greene Say And cause a Masse to be saide over it of the virgin Then hang it about thy neck neere thy right shoulder

iij leaves of Mowseeare and wright these names therin galga cala effia and binde them to your litle finger cum.

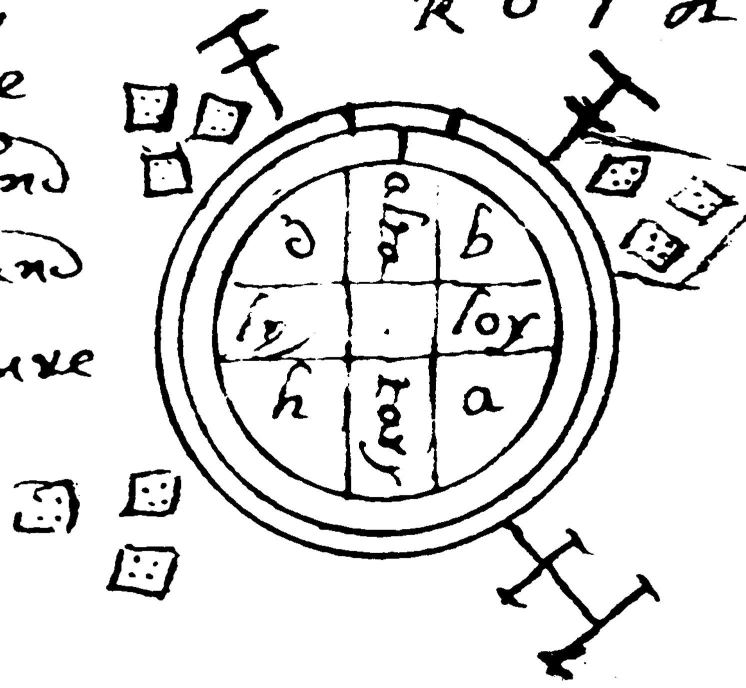
iij leaves of Ribwort and wright on the first san+can on the second Cota on the third tellebray and win at Cardes.

iij leaves of Mowseeare and wright theron theis iij names Galga Gayla Offarale:

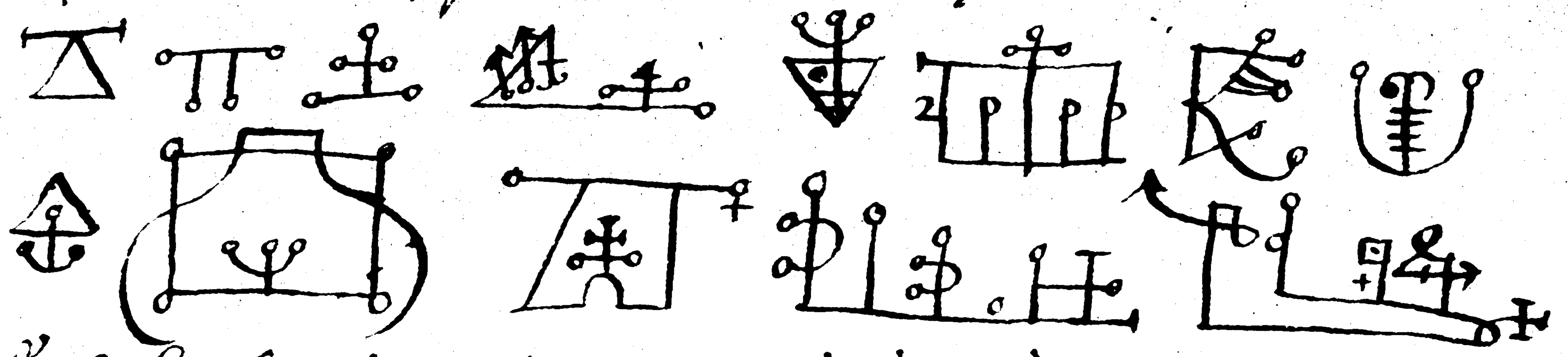
theis words in virgine Parchment with the blood of a Turtledove and put the Parchment on a linnen Cloth sowne towards that it may goe about thine arme that shall throw the dice.

S A T O R
A R E P O
T E N E T
O P E R A
R O T A S

virgin Parchment and cause to be saide over it iij masses of the Trinitie And iij of the blessed virgin St Mary and iij of the Passion And make this figure put it in a Redd Cloth and binde it to thy arme and play.

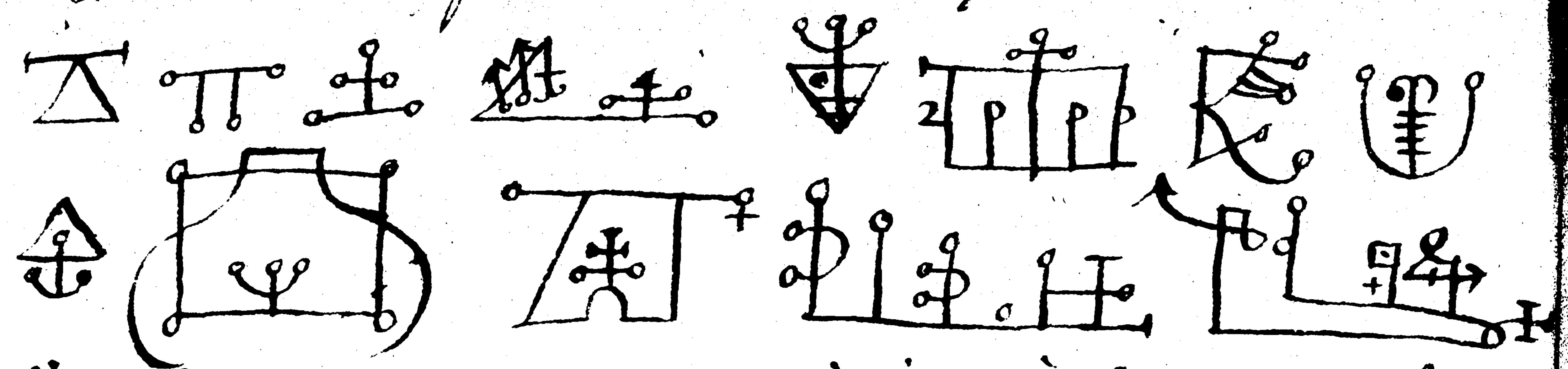


Pro ludo Alearum probatum.



Scribe has caracteres in pergameno virgineo in 2.° vel 3.° die Augusti in hor: ♃ cum sanguine upupæ vel vespertilionis et stringe in corio nebra circa brachium & si volueris lucrari dic Ey, Altozaphra, Asmolucas; si vis perdere dic Derole, Belenges Brimague. et fiat.

Pro ludo Aleario probatum.



Scribe has caracteres in pergameno virgineo in 2° vel 3° die Augusti in hor: ♃ cum sanguine upupae vel vespertilionis et stringe in corio rubra circa brachium et si volueris lucrari dic Eg, Altozaphra, Asmoluas; si vis perdere dic Derole, Belenges Brimague. et fiat.

Toothach.

Mars, hur, abursa, aburse : 3 tymes
Jesu Christ for mercy sake
take away this toothach.

~~[illegible]~~ write the wordes 3 tymes and as
you say the wordes let the pty burne
one paper, then an other, and then the
thyrd. I send yt experimented [illegible]
[illegible] ye pty [illegible]

The Table

	1	2	3	4	5	6	7	8	9	10	11	
Sund. ☿	☉ ♀	♀ ☉	☿ ♂	☽ ♃	♄ ♄	♃ ☽	♂ ☿	☉ ♀	♀ ☉	☿ ♂	☽ ♃	♄ Thur.
Mon. ♃	☽ ♄	♄ ☽	♃ ☿	♂ ♀	☉ ☉	♀ ♂	☿ ♃	☽ ♄	♄ ☽	♃ ☿	♂ ♀	☉ Frid.
Tused ♀	♂ ☉	☉ ♂	♀ ♃	☿ ♄	☽ ☽	♄ ☿	♃ ♀	♂ ☉	☉ ♂	♀ ♃	☿ ♄	☽ Sater.
Wenes. ♄	☿ ☽	☽ ☿	♄ ♀	♃ ☉	♂ ♂	☉ ♃	♀ ♄	☿ ☽	☽ ☿	♄ ♀	♃ ☉	♂ Sund.
Thurs. ☉	♃ ♂	♂ ♃	☉ ♄	♀ ☽	☿ ☿	☽ ♀	♄ ☉	♃ ♂	♂ ♃	☉ ♄	♀ ☽	☿ Mon.
Fryd. ☽	♀ ☿	☿ ♀	☽ ☉	♄ ♂	♃ ♃	♂ ♄	☉ ☽	♀ ☿	☿ ♀	☽ ☉	♄ ♂	♃ Tues.
Sater. ♂	♄ ♃	♃ ♄	♂ ☽	☉ ☿	♀ ♀	☿ ☉	☽ ♂	♄ ♃	♃ ♄	♂ ☽	☉ ☿	♀ wednes.
☉ Set.	1	2	3	4	5	6	7	8	9	10	11	☉ Ris.
☉ Ry.	11	10	9	8	7	6	5	4	3	2	1	☉ Set.

Days	Place of ☉	Months	Days	Place of ☉	H.m.	M.m.	H.m.	H.m.	H.m.	H.m.	H.	H.m.	H.m.	H.m.	H.m.	H.m.	H.m.	Place of Sunne.	Dayes.	Moneths.	Place of Sunne.	Dayes.	Moneths.
March. 11	♈		13	30	6 0	7/5 0	8/4 0	9/3 0	10/2 0	11/1 0	12	1/11 0	2/10 0	3/9 0	4/8 0	5/7 0	6 0	30	11		♎	13	September
14	3		10	27	5 54	6/4 55	7/3 5 6	8/2 57	9/1 58	10/0 59	12	1/11 1	2/10 2	3/9 3	4/8 4	5/7 5	6 6	27	8		3	16	
17	6		7	24	5 48	6/4 50	7/3 52	8/2 54	9/1 56	10/0 58	12	1/11 2	2/10 4	3/9 6	4/8 8	5/7 10	6 12	24	5	March	6	19	
20	9	September.	4	21	5 42	6/4 45	7/3 48	8/2 51	9/1 54	10/0 57	12	1/11 3	2/10 6	3/9 9	4/8 12	5/7 15	6 18	21	2		9	22	
23	12		1	18	5 36	6/4 40	7/3 44	8/2 48	9/1 52	10/0 56	12	1/11 4	2/10 8	3/9 12	4/8 16	5/7 20	6 24	18	27		12	25	
26	15		29	15	5 30	6/4 35	7/3 40	8/2 45	9/1 50	10/0 55	12	1/11 5	2/10 10	3/9 15	4/8 20	5/7 25	6 30	15	24		15	28	
29	18		26	12	5 24	6/4 30	7/3 36	8/2 42	9/1 48	10/0 54	12	1/11 6	2/10 12	3/9 18	4/8 24	5/7 30	6 36	12	21		18	1	October
April 1	21		23	9	5 18	6/4 25	7/3 32	8/2 39	9/1 46	10/0 53	12	1/11 7	2/10 14	3/9 21	4/8 28	5/7 35	6 42	9	18		21	4	
4	24		20	6	5 12	6/4 20	7/3 28	8/2 36	9/1 44	10/0 52	12	1/11 8	2/10 16	3/9 24	4/8 32	5/7 40	6 48	6	15		24	7	
7	27		17	1	5 6	6/4 15	7/3 24	8/2 33	9/1 42	10/0 51	12	1/11 9	2/10 18	3/9 27	4/8 36	5/7 45	6 54	3	12		27	10	
11	♉		14	♍	5 0	6/4 10	7/3 20	8/2 30	9/1 40	10/0 50	12	1/11 10	2/10 20	3/9 30	4/8 40	5/7 50	7 0	♓	9		♏	13	
14	3		10	27	4 55	6/4 6	7/3 17	8/2 28	9/1 39	10/0 49	12	1/11 11	2/10 22	3/9 32	4/8 43	5/7 54	7 5	27	6		3	16	
17	6		7	24	4 49	6/4 2	7/3 14	8/2 25	9/1 37	10/0 48	12	1/11 12	2/10 23	3/9 35	4/8 47	5/7 59	7 11	24	3	February	6	19	
20	9		3	21	4 44	3/5 57	7/3 11	8/2 24	9/1 36	10/0 47	12	1/11 13	2/10 25	3/9 38	4/8 50	6/8 3	7 16	21	1		9	22	
23	12	August	1	18	4 38	3/5 51	7/3 5	8/2 19	9/1 33	10/0 46	12	1/11 14	2/10 28	3/9 40	4/8 54	6/8 8	7 22	18	29		12	25	
26	15		29	15	4 33	5/3 47	7/3 3	8/2 17	9/1 32	10/0 46	12	1/11 14	1/10 29	3/9 44	4/8 58	6/8 12	7 27	15	26		15	28	
29	18		26	12	4 28	3/5 43	6/2 58	8/2 14	9/1 29	10/0 45	12	1/11 15	2/10 30	3/9 46	5/9 2	6/8 17	7 32	12	23		18	31	
May 2	21		23	9	4 23	3/5 39	6/2 55	8/2 12	9/1 27	10/0 44	12	1/11 16	2/10 33	3/9 49	5/9 6	6/8 22	7 37	9	20		21	3	November
5	24		20	6	4 19	3/5 35	6/2 52	8/2 9	9/1 26	10/0 43	12	1/11 17	2/10 34	3/9 51	5/9 8	6/8 25	7 41	6	17		24	6	
8	27		17	3	4 14	5/3 30	6/2 48	8/2 6	9/1 23	10/0 42	12	1/11 18	2/10 35	3/9 53	5/9 9	6/8 28	7 46	5	14		27	9	
12	♊		14	♌	4 10	5/3 27	6/2 46	8/2 4	9/1 22	10/0 42	12	1/11 18	2/10 37	3/9 55	5/9 13	6/8 32	7 50	♒	11		♐	12	
[illegible]	[illegible]		10	27	4 6	5/3 25	6/2 44	8/2 3	9/1 22	10/0 41	12	1/11 19	2/10 38	3/9 57	5/9 16	6/8 35	7 54	27	8		3	15	
[illegible]	6		7	24	4 2	5/3 22	6/2 41	8/2 1	9/1 21	10/0 40	12	1/11 20	2/10 40	3/9 59	5/9 19	6/8 38	7 58	24	5	January.	6	18	
21	9		4	21	3 58	5/3 18	6/2 39	7/1 59	9/1 20	10/0 40	12	1/11 20	2/10 41	4/10 1	5/9 21	6/8 42	8 2	21	2		9	21	
24	12	July	1	18	3 55	5/3 16	6/2 37	7/1 57	9/1 18	10/0 39	12	1/11 21	2/10 41	4/10 3	5/9 23	6/8 44	8 5	18	30		12	24	
27	15		27	15	3 53	5/3 14	6/2 35	7/1 56	9/1 17	10/0 39	12	1/11 21	2/10 42	4/10 4	5/9 25	6/8 46	8 7	15	27		15	27	
30	18		24	12	3 51	5/3 12	6/2 33	7/1 54	9/1 16	10/0 38	12	1/11 22	2/20 43	4/10 5	5/9 26	6/8 48	8 9	12	24		18	30	
2	21		21	9	3 49	5/3 11	6/2 32	7/1 54	9/1 16	10/0 38	12	1/11 22	2/10 44	4/10 5	5/9 27	6/8 49	8 11	9	21		21	3	December
5	24		18	6	3 48	5/3 10	6/2 32	7/1 54	9/1 16	10/0 38	12	1/11 22	2/10 44	4/10 6	5/9 28	6/8 50	8 12	6	18		24	6	
8	27		15	3	3 47	3/5 9	6/2 31	7/1 53	9/1 15	10/0 37	12	1/11 23	2/10 45	4/10 7	5/9 29	6/8 51	8 13	5	15	December	27	9	
12	30	June.	12	♋	3 47	3/5 9	6/2 31	7/1 53	9/1 15	10/0 37	12	1/11 23	2/10 45	4/10 7	5/9 29	6/8 51	8 13	♑	12		30	12	

~~107~~

148

Ann Savadge in Rosemary
Lane

148. [illegible]

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Author

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Place and date of publication

CENTIMETRES 1 2 3 4 5 INCHES 1 2 Reduction 8

RD RS8

END

Zauchebmáchasrphi, olzuminoah valsebraah
nodaliganax orsapnago darságnapha nobsiblith
armipvth arsepolonitantons simbilsamar lebóge
axpar ornaza oldaxardacoah

12 Semmo ah alchi do a cha da selpaginodah
a da hr bá mi ca noh dum pa gli ás cha nor
ox om pa mi na xpo. lemp, na, gbu, sa, pha
ne co al pha as pa ge mo cal. na tu xa ge

13 Sen gál se quar rbs fa glau sox taft
ormaca ox i no dal ge brah nop far. ná gel
vom na ches pál ma cax, arsep as dón sadg
asc lan sau che dah nor vi car máx coh
Zbm bla zánpha ad geh do ca báah

14 Ar yóm na ca pál sur, or nido hab cás pugan
alpuh gágah toth val sá bra dan go sá par
vol san qués tan sudapha opicab or zy lá pa
a chra pa má les ad má car pah oxalps
on dá pa, gém na de vor gnse

6 Bambah oza demagens ou Saufah, papsah
olemneh, ozadcha lax ornah vor adme ox
vastmah ad labazna, gamnacho astmah ochado
Landridah Bons sah, Lucho iahat nabscham nohad
bandispa vossamod androch alpoh, zombloh itnat
gonfagesh aldeh lo dah vax orh asmo, gad ad
dansegna deo, dath vax nograh vor seghat Mo
~~Chuftha~~

7 Armi olbah galpa Kozanaha gaupbmagensah ollo
var si darsah goho albzmielamacapaloth isho
nad veslah vors ardno immony asquam rath als
vasmah genda loggahah astmo. ~~arnah notah lax~~
~~vart Lucho desmah~~

8 Arnah notah lax vart luhoh desmaphi ol
capramminacah oxandandah gemneloriphtoupha
accamplahnostapha ormaxadahajar ouzemblizadmos
panchetelogedoh asrhah olmah ledoh barma

9 Sans na cap lan seda ax nor borza vo Laspral
onsa gem gemah noph gazo na von sautfa nostrag
ausel drusa pah vort vessa ox alda diax nor adroh
Semneh ols vandesqual olzah nolpax pahah lithor ax
ed vansax glimnaph gath ardot ardri axa noh gaga
Leth arde maxa

10 Corsal mabah noplich alps arsod vord vansax orion
nabat gemnepoh Laphet foda nat vombal nams a
geth allsah nephirt lauda noxa vortaf ardno
androch labmageth ossb allmaglo ardot nalbar vanse
darto borts parsan dr drrah vor gadeth leth axze
nax vomveh agelpha, legar ox numbla ox ax vah

[illegible] aζω̄ ϡια

aeney vah nol gadeth adney ox vals, nath gemſeh ah oeza
vall gemah, oh geδva on zembah nohhad vomſah oδeu
ega mols admacha nonſah vamſus oenad, alphol. andax
oezadah vos anſoh hanzah voh adna ioha notma goth
vamſed adaes onſεplε ondεmax oezan, vnſa onmah vndalra
2 gonſah gols nahad Na] θxar varmol pan ſampas os
1, al pans oenev andſu allaph oucha, coſdam onzagoles
natmatatp max, olnah von ganſε pacath olnoh vox
nasqnah loth adnay nonſah oxanſah vals nodox
vonqmeth lan ſondquat ox avdanh onzâbel oemach
dalymn aſtmax arpagels ontypodah ombah nosrh als
mentgdts, armad notrals. vantontynah + ondκeh als vrh
mnchah oen ſandvah voh, andah nol pan, ſεdmah zεgeh
abmicadampágεt oedomph, axah gethol vab axel
[illegible] gorſan vax parſah vort ſang andamſah gethol
Drchan nabadah oxemblis armax lothar, vos antah, oεſε
[illegible] alnoth, other mals olnah gethom vardamach, all[illegible]
[illegible]ethlor paſqnah omzadah + vorts, angεnodah varſata
[illegible]ch aldumph, angεt onſapal gálta oth aruεth ax pa
[illegible]ſnε oδad ax orneh aldumbagεs, vosromph alzε ax
oezad andah gost astoh nadah vortεs, astmah notεsm[illegible]
goth nathad omza, gεth alteth ox, degáth ouda vorn
zemnachε adna dauſa als alst aesah. oεthath olsgast
ardoh max varmah doth nobamy lath, adnab gethan,
nedεmoh astómagel arpagεt ásteth ardε obza, ols ma
gemnapalabamda oεſat nahah odmazen andnphel, ox
ambrassah oxah geth nox vamſah genoh daqneth als
astna, oh tutoh, alſah goth necor andeoh neo alna nah

Liber Mysteriorum, Sextus et Sanctus

This writing beginning (not at [Arney vah &c] but) at Oxar varmol &c is the 2d Page of the first Leaf of the famous Book shewn in the Stone, wch consisted of 49 lines or Rows. ~~and~~ every Row of 49 words or Letters. The first 40 of this Page have a word in every little square, wch could not wel be contained in the little Cells of a square ~~table~~ in this Book. Therefore they are writ thus at large as you see. 2.

But the 9 last Rows of this Page had but one Letter a piece, & are accordingly set down at the end hereof — pag. 5.

All the other Leaves of that Book had but a single Letter in each little square. & So they are set down, as hereafter follows in this Book — Vide Ll. 5. MS. pag. 142. 143. &c.

The first Page of that first Leaf is not (as ~~they ought~~ it ought to be) ~~transcribed~~ here before this 2d Page, save only the 49 or last Row beginning (Arney vah &c) But they may be seen & (if thought fit) copied out thence in Ll. 5to MS. p. 150. 151. &c.

Liber 89

m^r Jane Hulbert is my na[me]

The Book of Enoch
revealed to Dr John Dee
by the Angels.

ght this booke of Dr Biggs for a Guinea

BRITISH MUSEUM

MS. A. ~~650.~~
3189
XVI Z

This is the original MS. in ~~Dr Dee's~~ Edward Kelley's handwriting. ~~[illegible]~~ It formerly belonged to the Cottonian collection, as appears by a note of Ashmole, in MS. Sloane 3677. f. 328.* ~~[illegible]~~. JH

A copy of this Book may be found also in MS. Sloane 2599. JH

See MS. Sloane 3188. fol. 80.b for some account of the writing of this volume, &c. 6 April 1583. JH.

Slo.
Add 3189

102. h.

102. h

SLOANE MS.

3189

15 Lat gamb sa pur sat lastzah lor adah
nórcax andephis mónsou andoh gonzi vor
cab liboh ad mi sa pa loh gaho lur da
noxar oho lan fempah noxa vriah fephah
Lisaz odgálsax nottaph ax vénoi árpos arla
zem zobah, lothor gas bobah dom
zá da phi cá no

16 Rzzotaphe ondah vor bau fanphar pa loth agno
lam nésroh am algórs drrábah geusch alde ox
nah vors porllox ámphicab nóstrohh admág
or nappo asmo lon gamphi arbil nof ámphi ou
Sembeloh ascji nar laffax las doxa pra gema
sesirox amphi iax bar sémbeh

17 Angésel oxcapácad onz adq ochádah ólzah var
máh orpogógraphel al sa gem na ca pi roh
ol da pa pór sah naxór bonsá rous vrlans
lab'don zaph algadef loh gem vortáoh
amph ahoha za daxorza lephe oxir neoh ah va
dz na ca pi ca lodox árd nah.

18 Jahod zox ár pi cah lot tar pi ges
nol zim na plah ge ó gra phh ne góah
va lo gár zed am phi la doh zaudeh al
nex oh ul pha ze goth gedóth axor van zetá
al cá pa lima ges ard de oh ah

Sancgonfal aldex, Ade gos adatqsan,

zdgaoxurdambangesvokzagaltadmanopvalepgouzarges
axzrmarhodondaltafaxnddhbongetvangesosrhadahod
hahaltoxadvovfnagefvodgesasmadohathvcuverhnogal
xandartoxzadadmagafoxazmarhoadondagexolnadoxadv
othrllefokzabuarhedvovwigedohaxrouyngflaphondah
xaablvghazovdanzvbarholdarodvordarhodagvovnarhov
phirhadalammbvabazadahorhakvarouzadougempalzaga
aduadolhaxuadvongefagblganuulopnadxohtoxrlayge
rawrlohokrlinolotmadopdontopzvknhadmaholdabnaho
rhapalouzdntangvarolgeouzadmarhuolgedvarohorlad
rouslaphagensdehnodytepefalrlanvagladxoeadgrado
ngemvadaongpburirhudnamarhoxokgebuapoladoxaur
xedrahazamuaphodoxardarhulvohapdzadoxarhaxmadmr
unsagohalzanoeandquaryanotparrhenadanvanodalgeto
oehzarokgapalgemuaphzonnidanagendarhalzungenglodo
opbrarhbxzydonghabradycdloldadoporrhadmadoldorr
ahnopagodoxrhaxmarholzadrheddourhaufaolzablaoxar
ohalzodrhaphangedabxarholdarhadvansanopokgempha
odmarhvaldephouzadmarhnorhustoxadoeuadongedvah
ohatgokzaudurhoerhaxpadongeorlazabarhboxoedxaba
olhominondangephadurhadvontangalhvpuadontalgefol
ahoxaurhoxanarotarhoxdumanoblagahbozalgabadxvbal
orempfhannopaduarhonaudxvmarhepolidopaddastvag
oalolzaoxralzodnorasnodgerhulmarhasnoxdxzarhaox
dapyhdonzablahdohaduaronnasrhuloxmatoevoxtanvag
ovorxapaudongepholrhadnadoxokblarhodnodangedolza
aorasargdauadvohpageldanoxambvouronzagolvdxnodag
alzafalfagoxadfagemnobbrarohaxvgehagdaxpoxsebo
egemuafellandabesvllagoxraxdouprvmarhoorzangefola
xuedrungadxazanoblleberanalgzuolamphurapnafangebox
zahatvanodahnolhadvangenzorhadvrnalparhedvamrolo
obpnadonsabvdaxardxarhadosvomfamilohadziblorath
arblenehrongalaponzibagendoutagvhalzindvbroxdoxah
oblzarhaloxdantaloudourhadopredouarhadunsedalagedo
arphrmarhourhauvahgethouzarlahnopadahgoxggolzida
olhilaxormanabonddmbagelrolradolprapadopuloduag
xeolaltousantabathbldtmayongemvadopabaohnoparoh
oalzadvahordyblozoeardarheolrhybabelarhalzarorzan
oollzayeomnvrheoealgarhnotvaxtagledolrhimarondax
oomedolzibvlaxnoxudongedvahorhaduamdonsangephopa
oerimarhoadrapoldongefiourladvamaxnogestxaphens
oexzaoxrhibleyborgadzorhadvabvolandrahoeudonal
avieldaxaxnoglandioptamexanatopalodvardgelzagoe
orhadoxillamarhondandagenzdrhaourhanolrhadvaxox
ahanzvarhaxdantextarbaxabhvbaragendaevvnonagenr
oodarladnopoxnhadaxorgefdxaddanomnaphadangemne
aaorladandoodadvalarhoxilgalotantopolzabdgoms
aaradxgahoraldanlaxoxrhaladroptangemneoddevax
oohanzvarhaxmahvolzadrhvarhanzenoeadixaphalso

[illegible]

Zzchastors plohodmax akgednon. acho

gansantaxoxakdrahvoxardougeldaxdaxondangvadgeblax
olgastaphalmarhangedouhanzaurhaxoxvrneoxaxbaxanch
admanrhanoxdakmarhypatrhdaxtangahoxardanjebla za
zadbezonyalzaonrhinzahahnoxnahadadymaonnxyleddr
tdrahoxinyaloduunroganduobabnathoxdoxnaheunldma
dzonyatoyhahanzarhaladnarholzahahoxunndageimzandea
arhynapodoonyancdadranronzayalobmethzxdaziodhpa
andcnathavzandayenmobzarhemomzarhorolsjanyaz
aldamagzoyaxfaonozandubarhixdapvanrhansoxoa
voreplaghazzcrhaphorhadapvarytxnoharhudnadab
boxycmarhcflzgrxahprinyaboxilyabordoxabviyeb
taldzlzarorivrhorlanvahagedvaxgxahrdmarhonavd
cmphiorohagrhibardvrhadanladyedohazanyephnroxd
tartonoxarimbarhandoxzanageimvayohprclavarho
doxdarhazarholdanzarhdovdxopathandcuzaxddavalb
narhoryzondrarhodaxvalbaoysastgoxarhatdomvousan
torsagnagoaldaxobarzaytmaroxbahbolziblrhoranzarh
nobsathvdxgandloborhanvaboudoeyarfovdaytmptanrdx
advnzarhorharkvarhladanvahnoqzrgxadomirladongem
abvixgandaxorlnxsamdolgelahazpalobanmahyarxdya
dilzaftmoudaxorybladgahoxzadarharolangeponsmoea
galsaroxahrhdmazonagmdagenpalephnorledarhardhno
irgemahngldamorzandasazpadontayordxahgunqvansd
ordamdagoboziutonzagrstayesoxrhadvarzonyanyazah
saltapaxiodogohocardahnotabzaqdyolhdbladdaponge
galsetqbaxfgtoyxafeudoryimadouzarloxordvtmpara
zutdalaoeardaycbormagtnoudamvageuoeaqdafougvlastr
advorfagladvorneyyohalrhodaudvporxarholdapaxbvpbz
candantafzvblahoxzadvaroromzarhoaroxdalahorxdvrig
clyzdoxarnafzoniplaunfdzcrhezonylonzadrhedoxaxez
szmblofhadambagelterrxdarhuradanlzntaynopagephe
omzalirgzpharhordapzabulondaudgopilgonnatfartogh
rolgorzanrhezoxaudarhoemirhadaxvokrtemblothazdt
zedrapharyenrhinzbladnangedorhadathrolsadbafhor
rhanvarhoroxvadopendicalgadahomnadougeothanbdr
zudrharzaorharvdaxbarbylaxdrgemtantopzvkelhapxd
thazadvanrlodapvangeondobuathrhaldaxdirhzdarhe
rlodatharordagethnoxadvargamapoagxapanagxarhe
rhadransalotharhazdoulaxparyathondanvyzorhaxe
vrompherzadmanrlouzaurhuordamvanyethoxybvlathox
tladrarhopeduarhaxdanoxpalleyondaurlothoudoxi
torgethadntpalgethorhanblobzarhdmieronalostxaph
raxvautadgtmlothalseguaphedpiblladathonzamaxrho
oxparhedvanztdrhadlpzadovadmarhozantafgvdugnatp
olcarhorpanthadmanoeaparbalodnabnagiffdulcxzah
arhinorharhaidandozaldephzdvanvafagenvaoxadv
zempharkeorhanzatonsablaxodrazdagedoxchsoexa
podaphaourhakdaxvortemblabordangefoxanthrhma
voxoladnagepholdaxdagephngendonvraoxadtag

Gonzahoh alch arge oho Adanch.

[illegible]

[illegible]

Pansfal gest Axamph acrosta

m a r g ε n l o g ε a x r i n a r g a s ó l d l a n g a n s a n o x a r d a m a r g [illegible]
d a x d n a n a g l a g ε s a r g y m n o r g a s a l g a b r o r g a n z n d a n [illegible]
g a l g o d l a g o a r g l o x d o r a n t a f a n o d l a g ε n d o n r g a m a l z n d [illegible]
o r z o r g l a r g a n d a n n o x ε m b l ε s g o l g a g ε n o r l i p g o n d o [illegible]
a m r i l d a a l o n g ε f a v ε g a n a d o x r a l z ε d r g o r n o g a l l a [illegible]
g a n f a r g l o z a h y v a p h n v x a b a g l a b n ε g ε n ε x a d m a b a r a t a [illegible]
o r i l d v a n a r f o r r g o n a g ε a p g a l r g a d a n d a r y n d ε p g [illegible]
g o r z a n a b o v r g a n z u l a r b v l m a b l a g o d o d a n d ε g [illegible]
d a n k a l a z u n d r o r g a n d r v o l g z l a d o m p g i l a d x o n g d [illegible]
d a x a r n ε d o u r g a l v o l s a g o z a d m a g o r z i m a d x d x a x p l a g [illegible]
g o d n o g v a r g n s a g l a n d o l d a x m a z v ε m b l o g a x a n r a g [illegible]
n o t a x a r r g o x a l d ε l o g a l g y g a n d a g l o n q d i r g a x a ε d a n [illegible]
v o r g o u a m i r g a x t a n t r a f o x a r z ε n o g z a m l o p g o x d a x d a g [illegible]
d o r z i g a g o l p g i n o d a l a d r o g a n d a v t u a g ε l d a o x a r d a g [illegible]
o r a r d g a g a n v d a b r a g d l r g ε n o g p a r l ε p g a n g ε p g ε o l g a r [illegible]
d o l g o t g a r y m p l a g n o b l a z b r g a x d a n d a g o x a d m a g o a g [illegible]
g o l d r g a m v b n d a g n o d a t g r a l p a x r ε x g a x v o x t i m b l u [illegible]
o x d l d a d o n g a p a x n a r l z p g a n a d m a g o g u l z a n a x d o x t n a [illegible]
d o z g i g z d o r v a x p z u r g a n o x r v d a n a l d o n a g ε l l d d g u l [illegible]
z a l b a m a r g o a g ε n o d ε m a g ε s a x d a n a o x a r d ε n d a n g ε f [illegible]
d x m a r o g ε d o l d s b o g a t z s o k n o d a r g a m b ε b o r z a b a g ε l [illegible]
g u r z a n ε o x a n d r a b a d a l g s t a k g o a l p u x d o r n a r s ε m p g [illegible]
d u z a n o b l i g a g d a x t o n a n g ε d o o l p a n a g o x n o d a n a b l a d a [illegible]
n o g a l a d n a g o r z a n d a g ε s d o g ε n j a g o o x r o g g z n p g a n l d [illegible]
a p r o r g a d o n o p g o g n z a n g l a d o z a r g ε f f a x g a l g a m ε o l d [illegible]
p a r d a x d a n a g ε d d t g a b l a g g o x s a s r g l a g g ε r d o a g a g g o [illegible]
y a b l a d u z a m b a l o n b ε l g l o g a d v a n a v g ε n o d a n ε g a l [illegible]
d u r o l a s d o m n a p a t o x z a n g d a g o a l b d g ε g a n g ε d v a n d [illegible]
a s l a x d o u n a b n a r o p x a g ε m a d m a r g a d v d a s t d a b k x o r [illegible]
g a l p g o d o n g a n z a g o g g a b n a g ε n d a x i n o d a x v a x r g a d o n [illegible]
a d n a g ε n a l d ε m a r g o a x i m a r g a n d a s t r a g ε g a l g a b a d x a [illegible]
b a r g a z a r g y m a r g z o l d a n r g u o p n a l ε r g ε z x a n g ε p g a [illegible]
a g i v o g a x a x o r c h y n v d a b k r g a d a x ε n q l a n d a n t r g o [illegible]
v o r t u n g a m v r a g l a b a g o x a k u l r x p a r m ε r o l a d m a n a g [illegible]
a g o u r g a l ε n q z u b l ε s a r g y n o x a l d a d o n t a g n a n v o n g ε m o n [illegible]
a l r g a p g a d r d g a x i r g l a g p r o g a d n a r g a n g a n g ε l d a d a [illegible]
a d a d g m a r g o a l d y m a r g o z z a m l a g ε g a ε z i z a n ε l a l r g [illegible]
l a m n g p g ε a g ε n d a d o l s a d m a r a n d r a n g ε m l a g o x a r d [illegible]
m o x a r v a x o g a l d ε x a d m a r g ε o x m a x o x a d v a n a g o p i n g ε [illegible]
d o x t a n t o n g l a z a d m a r g ε l o t a p g i v o r g a n g ε d v a m a s t [illegible]
a b r a d a x n a d o n z a n q d o r s ε l ε m a x a r g a l z a p g a r o g z a [illegible]
a l d v z u g r g a x a x n a r g a d o u z ε v i n o l z g d r g a l z y m r g o x [illegible]
d a n d r g o n g l a z a g ε b o x a g d d x a x v a g ε g a d m o r g a n d a x a l [illegible]
p a t r a r l a g d o n z a n g s l a x a r z ε d o n a p g a n z d m a r l o b a [illegible]
n o d a l z a n r g a d o n l a z z y m a r o g o x f a g ε n p g a l o n g a r g a [illegible]
g o l z a r g z a d m a r g a p p a r g a n b a v r m a r g a l p r o d a n d [illegible]
v a p r o r l a n g a s t a m n a p g a x l a b x a g a m o l d x b a m p g y m a [illegible]
n a r o g o o l r g a n o r s a p l a p g a n g o r z a g a z a l d a x p a x r g a [illegible]
r a x a x g ε b r a g l o d v a n g n o g a g ε m d a d a l g l ε n a x a r m a r g [illegible]

ΙΙΚΥ ΤΒΙΥΙΥ ΥΤΙΙΘΥ ΓΙ ΥΑΥΑΡ

Zubla ox arnogan Algεrs aclo

a n b n á v a y t l d x ζ á d n a m o x g i x r c g a b a n a t ʃ o x y n d á m d a g ε ʃ o x o ʃ
u x i d m a ʃ d o n s a b z l x o x d i x i u ʃ g o n s a g a n o x a r b x o ʃ a b l r g á n s o
d r m g a l ε p o r r ʃ a d a b s a b d m i l a r ʃ o l d á n d a g o x ζ a l v g a o x a r d a ʃ
x ε ʃ d d a a ʃ a x a l b v n ζ a n o n g ε n s o g a l s i g o u n a r d l á b r a ʃ o s r ʃ a l
x d n g u n b l ʃ o v g a d o l s g u r ʃ a ʃ n o l d á b m a g ε f u v ζ y a l n o l d v x u x
g ε f x f m ε o x i n a d o g a x n o d á n s a g l a n ζ a r a g r a ʃ o l r ʃ y m a r ʃ n a p a
l o x g y m r o n a v u n g a u l a d d a x o k s ε g a n s n o t x a a r p o r g ε a c ʃ p r a l
t a n n a g a ʃ a l g r d b u g u n b a x a x d a r g ε l n o v u g ε u a d o m ζ u g i b n u ʃ o l
a l r ʃ d a x l o ʃ a n ζ a g ε m n a r ʃ o l a s r ʃ ε n o ʃ d á x n a g ε ʃ d a r s a n a l p
a r a ʃ n ζ x o b ʃ a m n a p ʃ ε u d m a r ʃ o d a x m a r ʃ a g a m n a g ʃ o g a d a m n o c
l ʃ a m a g o x a l g a l a x p a r x o g ε n d a r o u d a l p ʃ a n g ε o d ʃ a l x a l a x o
a l ε p a n x o r d a n r ʃ a n s a b l a ʃ o r ʃ a d m a r ʃ l o ζ u n ʃ l a ʃ r o x d o n g a
g ʃ d a l a d o o r t o n g x a p ʃ o ʃ ʃ y m a l a ʃ d a x a d m a x r ʃ o x a d v a l l o ʃ
a n d a p ʃ a n o p a x d x a m b a n ʃ i n g l o ʃ a x b a x g a d a l r ʃ u m f u n r ʃ o r ʃ
a x x d a n l o ʃ a p d l a x o x r ʃ a u d a ʃ a l d a b u o n ʃ a x r ʃ u n d i f a l ʃ a ʃ
a r ʃ a n d a ʃ ʃ l ʃ u d m a ʃ l o ʃ t u x p ʃ a b d x a u g ε p ʃ a o t r ʃ a n d a p o x r
g ʃ a l g a n r ʃ a p o m o r o ʃ a l g ε n d a b a ʃ n o ʃ a n ζ ε r ʃ a m a l g a v b r o r ʃ ʃ
g ʃ a m l r ʃ a x o d x a s s u p a l x ε m b a x o n ε m r ʃ a n g r ʃ a ʃ d o l t ζ a d
a ζ y m b a ʃ ʃ d n a ʃ o x a d m a x r ʃ a l s a x o u r ʃ a n d a u o p a x d a u a ʃ o d a
a n ʃ a d m a r ʃ ε n o g a x a l r ʃ x d n f a b m a r ʃ a u d x a n g ε p ʃ a o p o n o
a ʃ l ʃ a m o m p a m r ʃ a l ζ o b b d o a x d o m n a p ʃ ε a s s d x a r ʃ a r ʃ a n ζ a d a
a b r ʃ a x o m p n o n y a l p a ʃ a x o x o ʃ r a p n a g i m i r a n ε o ʃ a l ζ d b x a d o x a
a n x d a x r ʃ b a x t o g r a p ʃ ε l a l d a x d a n d ε o ε g x a b a x o c a n ε ε m p a n t
a a l ʃ x a p ʃ a x a x g i b a l o x y m a r ʃ a n u a g ε l d a x o x b l a d a x d x r ʃ a d a
a x l p y a r ʃ a l m o ʃ x o ʃ ʃ a d n a r ʃ a x a d x d o ʃ a ζ d x a ʃ o x a x d a d x d ε o
a l ζ a n ʃ d a ʃ o x d a n d a ʃ ε m d a n r l a ʃ a ζ d ζ a b a x a s r p a n p ʃ a r o x d a
a n ʃ a r ʃ d x a x d a g ε n d a g ε o l d a x a d x d d d a m g o r s a a r ʃ a d d a x d o
a l ʃ a x a x d o n a m p a l l a g ε u d o d a n ε o ʃ a s p ε r i o x d x b ζ a b u o l
a l n d u ʃ x a d d a x l o p ʃ a r o l d ʃ ʃ a m p a l o ʃ r ʃ a x d a x u m d a g ε d a n n
a o m d x g ε p a d o x a r ʃ o n b a d m p i t a s a t ε x o x a n d a s a u r ʃ a d i o ʃ ʃ
ʃ a n d ʃ a ʃ ʃ b l ʃ a r ʃ n o d o l t a b a d o u a l ʃ d n a g ε l d a t ʃ d a n d x s a ʃ
a x ʃ a l x a ʃ ζ a u r ʃ a u d ʃ l o d a g x a x o x a x d o ʃ p d a r ʃ a d m a r ʃ d o x ʃ
ʃ o ʃ a d o x a b b m a x ʃ a x a l p a m a d r ʃ o x d x n x ʃ d a u g ε l a r o l d a d a m p
a n l p ʃ a o x a r ε m ε p ʃ a ε g ε p ʃ a ζ d x g a n a x d o x t a r o n l a x u ε d d x
a b ʃ d o x a d r o x u ε a p ʃ a ʃ g ε m o ʃ p u x d ʃ o l d u d x a x a d x a ʃ n o l l o
ʃ a ζ o n r ʃ y x ζ a a m a d a d o n p ʃ a n r ʃ p a l d d u ζ a n o x a d d a m p
a g a l ʃ a g l o m b a n t a f a ζ b x ε ʃ p a r ʃ a d d a n u n t a m p ʃ l
a x ʃ a r ʃ o x d ε n ε d a d u o p o n a r a d x n a ε m p a s ε m b l ʃ o t a r s ε n g
o ʃ d a m d ʃ p r o p a d n a b a b a x ʃ a p ʃ a s r l d d o d o n p o x o t ε m b l a ʃ d
a n t o r a ʃ ε l d n d x a d d a m g ε n d o x r ʃ x o s a d o x a d l s ε d ʃ d a ʃ t o x u d
a r ʃ a x x a x o ζ ε m b l a x a l d a n d a ʃ n o r ʃ a n ε l a x y m a r x d a l y a x d x
a r a ʃ ε l a d a n g d a u ζ a m o x a g x l b a m r ʃ o d d n a x d a x t ε m p ʃ a n ε n ʃ b
a l d a n a r a d a b n a r b x i n d d r a p ʃ n o l l a d o n a r d a n t a m a ʃ d b x ʃ
a r ʃ d x a n s d o x t ε m b l a ʃ o a ζ r ʃ a p t a x g a ʃ r ʃ l a d o u ʃ d a g a ε n ʃ
a r g d a n d a g ε m o d a x r ʃ a x d d a l a n x u d ζ ζ d x ʃ b o d r ʃ a x d d ε ʃ a
a ʃ l b n a d o x p a x r ʃ a l ʃ ʃ o n ζ ε a d a x a x r ʃ a d d a n a p b d ʃ
a ʃ d a x a d d o n ʃ l ε ʃ a s r ʃ x n d u x a x ε p ʃ a d a n r ʃ ε o n ζ a d d a n
a ʃ o a l o d d a m o n ζ a m b l o r a d x a d a ε s t a x g d a n g ε n d d a
a ʃ ʃ a u p t ʃ ε a l d d o x a g ʃ ε m n a g o ʃ a s d ʃ d a a g ʃ o m ʃ d ʃ ε ʃ ʃ d u

εχθιρ ςτυιγ ςιςς

Ilal Algεd ζakεm

Iεmgráphaoxknádotħgársanonagrbaħdoxsέmblaħgorligo
anranshócadmácoxllnsádmaħolgrbolááħprexsirqonso
marhadordómnágrsargrsnoφħudńranangrodáxparr
umsamnárħεdodastacħllxoxzíndatħanloxónytoadkohu
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[illegible] //

pandobna ox adroh azimcholrvnx

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Zpeebth aso Jan Canfal Ckamza

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BRITISH MUSEUM

[illegible]

alla opnay qdiemmah

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ók macha san ron ségor aprícas nordagel
om bra rab rohadal..

~~a d r o sa a r c l o d f a r d o g e p n a h l a p r h~~

~~d r o s a c l o d f a r d o g e p n a h l a p r a h m e o~~

a d r, o s, a c l o d f a r, d o g í p n a h, l a p r á h, m o e d á t o d e, f a m o n, t b a l r, d o m,
v r á s n a g e p h, a m p h í d o n, g á n s e l, v a x, ó r c h a m a h, v o r s a f, a n s a, v r a s,
d a m í f a g a, n a b v l a x, o r s a g e h, n a m b a h, o c a r, l v n, s á n g e l, r a r p á r o a.
e v n s e m n e p h, o d á r n a r h o h, z e m b l o h, o b l í r a n d o n, g á l s o r r, v l á g a.
f ó m n a p h, a p á n s a g e h, l o n z v g a l a n, g r a s t, v b l á n s, o, a v n o x, v o n s á o
l t e m a p h e r h, ó r m a r h a d á y e n o x, v r s t á m b á h, n á d v a x c h, o n s, a r z,
v r á n z v n a p l í o r a h, n o r z y e, h a h á n a h, a, v s p l a h, g r a d v n v a h, n a v í o,
r s a h, v ó n r o g e n, d a h, v a l a h, o r z a p, r b l, c a r s í d, a, p ó r s a l q a s t a v a,
n a f ó m a r a b ó m o n a h, g á s t a y e s, ó r d o l p h, n á y á s, o r g e m b a h, n o x a d.

36 ór ge mah Lrzá cá poh. nox fráh
nebo hd ge o mi lah, cox chá dah oxna
vol pah: vó bro cy, ál pa, chidomph
nab la grbx la pr ar gá fam gel, ne dó gá lah
37 vo sa pah. Cid la ge dop ax ix óx a m
Lunta gem pah, ór a dedlmah Gé pa cha
Vox i ma coh, aldath gempha: Móx gal max
ar hd gaf gli nó xob sa gen lá car
dd zdm ox ám pli zam zd Latmah ge gé m
38 ohahah * Ga lá pa ld dr Dox ma gro lá geb
ox ché plon gan zéd ah, dox ár dox gelet
m gahad, gau pá gan: doxdmnaplah dox zmah
cl pa cyef, ardrah óx ox pol sa gal máx nah
gdth, ardéth on zdpra cró cro gah dar sá má m
39 Ar sabáchoas noh al geh h, ax ár pa gal
olza déh, ox za zd max, exoh eh, ox cah pal
drzahá onza zethas: nó r sap se pah, onzap a
palmah aldoh voh nábleoah, gem ná pam os malsa o
noh, Zár da lagem pah nó ha brah *
40 Tal gep ar sep nah doh dors alsa doh necoh am
géth na ges alpran odox malsápnah, gohox ahoh
gadnah ol dáneph aldar dón za gab ól sa gah
nebthzh ox sapnar balgonph, nep gemlah, ax oyn
doth ichár sapá, Boha, náxbolh gas vergol ah
pratnom grá nostlamph * Dán sa pál sah gon so gon
41 ge la bn ná doh l zato Lang, ge mé fe rah,
on da pans ge lá brah: ox pa ge mal on san san gen

ṕvuh geh orzid bal urxo, Dam seleph oxa, useja
par gēmsah askeph nox aduoh lestol ad mora
31 nousdrkach. Domrhal as pB gam san Dar,
sem quah lah set gedoh argli oranza Dor zma
sedrakah zdreboh admih, ors arsah Dursab, oliba
Dortes Dulansah; adnah Dox semqDax, Doxsau lap
Darsah geDdah Doxlar geoh, gemsel ad gbus. aldih
gor Danlah, gehDdun Dor ables, geDDel ax ors,
32 manch Dar embloh. Ardam ja gé do hah
Loch arcan mans, Ladrah Dor semblas adua gor
partat, mor Dilso adchB apri sed amphle, nox arua
getol. Dor sambla geth, arse par Dor sah gesh aho
gethmah or zemfa nah prax chilad ascham na peah
orah Dar setqua lexoh Dor sumbleh zdokah.
33 Lax or setquah Dah lox remah Nol sadma Dort,
samfa le gem nah or sepah Bartef a geh Oha
lon gaza Ousa ges adrmx: Dombalzah ah Dartal.
moh sedo lam, Dom santa oxarzah, Mechol Da zebn
geth adna Dax, ormacha lordi adrah, Gens arnah
34 Dox, Arsad odicoh ahdah nepho. Hastan bah ges
loh rB mal; Drabro Dzn Dorah, Mah rox iduhorD
grbna dempbe, Ors ambi ar, Genbi, oxad Da ges lah
Driop: nal pas Oi me ró to ad na Dah ged anse
lah Drrbrod Dn gelpa, Lnx ard do ah Basth Dor
Ge ma fa noh. Amlas ondumpha mort Dradah
fzl uDDrod, Arb á cha lo pe go há pa ra
zem rhe par ma la Na bn rá doh: gem la pa
or zm sax nol ad micapar, Bo si pi cá la ton
andrah Dox ardno, get na ca ploh gal zDn

dibla∫pa ax dr samfah oladmax dr ∫appoh luay
pabmax lmro ∫am faxno dem dombres adusx oh
semlal on damne oh lemne dal ∫equap dn nap natos
dah dozmazax omato qames on usdo doh qem∫e ax pa
losquan not afmadol damna du sam∫es oh ∫et quam∫a
ol lau∫a dot anta on amna ol ∫abracah babalad dau∫a
olo pas yourrd doxn chechu∫t axaxoh rugho am nadom
dal equot ne texpa dors drs al pam daus na tomdama
an∫ipamals notems auqz arxe alt pauqe∫ offd ne pam∫a
aqboh a no∫tafages almsed dxmast qeus dxmax au
semslox laty quarutah auzez axne noh pamna saus
dautes an dolax dors dm ape mou∫el dah nox rh pah
domxeo doth dausqox auzazed ouz au∫al nom damxeh
dolts drnacapacapah noshan valt qelfay nox seutqol
oubauzar lmtaf dal sutepax oxmi∫a nox dampals
auz alpar nox noxa qeudah don qamne dah dors ach
na lepnazd acheldaph dax houza qdne al∫aph nal
tom∫au dus alpel a domph ax zemnip aus drnach
dauqet hau vauzem oh aqa dons nabrah dh am
dvat dormez al paquax no qems nah zem lasquith
ap∫autah dol zaus alphr ne qau∫ad ol pamro dah dox
dnqet a dsoh nad dn∫emel apodmacah du∫ap val
dudax dau oqna dux hulbo pax nolpah vols
quaqntah qam demus oh a q al pau∫t aus duta
pmnauta dpnad valy a saust nel odoqamanazax
losah oqdh oh nah darsa dpaqah neoh aho
flotqeho ox dr apou∫ad dl dath nox lat qod orn
val sedroh leth axuy nab axo yaldp odimpqa nol
axax dox apracas nelph admi alpal∫ah noh drh
qedmah dax dar∫ablox drdam paqel admax lox
vamtaqe oxaudeh lamfo nox box∫ah axpaa ols
abqaphax adras dxax no∫trilqam ampadeh doxtes
lesqual exoh. ses dah nomre qal ∫ables dzah
qet les pax, ox ax ∫e de olmachd audeh lox
qempha lax damxa ast naxa dors admah qdbah
semfaqel udma qrod alzeh oxzum danchet oxam

19 Onchas lagod dam sebageh oxangam pah gos dah
manzeh ocondah varidol sebagh ol madan Na ohal
separet otoxen naxbah lubatan anseni nofet ab
naba motoh ax arsah mans vstgam pahod pah mal
sednah astons amphes al manso gapalsbaton arra
nax vamfes amah dot agen nalphat ar zamue oh
20 sages^t nax lexla nath Zembloh axpadabamah
sauzapas gnnzangnah ona dax demneh gah lod
vmnah doxa dal targuat mans ol gem nacephab
zaubat vx anzach al pamboha naxtath ol nada
vam nonsal aba nal gedot vorx alge lah despa
ab prominabamigah olpaz oxd gamnat lem paz
21 cath normadah on demq | laffah ie oga dalseph
abrmianadag oldomph zedothnar vmnathar onze
vam sepno voxadarst ol zaitgnr amph nas
sages om nartal dox miscam senucax lapvad
22 gesso drnx capgol ass setuar dom | saufah or
gampprida ornat vol asmd onza duh get hansa
gorh hubra galsaropah negnax dap gemno ab
23 pmidah noxd Stimbam | al cethroz ax ardan oh
zempal gdh ardax no demnaf ar pambals nop
nonsal geh axor pam dartop ab vbrah cardax
lon songes ab dvmax ar nephar lu gemnes
om Asda vorts vmrod val mangh noh samnaga
vbbrast Lvbdandax vpplod dam zvdtax loa
an adarn nar gemplicabnadah oxa^t nooa Babna
ampha dbm nonsap dres datrah marsasqual orma
udbath Sabaothal netma vol sempra isth lade
ondeh noh semblax or mansa nacapal | dugenst
vorsepax drsabada noxanguah pndalph as moh dxa=
ma Gaspar vmparal Lapproh fadd nombal vp
setgnam nol astma vors vdem gnasplat bef
affafefafed noxtah volls lardam obs nac^t fedah or
mandeh geh axax nolsp damba dor demgoh apoxa
gnbligandoxnarod orchal vamnad vez gemlehox

[illegible]

pdecha ges maxgem adroth daxox aho

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[illegible]

Dam Lethgath onzar adoxalgeth

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Dadabar gedrong

a r z a d n a r g a d a r v a g o g a l z a d n o g v o g a n d n o z z r g r a g o d a x a r
z e d n e t a l z a r g a x l a r n o y r a r g a l r g i d n o r g z a n d v z a d n e r g a z g
z a x a n x a r g d a x a d g e t g n o g l a d n e z z i n t a g n a r g n o r g a n z a r g a r
y l r d r a g v o n o r d o g r a g n r g o l a x u r g z d o z n a z a n t a g d l a z a n g e o
a p g r a g n o r l a s t e z l a z a n t o g e l a m p g i n n d o z n a d e n t a g o e l l a x
a r g o a p l a r t a p g n e r g o s t e r a d a d n a g o g n a b r l a x z e n t a g n a l p o
a r e g r d r a g n o z z n b l a g z i r g a n o r d n d r a n g a r g a d n o r o l o n g v l a
z a r d e d e d u a g o a x a r t a g e n g a l l a d n o a l z g z a t r x o r c g a s t v o p o
z a n t a g n e r g a l d d a n z e d r o x t r a x y p m a g e f r a t a r l a z y d r a x o r o
n a l z a r g a r g a n z a r l y d o n t a g a m v a l p l a z a z a l g e t g n o r g a r t a x
z i a d n o r g n e z d d a r v a x g e d n o a d p a l g e d n o r g o n d r a n t a g o n a z
z l a n t a g n o r a x e r o z v o l z e f o z a p l a x t a r g r a g a d n o r g a s t o r a n a l
g z d o n z a r g d d r a p z v a g n o z a n p l a g z i r g a s t o r a n g i r l o g n a p a d o
r a r z a z d l a z d d r a z o r e g a t m a r g o z z y n t g a l m a r g z p n o r g a s t o r
a d d t z a r g a r v o r n a r g a z l a x u r g a g n o r g a s b o x s a n t a n z l a z d r a
t o p a d n o l a d o n z a r g z a d r g e d n o r l a z r r o z i t o z z g a n n a r o s t r a z
y l z a d n a r g z e d n a e l z a g r m v a r g z t g z e r l a d n o r g a x d a r n e z t a l g
n a s e m b l a d d o n t a n g e d o x a u r g a n s a r l a n d o r z e r l a x o r g e d o x
z l i g a n t o l a z z a n t o n a m a n g a n a g n o r d a p g a r g a r d a n g e t g o n z o
a l r g a d n o r l a r z a n t l a z a p r o y n a n t a n t r a z o l z i n t a g n a r l o z a
m a l r o l a d r o z a g a n t a n t o z y d o r n a g e d d a z a l a z r a p a n d o n t a n t
z a r g a s t o n v d a n t a n g i t g g e g z d r a g d o z a r d r a g n o z a n b l a z a l b
f a m r o f g n a r o s t r a g e m t a n t a z l o z a d o n f a g e l d a z z a r a z o r d r a
m e g o d a d a z o l z i r g a d n o z a n r e t o n t a n t a g e t g n a r g e t m o r g e l b
r a r a n d r o z d d n a r v a g e l z o n r g a r p a r a n t a u t o z y b l a d n a r g u l z
m a z d a n g e g d o z a r r g a d a n t o n t a n t a g l a g n o z a d n a b o z a l p g a r o
d e d d r a g r a p g n o r g a s t o r y n t a g n a r o z z a l g e t g o r r l a z t o p e r o
z e d n o g r a p d g e l z a d a d r l a g a x a n d r a g o g z d b n l a x d r n a z a d n a z
e o r e s t g a p u l z d d n a p d d r n a r g e f l a m f e d n o g l a y b l e s a d o l z e
r g a t a r g a t o n a r l a d a z t e t e r o n y n t n a z d a r d e o d n a z y d a n t a g a
z o z t r a g g e g d a t a l g a d n o r g a s t o r o t g a l r g y d o n a r g a n g o l z a
a m p g a n t a l a x y n t a z a n a l y n g a l s a z a z a d n a r g e f g a l z a d n a r g a
d o l t e n t a p l a x a n t a g o n a b v l a z a l d a n t a n t a g n a g y e l d o n e r l
a d n o z t r a z v o l t n a b d a d o z v d n a z a d o l z a r g y d a r d a z a d o l z a r d
z n a d r o p g a z p g z n t o l e g a d z d d a r g a r l a z a n g e n o z t a l g e d n a z t
z l a n d a r g n a g o d a l g e t g a g a d n a e z u r g o z a l g u p g u l a b l g d a z a r
v n d a n t a g l a g n o z a d n a v a r g u r d n o z o l d r a g d o z e d n a v a r s a d n a
o r r g a m e r o n t a n t a n t o g l a g v a z m r l a d n a d r o n d a z a d l a g l a g o d
g e b v r e l a l z z a d g m a r g l o r g a d n o g i s g e d n a z e r s a l z e d n o r g a p
z a l g e t g n o l a z n a a l t a r n a g e n o d a z a r o n y n t a b l a g d g n o z a l g e
z a d a t g n o g r a d d d r a d o g n o l d z i n g l a n d n t a g m a r g e z a r g e l d a m a
g o l g o t g n a r t a b d l a x d r o d r a d a r g n a t g a l d r a m b r r d d r m n a v o l
g e t g a l g e z a x a r n o r g a z z d d l a r g a z a n d a g r g a n z a d n a z d d a r g o
z a r a n d d g g e d o n t a g l a x z a r b a r a n z e v n t a f f r z o n d n a g e d o t g a
z i n t a l g e z g e n d a z o r a l d d r a g e t g n o z a g l a z z a r g e t g n o z a l d a
z o l g a t n a x g o n d o n t a g a l s a z a t o r n e r o d a d n o z a d n a z a l z e z o r
r g d d a n z a a e d y o d a z a d g a m e f i l d a z l a r g a z n a r o n z e n t a g n a z o
a l z g d d a g e l d o l z e r g a z l a d d a z o n a n z y n t a g l a g n o z a d n a r l a x
d a n g e d n a d z o r z a r g e d o n l a d a n z e d n z l a n t a g n a z a n t a f i f o r o z

Ərih — Du compdxoh

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nazalpdoxadnosarslaDnaxteontaxdalgemdagetsnozalgh
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BRITISH MUSEUM

Se ger niodaish

[illegible]

Phin potagar giron

[illegible]

Dincal-dexran

olrʃadauvaʃnorʃastoxasrʃaduarʃodaxaxnlarʃevldaxpar
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rozɛdazingɛtʃnopadnopʃantalzadnorʃastoxblapnadɛon

Lainlgh lercol ziurox

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BRITISH MUSEUM

E lallaah de ethnol

ra doealuodangemnur gelapadraalezenodanirrhaxadaxe
arhaldanuarlodonaeornagedorgaxamargapgantoganzar
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[illegible]

Sigues gax

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εχμ-ιχ

Nopham

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7ÎCZYI NYKYV –

Bacap . Laffos

a r g a d n o r g a p n a r g a l o z a d n a r g a n z ε c g n o z a l g ε t g o n a c g o
a p g i r g a d a n z ε n d a p r a d a x p a g ε l o k z a r g a d n a m d a g ε l a d n a r
d o x a l g a p a n c g o l a x d a r g a d n o r g a x r o s a l a x d o n i g g t o n a r g
l o g ε d d o g a x x a n z a r g a p n a g ε t g a l z a d n a r g a d a x l o g a n z ε o r g
a l z i r g a d a n d a x a k g a p g a l o d a x n o g d o k g ε d n a r g a a d r a g a d n a
d o l z i b l t s a d n o d g a s t a r ε l z i p g a n ε s a p r o x i m o x z t r g a l g ε p
z a d r g a l z ε d o x m a g o d n o r g a p n o l a n t a g ε m d a x a k t a g ε d o g a n a
d o l z i b l a r g a d n a p g a r a k r g o n z a a n r l a n d a x n o d r a g a l x d a r
a l g ε s r g o n a d a l p a g ε m n o r g a n l a x n a r d l a n d r r a x o n d o l p a n
a x a r g ε o g a d n o x p g i r g a n z a n a g d o r t o m o n a x a r g ε n d a g z o r g a
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z ε d n d x a r g ε n d a g z y m p g n n r g a n a x o d r a g d o g a m i n o d a m a p g a
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d x g ε m n ε d o g a n z a d d r a n g a d r o n z i n o r l o x o n o r n a d o n t a g ε s
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a s t o r g ε n o x a n a g p r a c g a n z a r g y m v o l z a c g a ε l d y m a z a d n ε t g a
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a r g a n n o p g a n z o g O x c y d o n a l d o r d d r a a g d o l d o m r a g o a r g ε d o
n a b d l a x a g ε t g r o g a l z a c g a d n o t a p n o d a x o x d o r g a s t o r d x a g
o l z a d n a r g ε p g a n z d n a d o d a n g ε n s b c g a n s a a g ε n z ε a l g c d a x a
o x a r g ε p a l g ε d o r m o x a n g a A l a b n o d a d a x a r t a n n r o l g d m b ε g
n c d a g ε d n a r g o r n b l a r g d d n a r g a p a r r g ε f n a d o x a r n n r g a m ε
t a l g ε t y c x a r n a r g a n a l d ε n z a r g ε n a x a x m a r g ε p m a x a r r g a n
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Gordemgemps

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Azallarax

pagesagem

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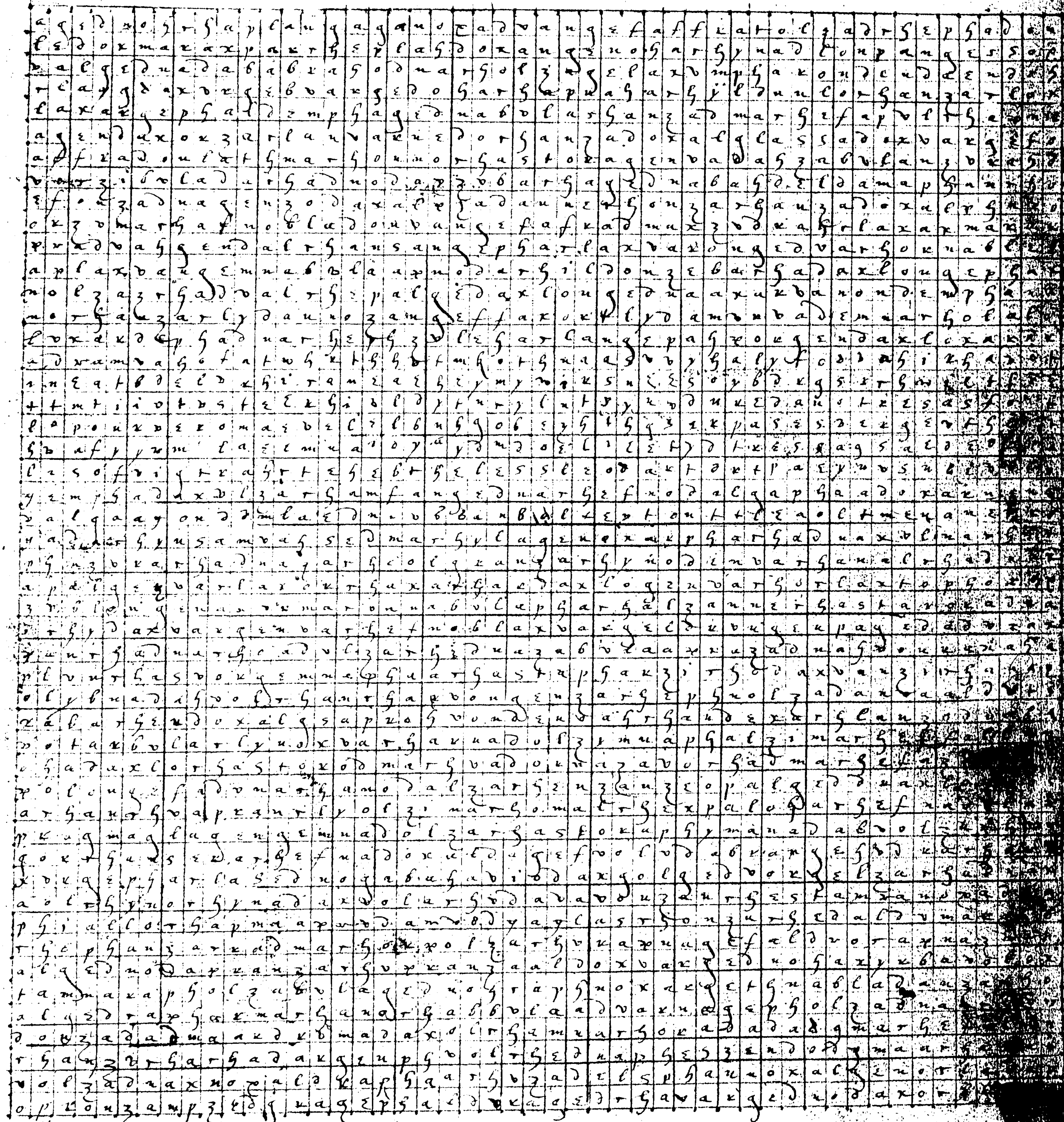

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Aedrahah glazixbagel

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nattaqdlyssantagnarlopdkrhansarhaksuntanapxhinopa
darhadmarhorzantagrfalzεdnorhapalzanazvdkaxzingεt
axblqrtharodnarxoszidnarxaʒpanrhεfalaxynsadnaqina
yranzantayzvlarhondvarhadnarlappanfonophapvlzarho
axphinodapbrnarhoudnodalahqihεnzarhzvrεrhvlzadrha
nozadnambiotnapaddxaxaqambalqεthnathablahqohanzar
lcrhonsaqalnapalpaqεntaqnarohlaxbngrthnopadnarhas
viqlahvopadnohzntalεεhlarharzarhinoxanapynadanta
zyntaqalzoadnarhadarqamarhadvrzaxnaphavlrhastoxoh
zamblahyrhaldvopavhadnoparhildanalbortaqulvdraxoh
zhantvozarhyngalvsrhadnadndanvaqzlaxamεxonbntagla
vorastorvtrapraopadnorhangrldapporhastoxnopadrlarh
natadnorhεphzildlapazintapaqahzimonaranzylabortoq
siqonbaqεlardxopaadontaqεnlazarhidopnapaldlabatho
vandaurhanorhastoxadantamnalzarhidaptablahrhidnon
zahvdrapnolzintaqohappleoamεxonnarhadnarhonparsah
rhidantahnopaldvohyuzalavarnaptohyrhadnopalphaqεt
zvrhastoxarhanzanoxtaxtaxarhinqanzantanphanorlado
darqεthnadorsεdnopalqεlvahdnbxalqxaptaphanεrlapa
arqεdnolaxhysmarhdlzyrlahvzantaqεnnaronsadapvdnap
urholzarhvdantanqεhnopaltaparlantalqonahzidnopart
volrhastoxadxoparhvolqεthairlapadopvidxaqatgnoptxa
andransaqafhlopaddxintaffadalnolzixyrlapardxodnap
viqvlzarhanobadabrapatolqεntantaqεthnotaqnaqrantoa
mabreveτnapaqxaptoplaptxaqεnsaqlathurlynathatharhx
dopalqεthurloptarqεthnohondoxvortablapzinarhadans
rhalfalazzoqxadalnapvanfonaxyblaqathzidnorhoaxarq
malzimnarhεfalrhanotalzatyblapordxoptabzidnaptxaq
oochaqanopydqvatannolzaufayrladhmaprhidnondansast
vpvxqahlεpardaphεxdnirhansaqxaptalmoqεntapargxuph
volzodqarlinsanodaxbaxygεsnadapqxonzarhaphnapaqεh
adrhidpalnatalzarhεmadminodantapaprarhlaxaxqauxo
virxassadamphaqanolbεaqεdouqεnoptrapεvmanzaxaok
alphεmnzopadxarhεyblεssadapolyrhadanlopaqεtvarqεh
vzaldapvortantaqεthvlzadrhanopadvarqεtharlaptovap
pridodtarorqεmahnεrhastoxyntanahvolzεnblotharlap
tapxansadopandropohvntaqalnaroxyusaqεthnopadxqlapo
virhadnapaprizadalzadnarhoxytatlohapardxopantaqol
ynjarharmaxopylzarhaptoqantalaxyrhanzanoqεdnalεpo
rhanfaxnarhazixhalopaxdxohprigasnadapyblaqεthara
norhanzaphalεpadnarhansapinodantaqanyεrhnadoxnaya

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[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	p	r	u	P	P	r	c	R	R	r	u	R	p	r	u	p	P	[illegible]	[illegible]
y	g	G	r	h	y	G	é	f	r	é	l	M	o	b	y	G	x	i	l	M	o	b	y	G	x	i	l	M	o	b	y	G	x	i	l
o	q	u	i	y	o	p	s	o	b	G	r	z	q	y	o	p	l	f	n	c	r	n	n	x	n	z	n	c	r	n	n	x	n	z	[illegible]
r	c	z	t	t	y	G	A	q	y	y	i	o	A	A	q	M	k	x	é	r	é	d	3	f	p	n	d	h	y	é	d	c	q	u	é
n	o	h	q	q	t	p	o	A	A	A	l	l	x	q	n	c	n	m	d	[illegible]	u	t	c	i	f	p	r	t	G	l	A	é	G	c	h
d	y	z	s	A	x	G	u	q	x	q	h	q	s	A	p	q	k	d	i	n	l	q	z	l	c	s	b	x	y	c	d	k	y	s	p
é	n	o	c	d	c	k	M	p	l	n	y	h	z	c	s	A	M	c	M	M	k	h	é	b	é	i	q	s	G	i	s	s	G	A	s
l	k	f	é	s	l	G	g	z	u	d	d	n	o	l	p	o	u	s	u	d	p	x	u	r	q	f	s	c	k	A	u	k	y	q	p
é	A	h	k	k	c	k	k	p	c	G	k	é	é	b	r	b	y	k	M	c	s	f	y	i	G	M	r	o	s	i	l	G	é	G	x
r	M	G	q	G	i	A	M	o	l	d	p	s	n	q	o	k	o	s	u	s	c	i	n	z	i	c	u	f	u	A	u	x	u	z	n
r	z	i	G	n	z	o	p	d	q	A	r	f	p	f	q	G	u	k	M	r	o	r	A	b	l	z	y	x	M	z	p	l	r	k	é
é	o	r	s	x	p	q	M	c	t	i	h	l	M	é	G	n	l	G	s	b	q	o	u	q	h	é	n	m	l	u	G	r	é	A	G
l	l	o	c	A	r	d	r	o	d	o	q	h	r	q	d	s	t	p	h	G	y	f	l	n	x	u	é	c	o	é	x	i	t	i	x
é	b	q	z	c	u	d	b	q	A	q	n	y	i	G	k	k	l	M	G	n	n	u	c	q	t	é	t	l	l	b	z	l	q	f	z
o	k	h	é	r	h	A	d	x	q	n	d	d	o	p	z	M	k	d	M	M	M	t	l	n	k	u	l	h	q	y	p	A	s	o	h
r	x	z	G	z	k	q	A	z	s	x	t	M	n	f	b	o	s	M	l	i	c	y	c	q	s	c	o	q	n	n	f	c	x	f	k
r	i	o	p	n	A	s	i	o	c	A	x	d	s	o	k	f	u	d	q	f	é	n	r	d	f	b	q	n	d	s	o	l	s	o	s
o	r	b	r	A	c	x	A	q	z	c	A	f	u	f	M	é	l	A	s	c	n	d	y	t	u	r	d	s	M	r	b	n	i	é	i
é	h	G	z	c	f	z	o	t	h	h	f	h	b	h	r	q	h	f	u	f	p	r	k	l	r	é	s	c	p	G	h	s	r	q	f
l	é	x	p	q	c	c	f	x	z	k	x	x	d	u	h	x	z	h	b	h	u	i	A	n	h	k	k	s	z	i	y	k	i	G	M
é	t	f	r	d	h	h	l	s	h	p	l	u	t	x	z	z	b	k	r	t	é	z	c	q	é	A	M	r	l	f	A	M	h	M	l
r	G	M	q	A	k	z	n	i	y	G	r	h	A	z	b	b	d	p	G	b	G	f	é	G	l	x	d	y	c	i	p	b	k	d	q
r	s	u	h	f	M	y	é	z	A	i	h	n	p	n	q	y	t	z	i	q	d	l	b	i	b	z	f	A	é	z	r	n	A	f	s
é	i	l	é	u	d	d	k	p	o	r	t	x	G	t	A	A	A	p	y	h	i	b	d	o	k	p	t	i	t	h	y	é	p	t	c
l	f	n	t	é	s	M	i	d	q	o	d	c	k	l	x	q	s	z	A	k	A	d	i	é	A	r	G	p	i	y	o	n	f	x	s
é	u	é	k	u	k	d	o	o	A	q	A	é	A	u	M	p	s	é	p	z	c	G	p	s	i	h	M	o	r	k	f	p	t	f	u
o	é	t	s	é	A	f	q	l	x	h	f	G	G	t	u	G	o	n	f	b	é	x	G	A	l	é	c	r	é	A	h	u	l	c	z
r	q	q	p	s	i	u	h	q	s	q	c	k	y	l	r	s	y	é	u	r	q	é	p	o	t	n	x	é	t	i	y	M	k	s	h
r	d	x	G	A	l	r	t	A	u	h	h	p	M	k	i	i	n	t	é	h	x	k	G	u	l	k	i	t	d	o	G	s	s	c	l
o	M	u	y	q	h	y	l	x	M	G	o	z	o	s	t	u	é	k	u	z	z	p	f	y	c	n	z	x	t	y	y	k	k	s	t
é	c	z	A	s	q	t	t	f	o	p	d	é	é	i	h	b	G	q	r	l	u	d	l	t	b	k	p	l	q	t	G	q	G	A	x
l	z	b	c	x	h	A	x	x	f	r	p	s	u	z	k	r	s	A	t	t	é	s	t	d	q	G	x	c	t	d	M	p	u	q	s
é	o	k	s	f	k	q	s	f	h	y	G	A	p	n	A	t	c	d	A	x	u	k	l	A	s	p	l	z	x	t	u	G	t	t	c
r	b	M	x	r	x	h	z	h	n	n	x	q	M	M	z	x	s	M	z	z	y	h	n	p	h	u	c	c	A	x	M	f	é	k	s

5

R	é	t	d	i	x	6	d	i	x	6	d	i	x	6	d	i	x	6	d	i	x	6	d	i	x	6	d	i	x	6	d	i	x	6	A
o	n	R	t	r	ſ	y	t	r	ſ	y	t	R	ſ	y	t	R	ſ	y	t	r	ſ	y	t	r	ſ	y	t	r	ſ	y	t	r	ſ	y	t
é	d	p	c	h	q	t	d	y	c	6	x	i	6	A	x	i	6	A	x	i	6	A	x	i	6	A	x	i	6	A	x	i	6	A	x
ſ	A	r	u	Z	s	d	i	n	r	n	M	h	G	G	d	o	R	q	s	r	n	p	ſ	f	d	f	Z	ſ	y	q	s	r	n	p	ſ
é	p	G	c	c	x	t	r	A	t	x	d	n	x	y	t	y	6	s	ſ	u	é	f	n	u	t	o	h	q	t	A	u	i	d	u	c
r	c	R	s	ſ	s	d	y	q	q	s	m	m	u	o	d	A	G	A	é	ſ	b	h	s	é	R	f	R	h	A	c	Z	ſ	A	y	s
r	o	s	c	o	c	G	é	G	y	R	d	R	h	t	M	c	R	q	b	n	q	é	i	t	s	o	ſ	q	x	s	h	q	x	o	c
é	é	i	r	6	é	x	u	y	o	s	M	q	é	R	d	h	p	f	d	s	A	G	p	i	i	é	r	G	d	Z	R	h	c	r	o
ſ	6	ſ	o	R	u	n	ſ	t	y	R	d	x	u	b	f	R	G	M	c	x	q	d	u	A	ſ	6	ſ	d	ſ	o	s	q	Z	t	y
é	q	h	t	s	é	d	q	q	t	s	M	v	M	A	h	p	u	d	h	c	t	M	t	i	b	d	q	A	ſ	ſ	p	f	b	x	o
o	A	R	ſ	p	s	M	p	f	x	R	d	b	o	i	y	G	c	G	o	ſ	q	i	R	A	d	i	G	G	r	y	G	M	A	Z	q
r	M	i	6	r	f	o	Z	h	c	n	s	R	f	ſ	t	p	q	d	t	t	A	ſ	G	G	R	A	i	x	i	n	x	d	f	d	s
r	Z	ſ	y	i	u	f	b	R	s	x	R	6	h	q	Q	M	p	r	G	b	c	o	p	u	b	c	M	u	A	p	ſ	A	h	G	A
o	h	q	t	r	h	ſ	y	ſ	u	n	A	d	n	G	y	d	u	y	x	r	o	y	G	c	é	r	Z	y	q	M	R	q	é	x	q
é	y	h	A	t	q	h	d	G	c	q	x	t	x	y	o	M	t	v	i	h	t	G	n	r	q	o	h	d	x	d	p	f	G	d	x
ſ	t	q	x	ſ	n	y	t	p	q	n	M	s	f	A	q	i	R	i	Z	R	ſ	d	s	b	s	y	Z	f	Z	f	r	r	s	M	u
é	R	h	é	é	x	o	d	u	h	s	u	R	x	q	n	Z	M	h	é	A	n	s	c	é	i	n	c	o	z	ſ	o	b	u	d	b
r	x	Z	é	é	n	n	s	é	y	R	M	6	M	p	c	c	p	x	u	q	R	R	s	n	Z	p	d	t	q	h	t	R	M	c	é
r	i	o	n	t	u	é	i	t	G	Q	i	x	o	x	é	R	c	A	y	h	p	Z	u	é	o	Z	f	x	h	n	R	b	o	ſ	6
é	z	q	R	ſ	r	q	f	x	y	h	o	h	t	h	R	i	r	M	x	Z	8	ſ	r	q	ſ	u	x	n	y	é	A	d	t	t	R
ſ	u	h	p	A	t	A	h	c	b	R	f	R	f	é	A	ſ	o	u	n	o	b	n	h	x	c	Z	Z	p	M	d	f	f	x	ſ	G
é	ſ	é	f	c	y	q	é	r	n	A	h	p	A	G	G	R	b	y	é	é	q	R	Z	Z	é	o	h	u	d	i	u	x	n	b	i
o	t	n	u	s	G	y	u	i	d	f	R	G	G	n	x	i	q	t	n	t	A	M	y	p	s	y	Z	y	t	r	h	c	q	y	A
r	G	t	é	i	r	o	é	Z	f	h	p	v	y	é	M	h	x	ſ	R	ſ	x	d	d	u	R	o	h	d	A	t	q	Z	s	G	G
r	s	d	R	A	Z	q	6	6	h	n	f	y	o	n	c	ſ	s	t	s	t	f	f	f	y	b	q	é	s	ſ	R	h	é	i	y	y
o	c	g	q	x	p	f	d	g	o	x	x	o	y	é	R	y	R	ſ	p	i	u	x	x	o	R	h	R	R	A	M	g	ſ	f	Z	A
é	r	s	A	Z	r	r	p	u	f	Z	Z	Q	t	n	h	d	p	A	x	u	M	u	n	é	A	R	b	M	Z	o	p	A	h	é	p
ſ	o	c	d	é	h	y	G	c	i	o	h	x	ſ	R	Z	f	r	M	q	r	s	y	é	t	i	A	d	r	ſ	ſ	M	Z	R	u	G
é	é	r	p	s	q	t	p	q	f	Q	é	M	R	6	6	h	y	d	x	i	o	g	Z	q	f	c	G	Z	u	6	o	h	p	R	y
r	q	G	Z	u	h	A	r	d	ſ	n	t	v	b	d	G	o	G	R	n	Z	q	d	é	n	u	s	p	n	d	G	n	Z	r	x	é
r	d	t	h	b	R	q	o	M	R	é	R	M	A	f	i	é	x	6	p	n	G	R	h	s	é	i	é	p	r	s	é	o	b	Z	q
é	s	d	n	q	G	y	f	o	s	n	A	o	r	v	A	G	d	G	x	é	x	G	R	R	[illegible]	A	g	u	ſ	i	t	y	f	ſ	u
ſ	[illegible]	r	A	s	p	M	é	é	i	d	f	Q	f	y	Q	d	i	x	n	t	f	d	p	G	y	q	[illegible]	ſ	f	ſ	y	t	h	h	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	f	o	n	é	R	p	t	[illegible]	[illegible]	d	x	t	r	i	d	A	h	i	f	g	A	s	n	b	h	q	R	r	A	f	[illegible]

p q q q q d G b x g r G b i q q d b x y r G b q q
Z r b x b x d t p l t b i q f s M d c b t f y b x b
h h y G x c x h l p o c p t M b u A r c b k u y A Z
q G G t s p l Z A t e y c y s Z x d g k q o l y b p M Z b
t A i k y l p e b b t y M o l p M r f s M f M p d y q k G s h G d o Z
l G e b r q y x o G d r y G s b n i e i c s M p i A i y y t
p p s k i G e h t p q p G u q k A e Z e i c s r M h o G e k o
A r G b r f M h M d n k G i f i d o A M Z g f g p q p G s q l d k b q
M q d G Z h r t u t x b i n u A f q x d e x x y G y G n i G r p Z d M
M r s h M h A y l s k A p r q c t f f G d c b i u x e Z i h u p r i c
r e i y e y q t t c n p c A s l q c i x t l y A p b b b l e l M q f e
r e t r k u o A x l Z p e t i i b s l f Z x c b c s t k r y u c p f h k
s u k i A y f t A n o Z G b l f d Z n u p l Z d h Z Z b t g c f r r t s
u d p y q t o l x e e o p p A h l o x M o t h i y p l y l d h l o b x k
t Z A s d t t f G l l M o i y A q s u f x l t Z n n b f k c r n M i
k p o c G b x x y c o u f l t i G A y x n o t d e d s k x b e h s u A
i A r b e x r e M x s y M e b x A i p M u e e k t n s c n M A G o c Z c
s i h G l s b l i M r k d k r i p y G s e t n A x e i t A o i x f e o l
r u Z i b u r y A o b M c n h o Z A i i t d s i M d o b c r u n u u f n
A y p y r h y o i e q i r A k f b c M h A f u A o M n q Z t e d b y x e
M x G e h n e Z G y A t i A h G i c l x x M Z q i d x p i t M A A Z G
M u y u Z p c h e x o i k A t l d o l h c A o h x A f Z r u l i p o h M
A y o e o Z e y u n e Z M Z e b f q h n r M n y u p t h y M k A r b k d
r k f G u p s G c q b b o h k r r d n d y d s G t Z x Z A o s i h G q A
s s o p k G A i r d G h t q G Z t M M c b f u x l u n o i e i Z k y h f
i i e f M f c M q A i y l n x p i c p q y x M x c Z p d o n Z b M x x h
n Z G M l c f o A i M x c q s q l Z r d d c p l Z b r p d s h G s f b k
o p b n r r b c f o f e G A b n o b f f e f n o k i f f u Z i i u r x
e f d s b t k s o y x u y q y e e q c i t o x f M h l c Z b f f y i M
p u t c e k b u f A Z y o A A G l n r u l l s o u Z q l y c i n Z o
r A y b Z G q y M e p n n e p o p A p G e o t c r h d d y c b e Z p n e
b o p l A o n f p c h u f r M o p q l q Z t q b f A e q b b Z A G
d s y G M q k x G i y M e h r b r d q n o d x r r M d r n h f i

n	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z
i	s	R	f	y	t	R	l	y	t	R	l	y	t	R	l	y	t	R	l	y	t	R	l	y	t	R	l	y	t	R	l	y	t	R	l
S	c	v	c	b	x	i	b	A	x	i	b	A	x	i	b	A	x	i	b	A	x	i	b	A	x	i	b	A	x	i	b	A	x	i	b
R	o	e	R	n	m	h	g	g	d	o	R	q	s	r	n	y	l	f	d	f	z	l	y	q	s	r	n	p	l	f	d	f	z	l	y
A	q	b	t	x	d	n	x	y	t	y	b	s	c	u	e	f	n	u	t	o	h	q	t	A	u	i	d	u	c	i	s	o	h	q	t
M	p	p	i	m	c	q	S	G	b	A	d	z	e	l	b	h	s	e	k	f	k	h	A	c	z	l	A	y	s	R	f	q	e	G	b
M	o	z	l	l	R	d	z	i	q	x	t	h	K	c	e	y	K	u	b	h	p	x	q	z	b	n	p	M	r	r	u	h	K	y	r
A	a	v	c	M	Q	A	b	l	n	m	s	q	g	i	t	g	q	r	n	y	G	d	x	p	p	c	S	u	i	t	e	y	b	A	t
R	d	b	e	c	t	i	Q	h	s	u	K	h	M	h	A	i	G	z	p	M	f	f	z	r	c	f	u	M	h	A	G	e	q	x	l
S	M	A	G	i	K	A	S	Q	p	K	b	R	d	n	p	y	y	p	e	c	i	u	p	G	i	u	M	l	e	p	u	u	h	c	p
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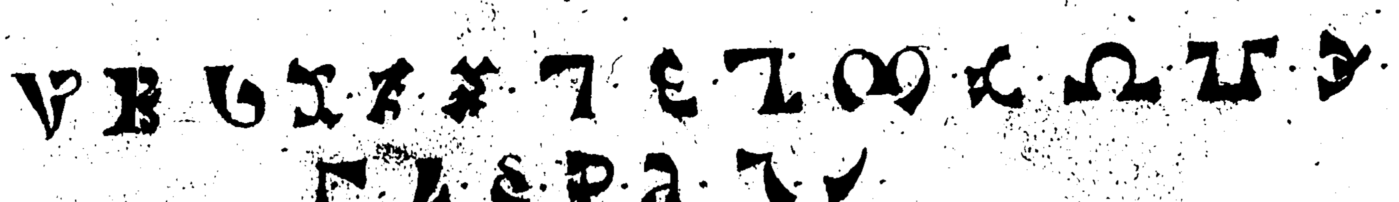

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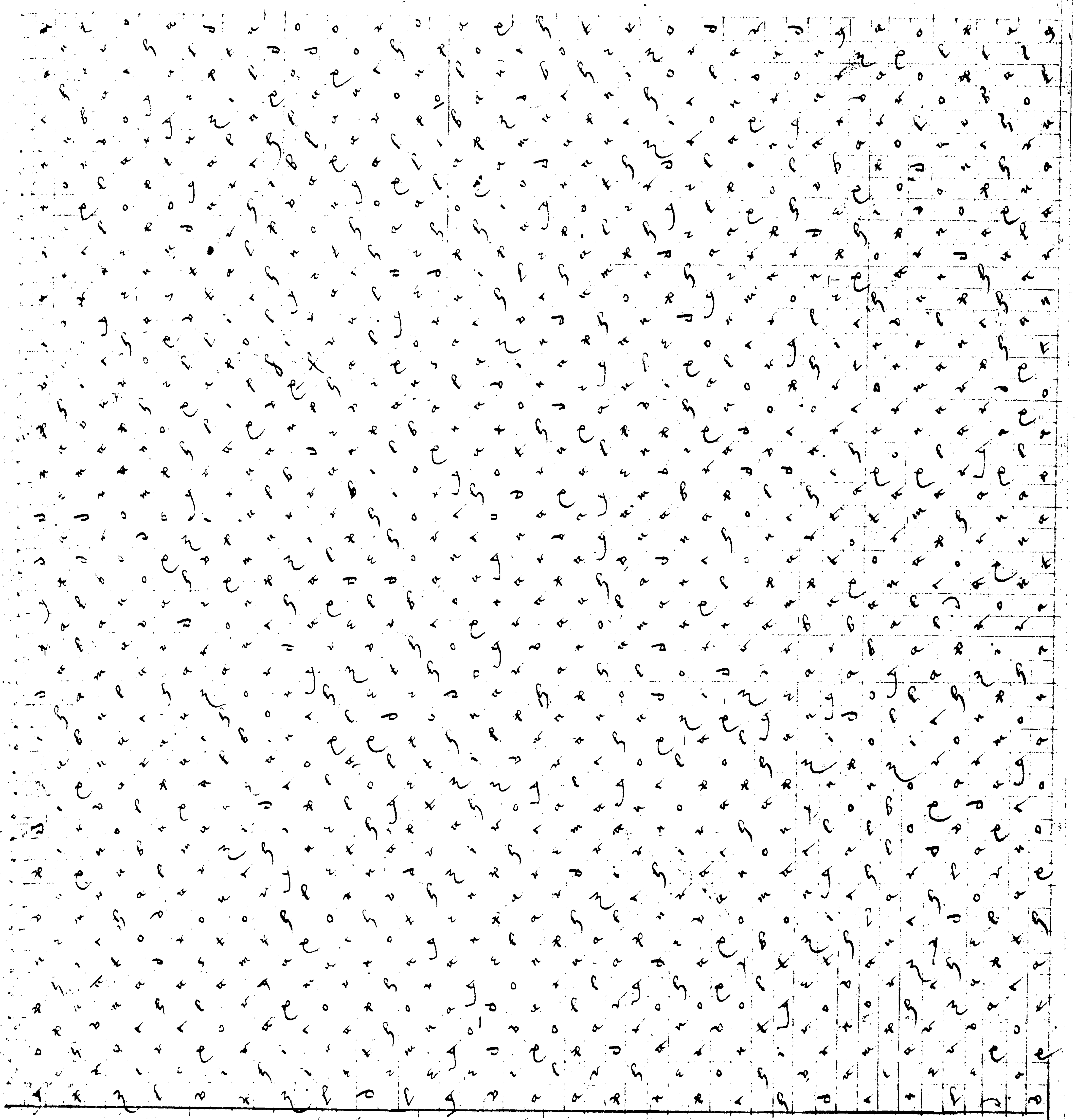

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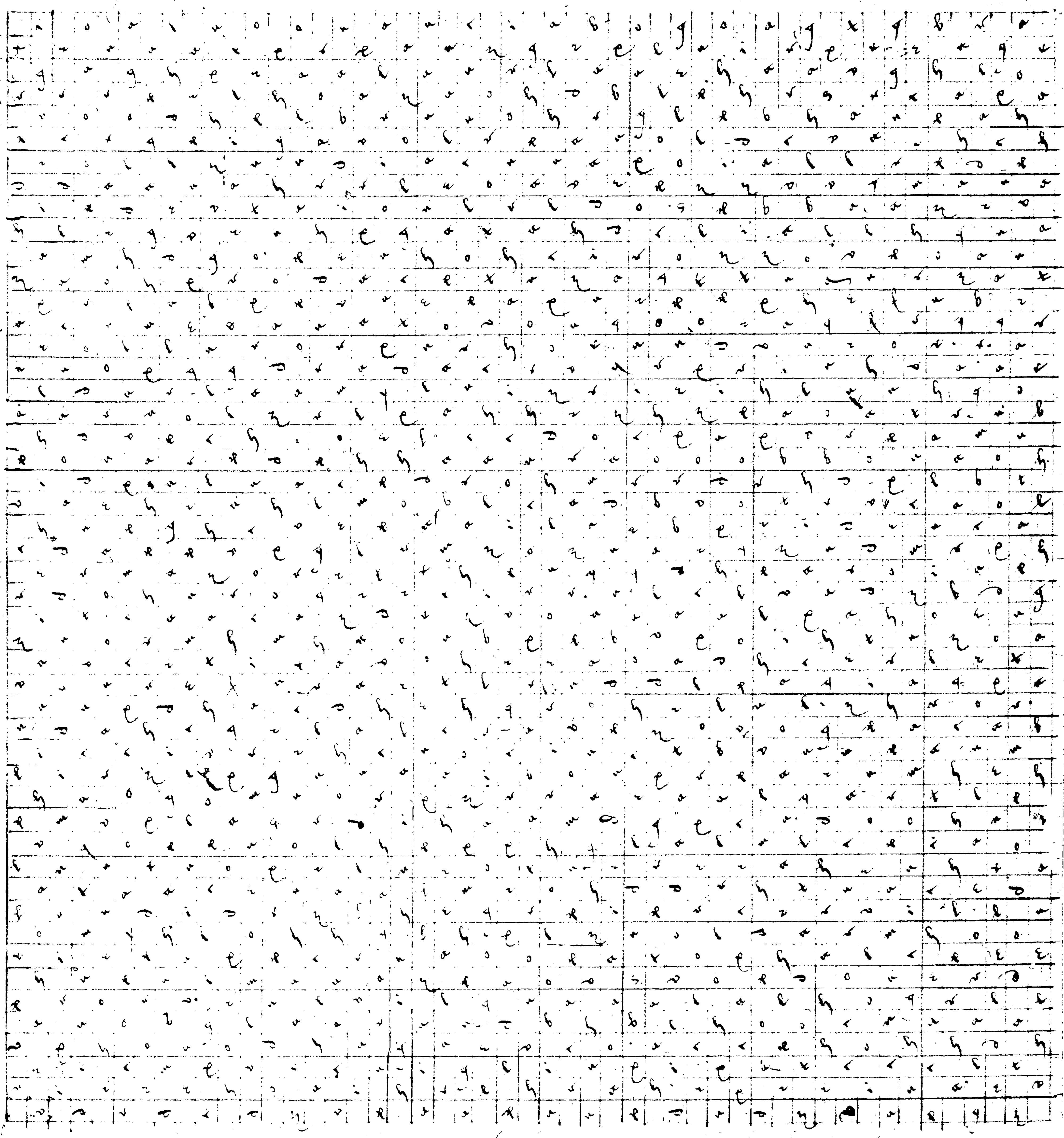

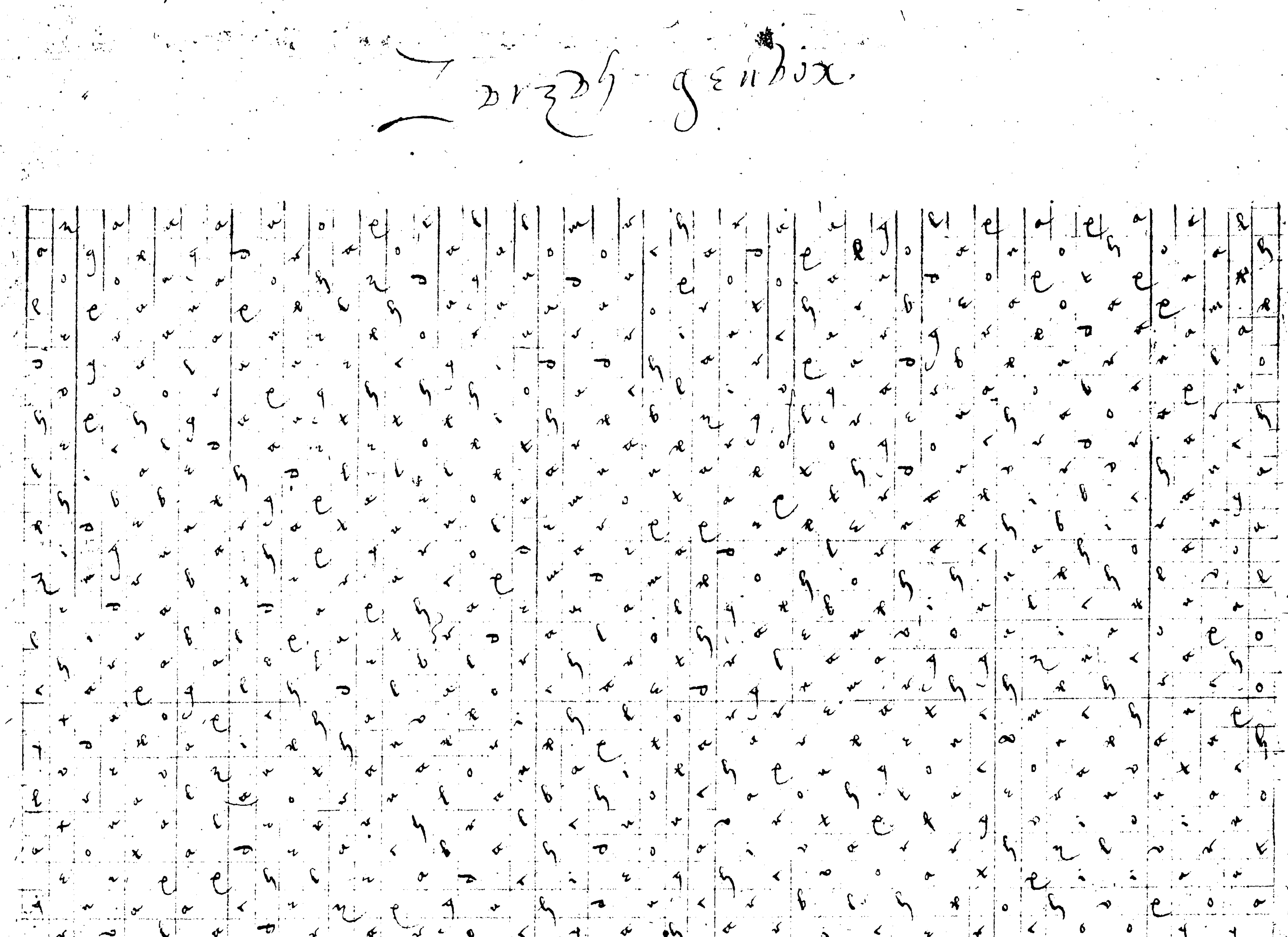

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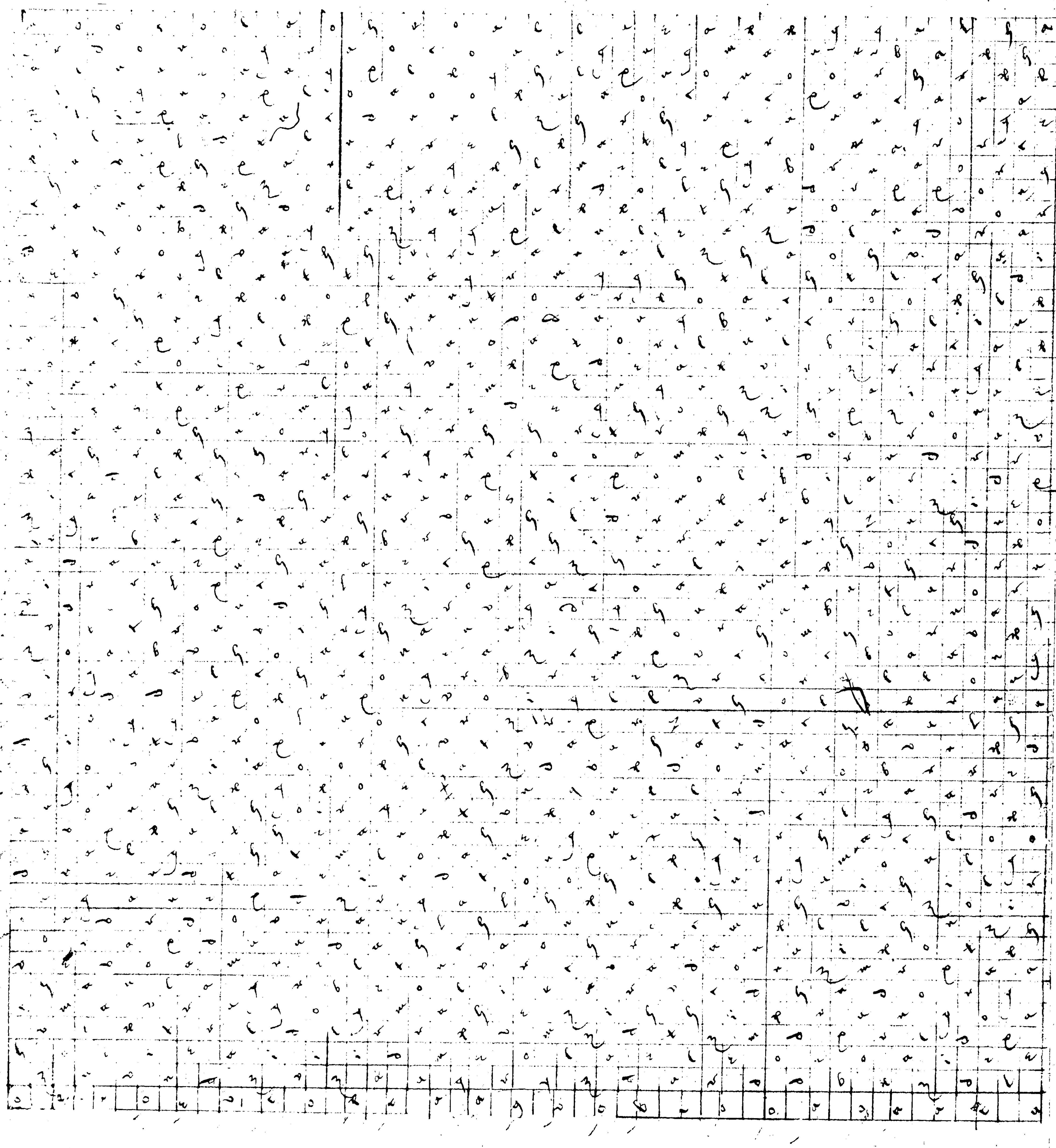

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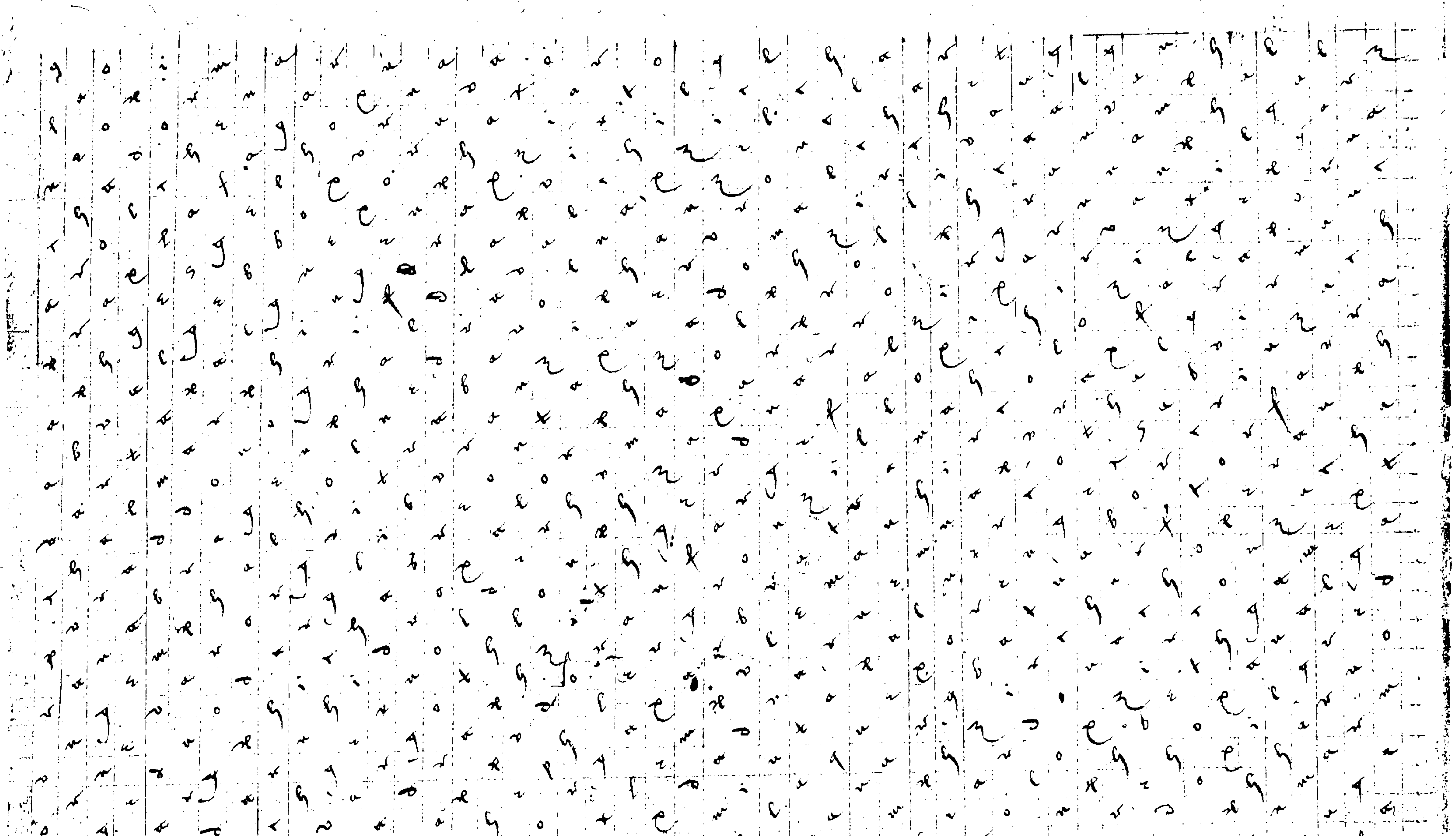

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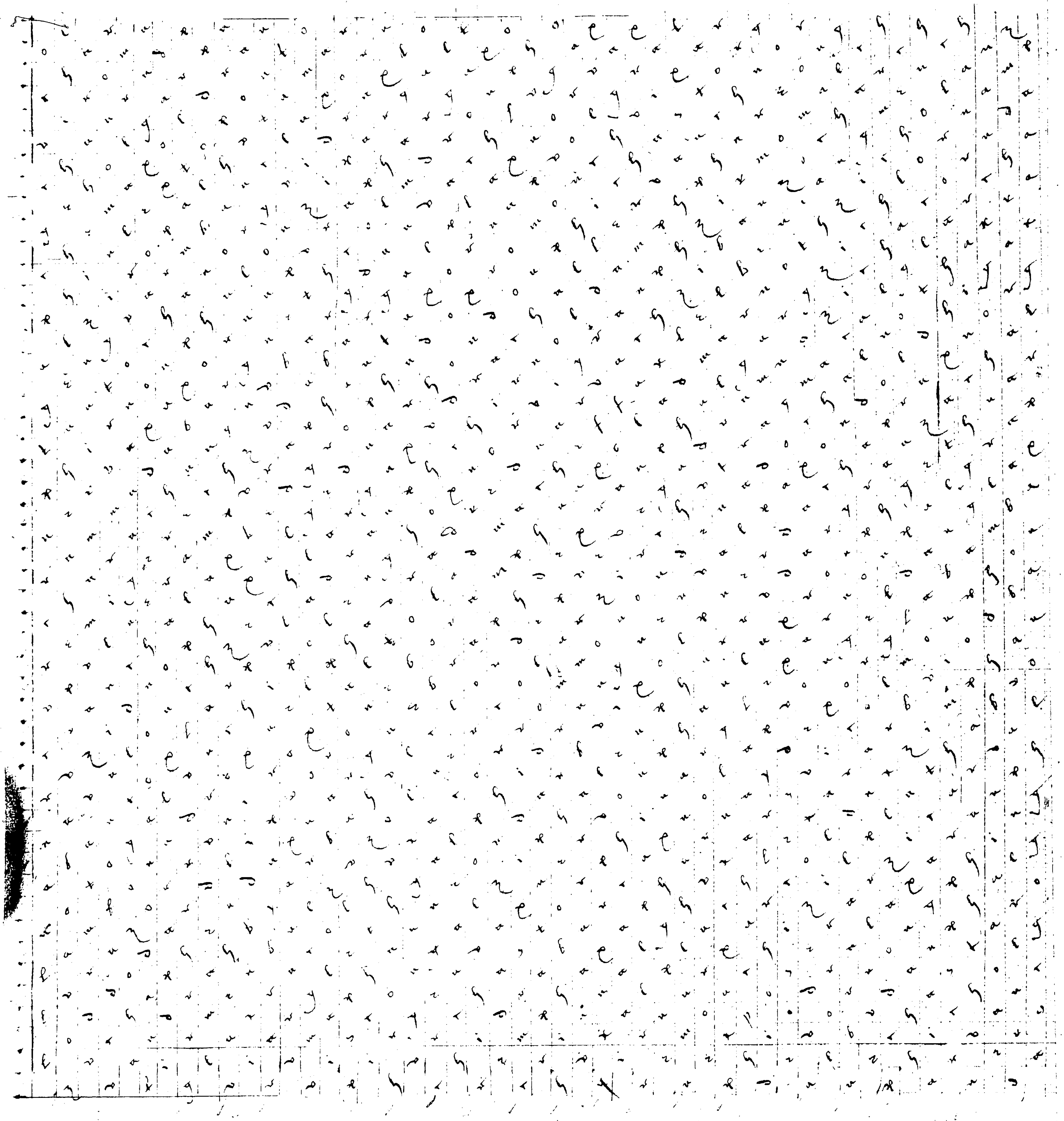

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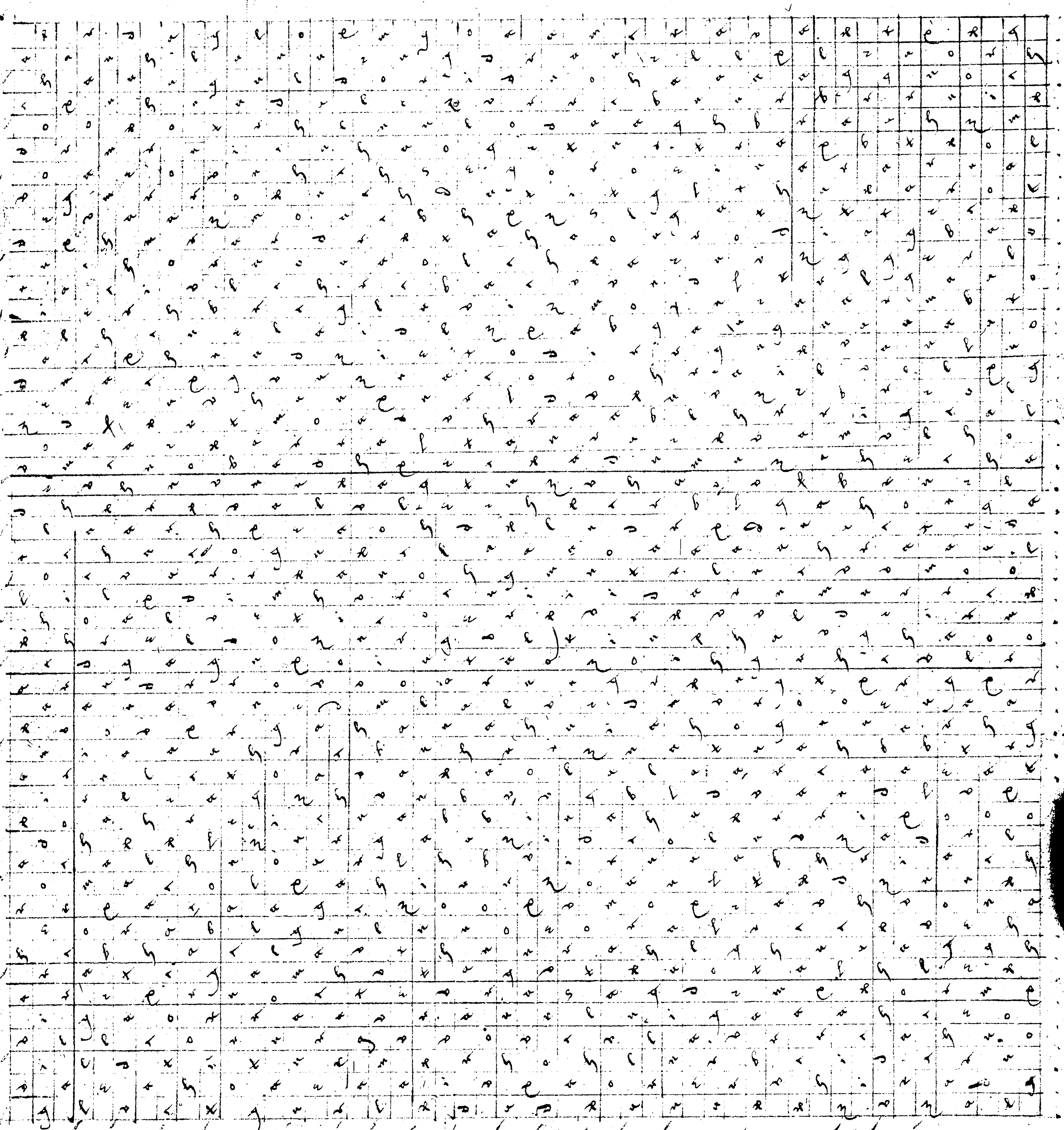

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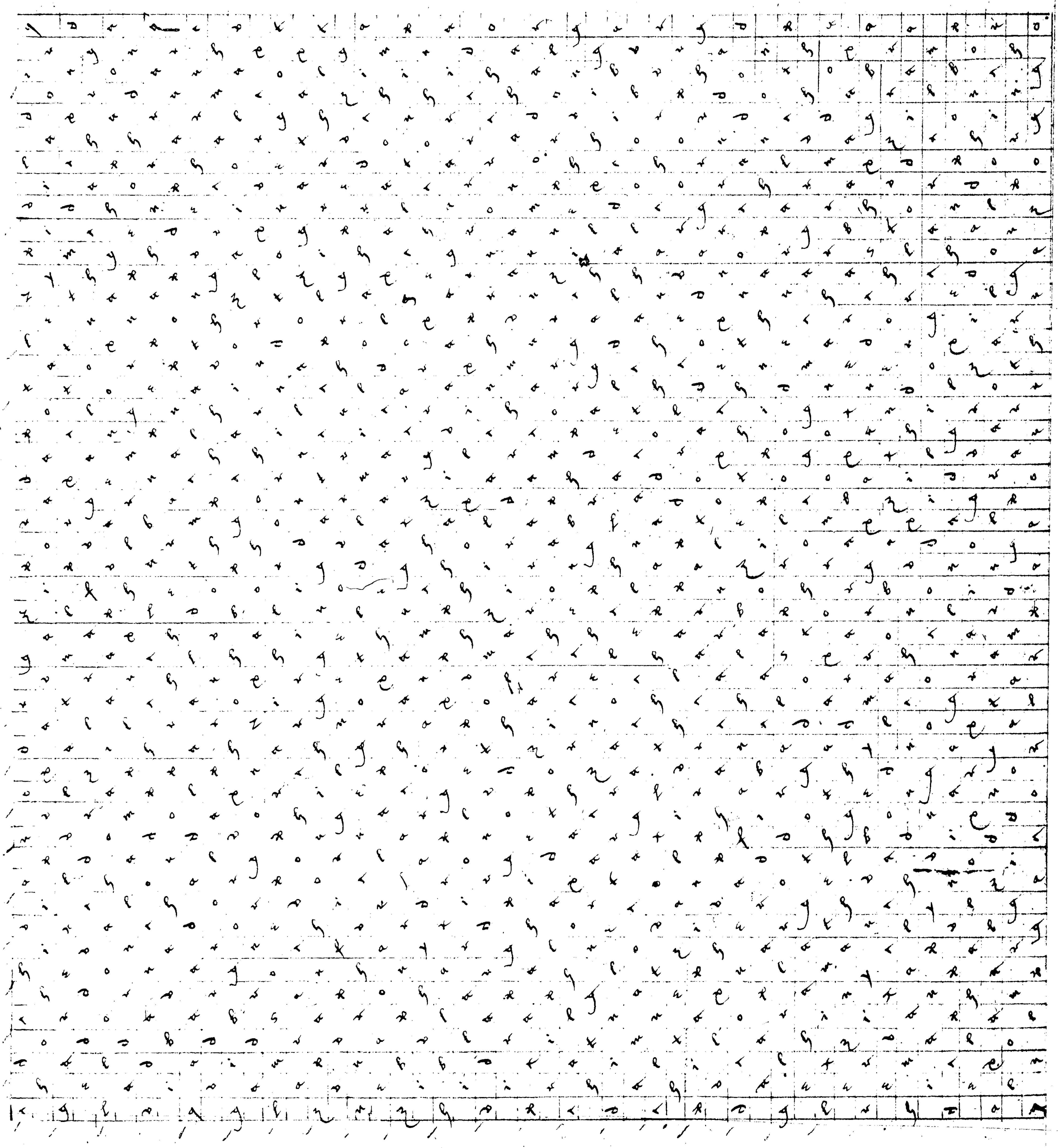

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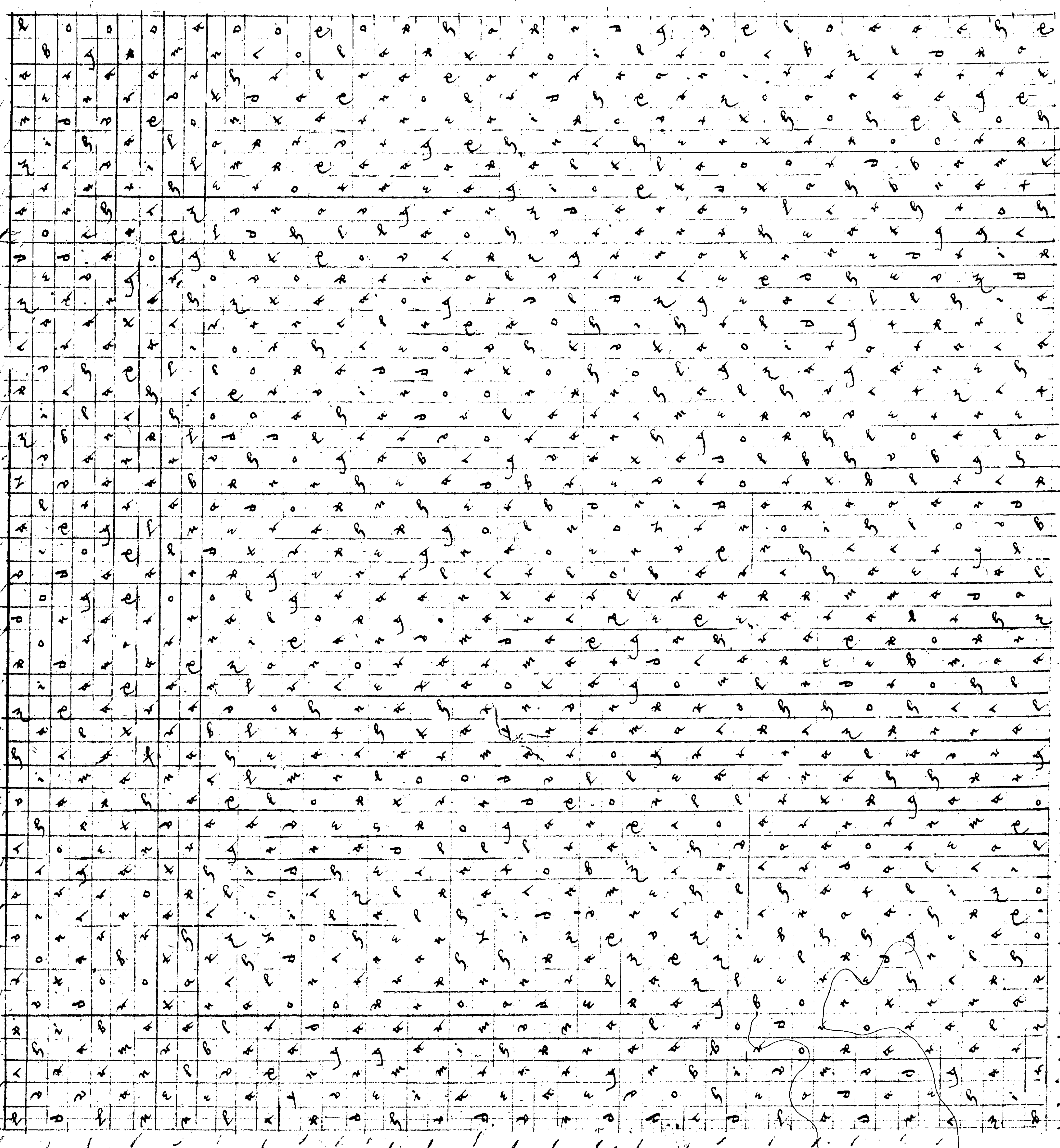

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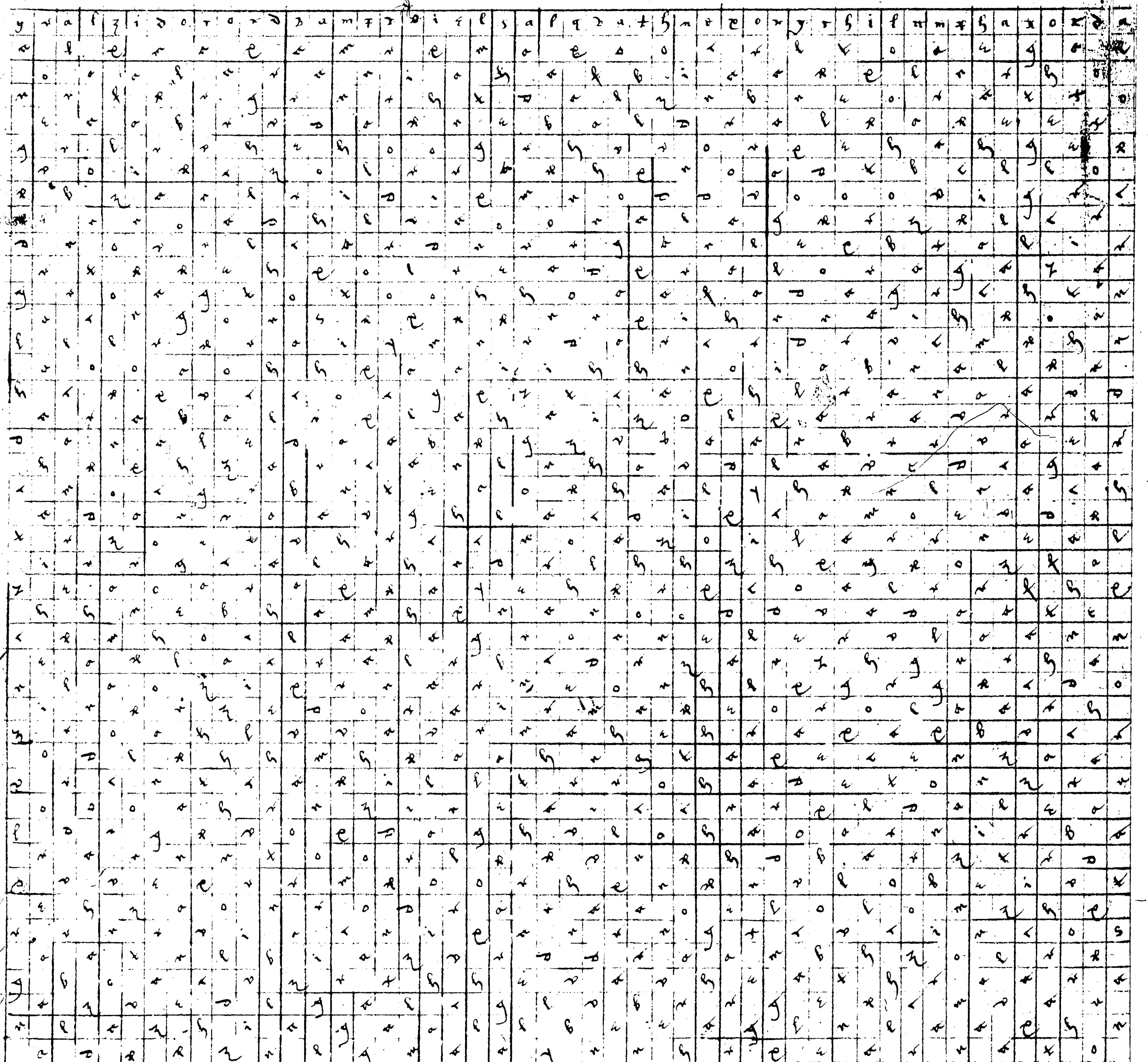

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Necpeilga loplarn

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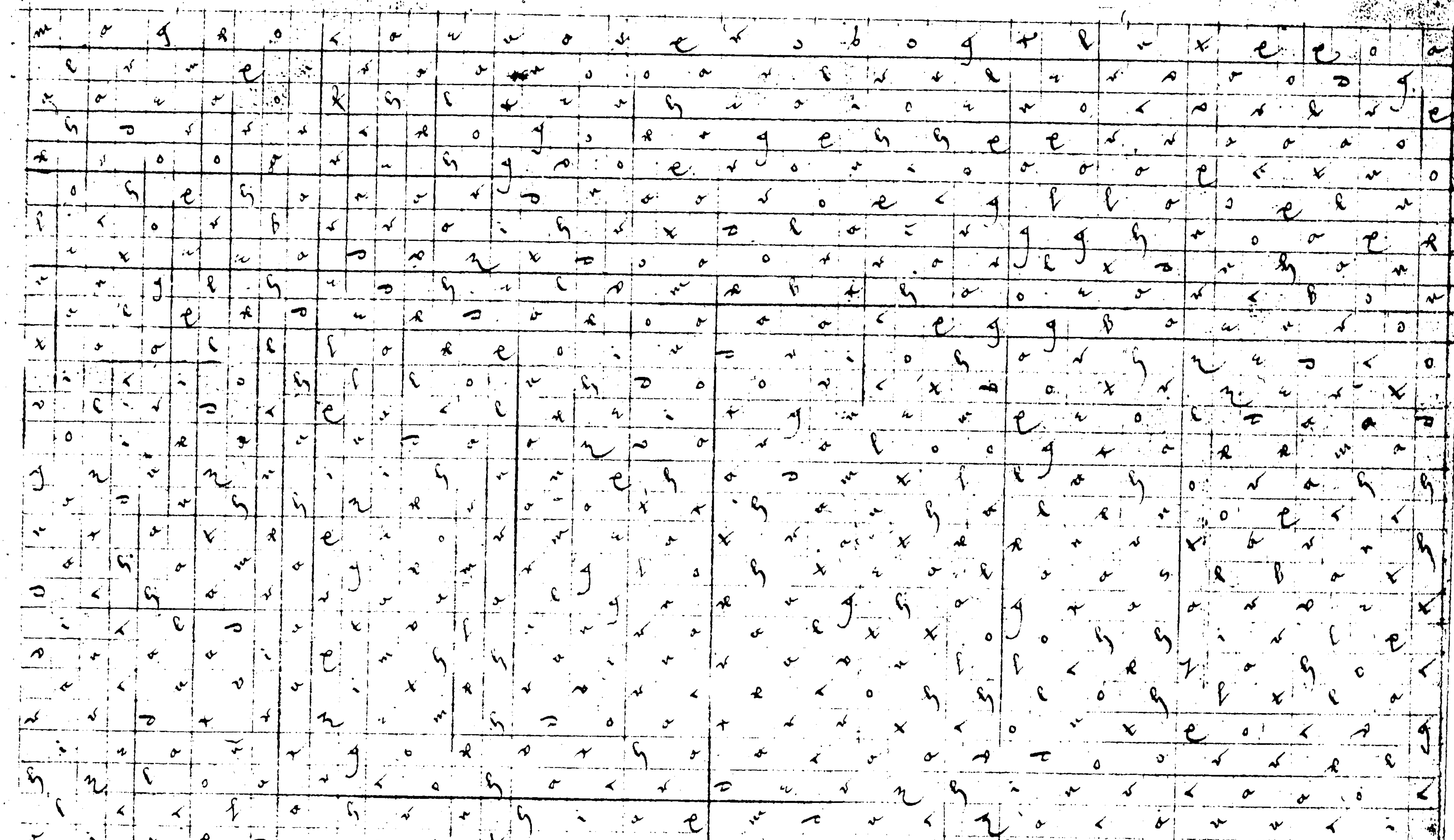

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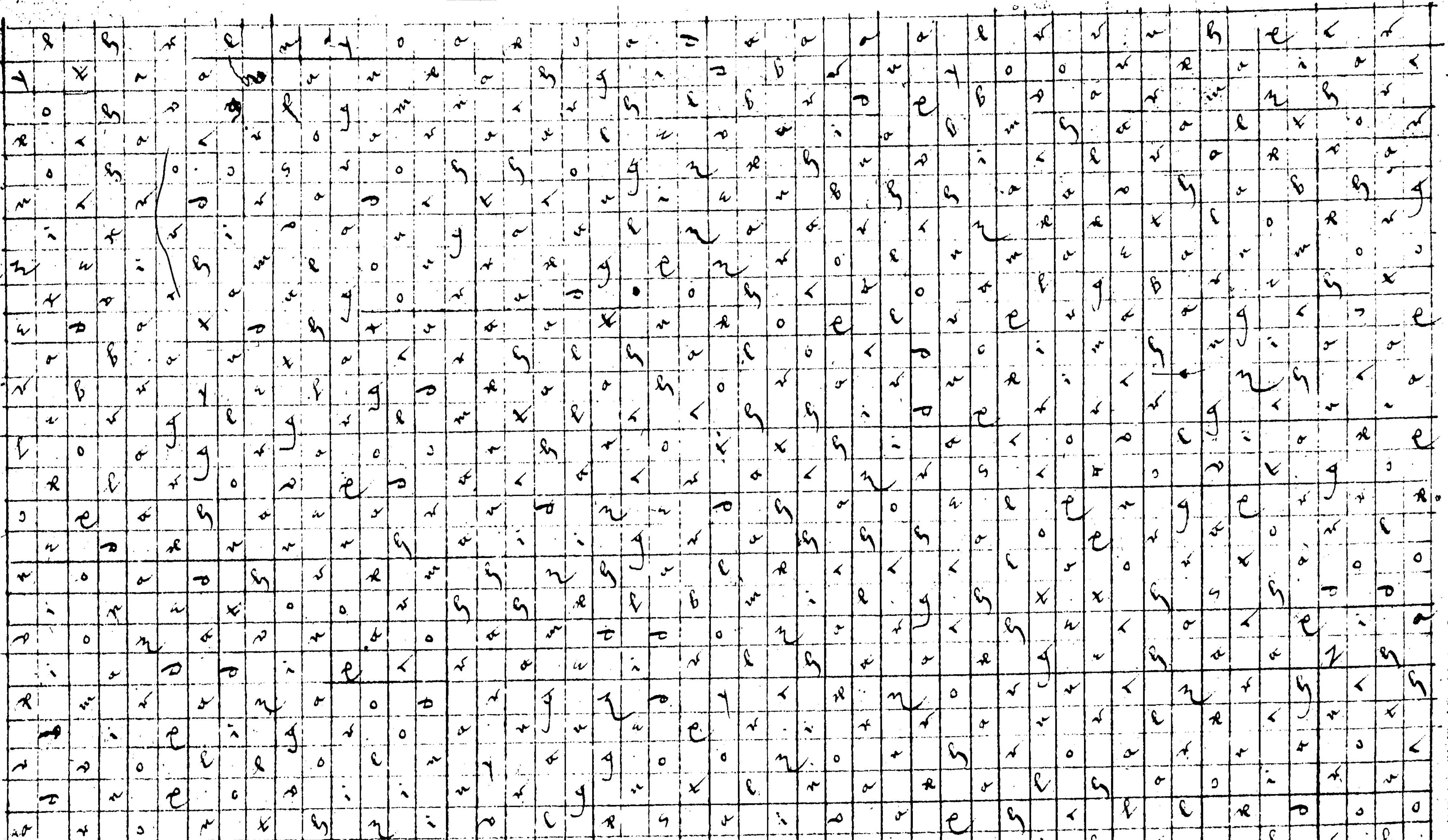

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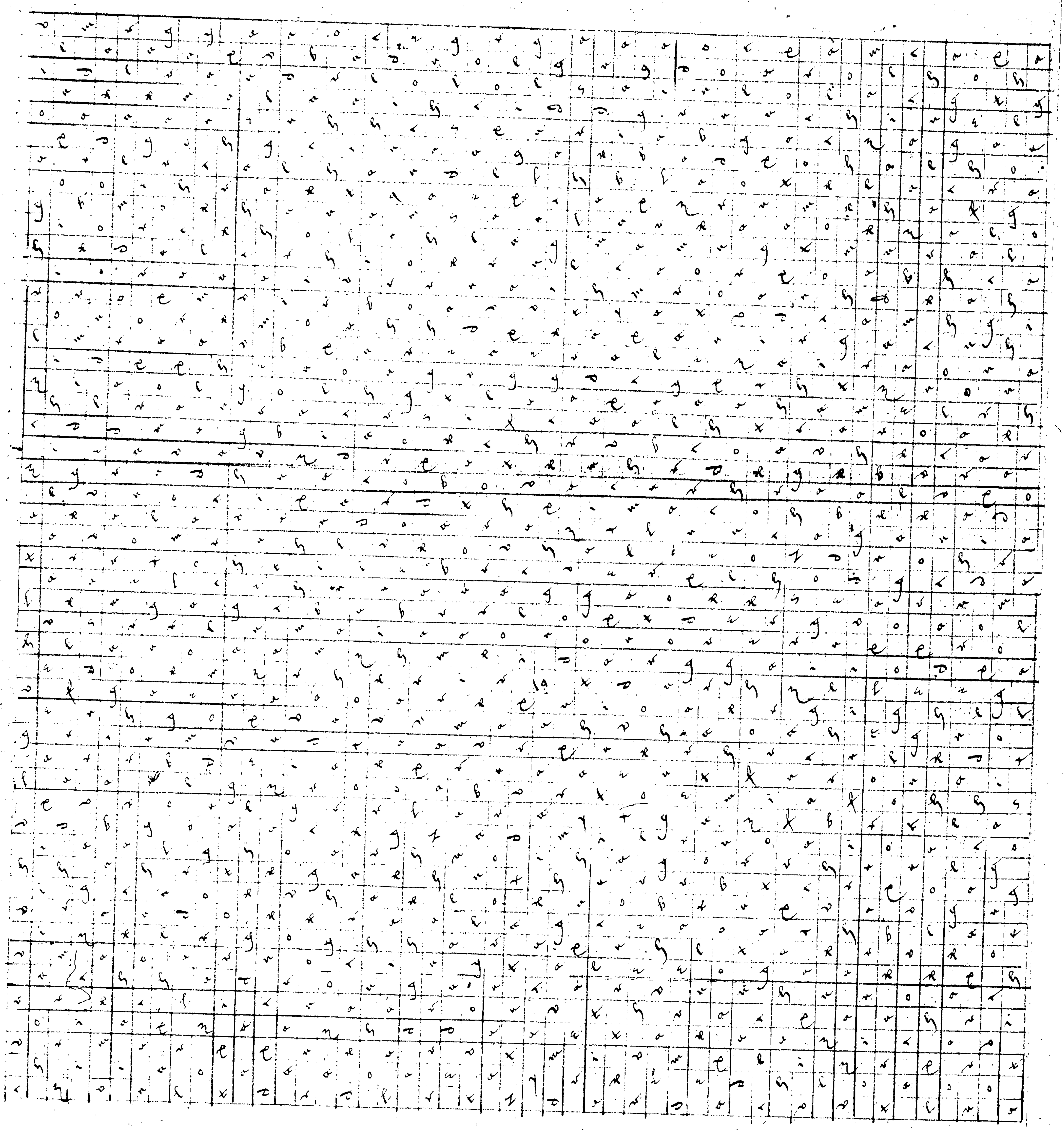

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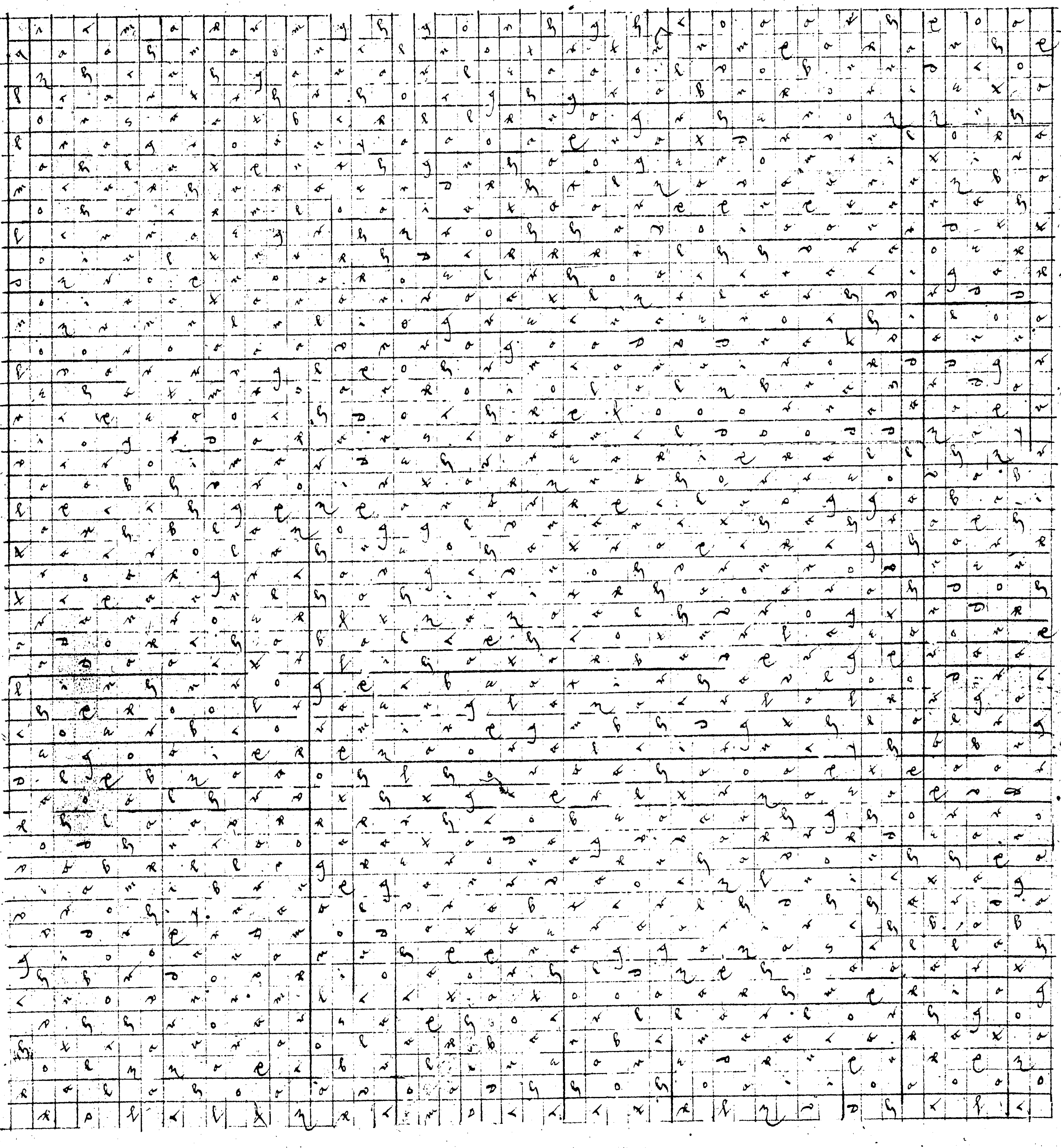

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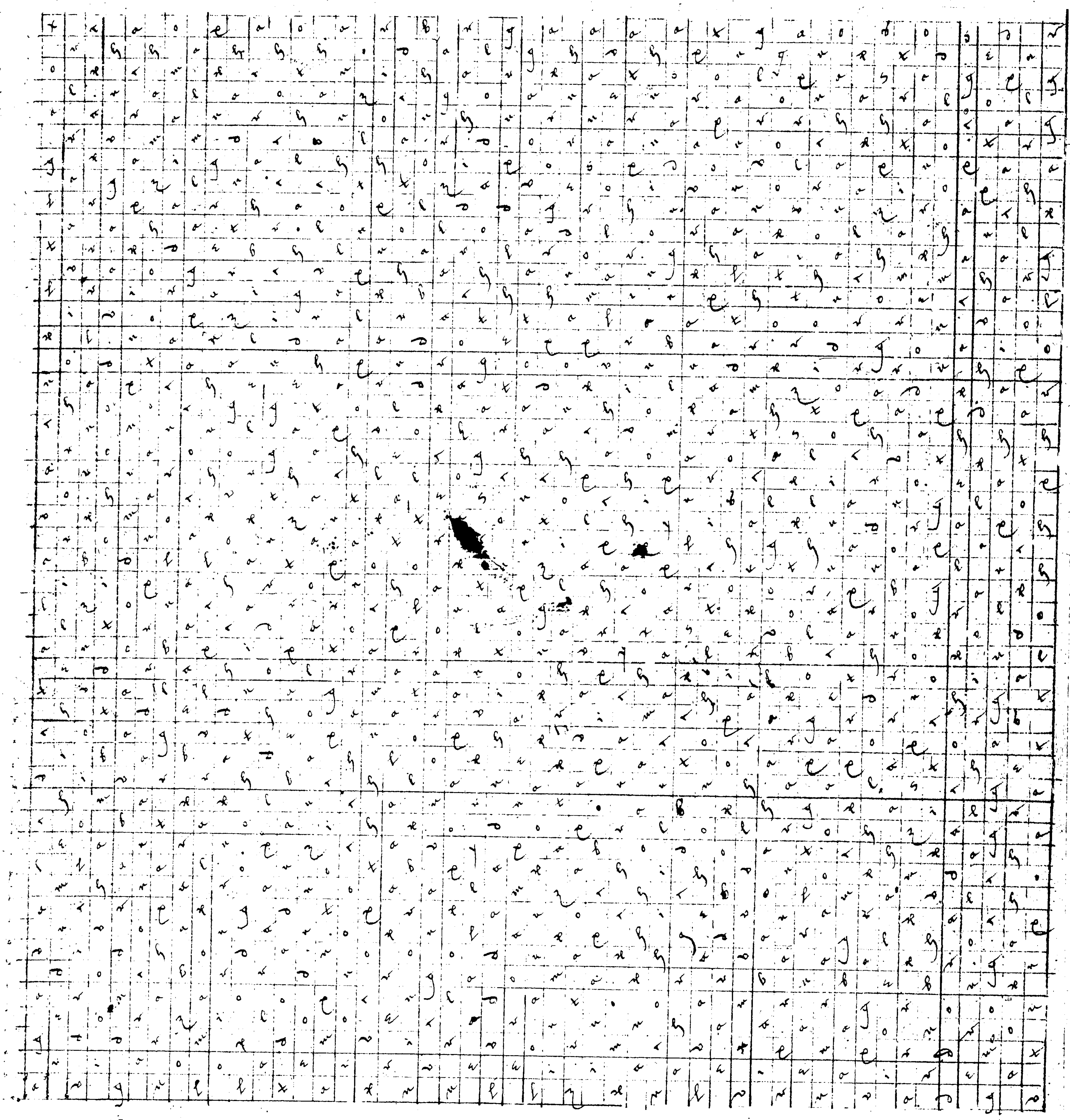

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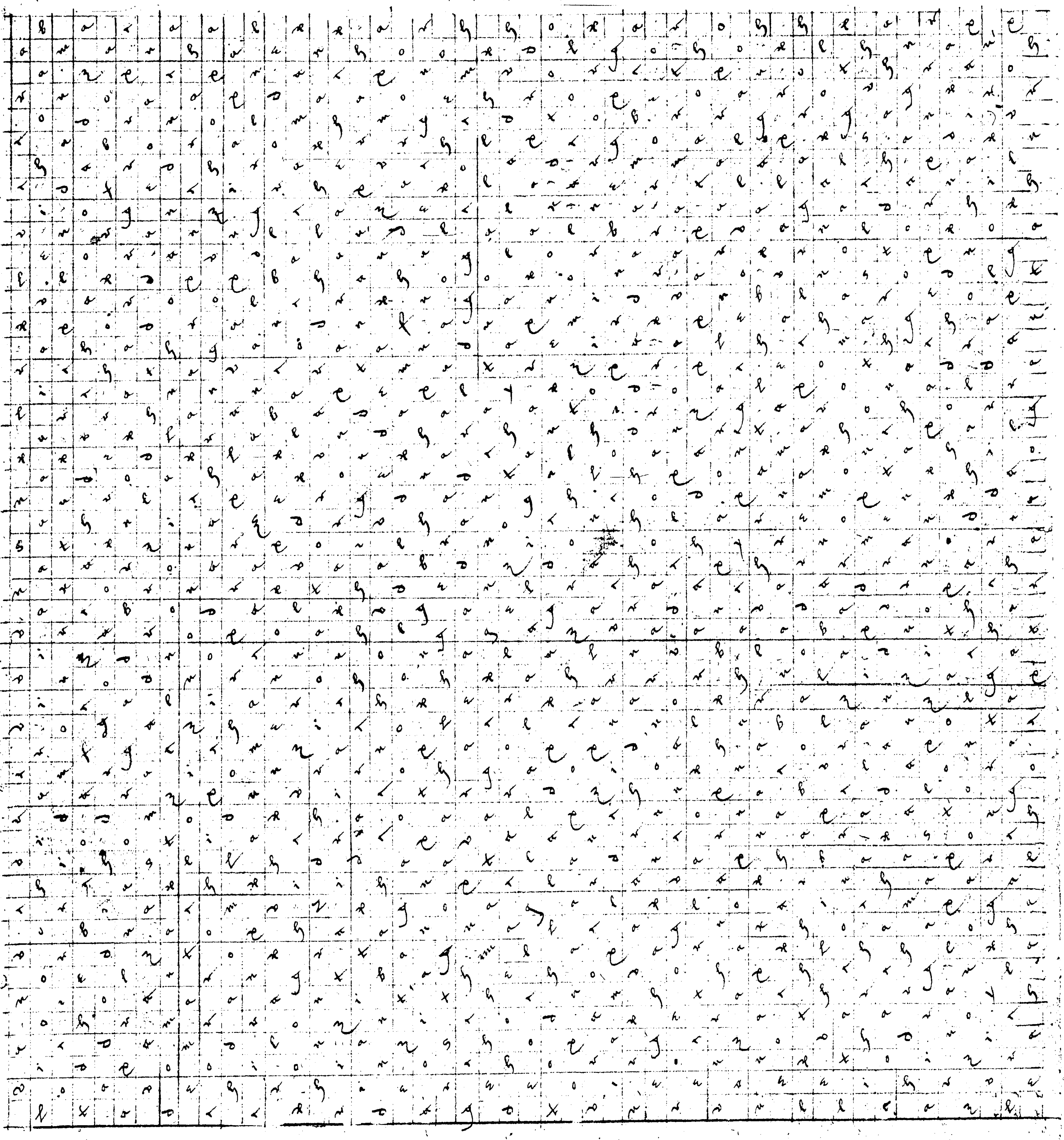

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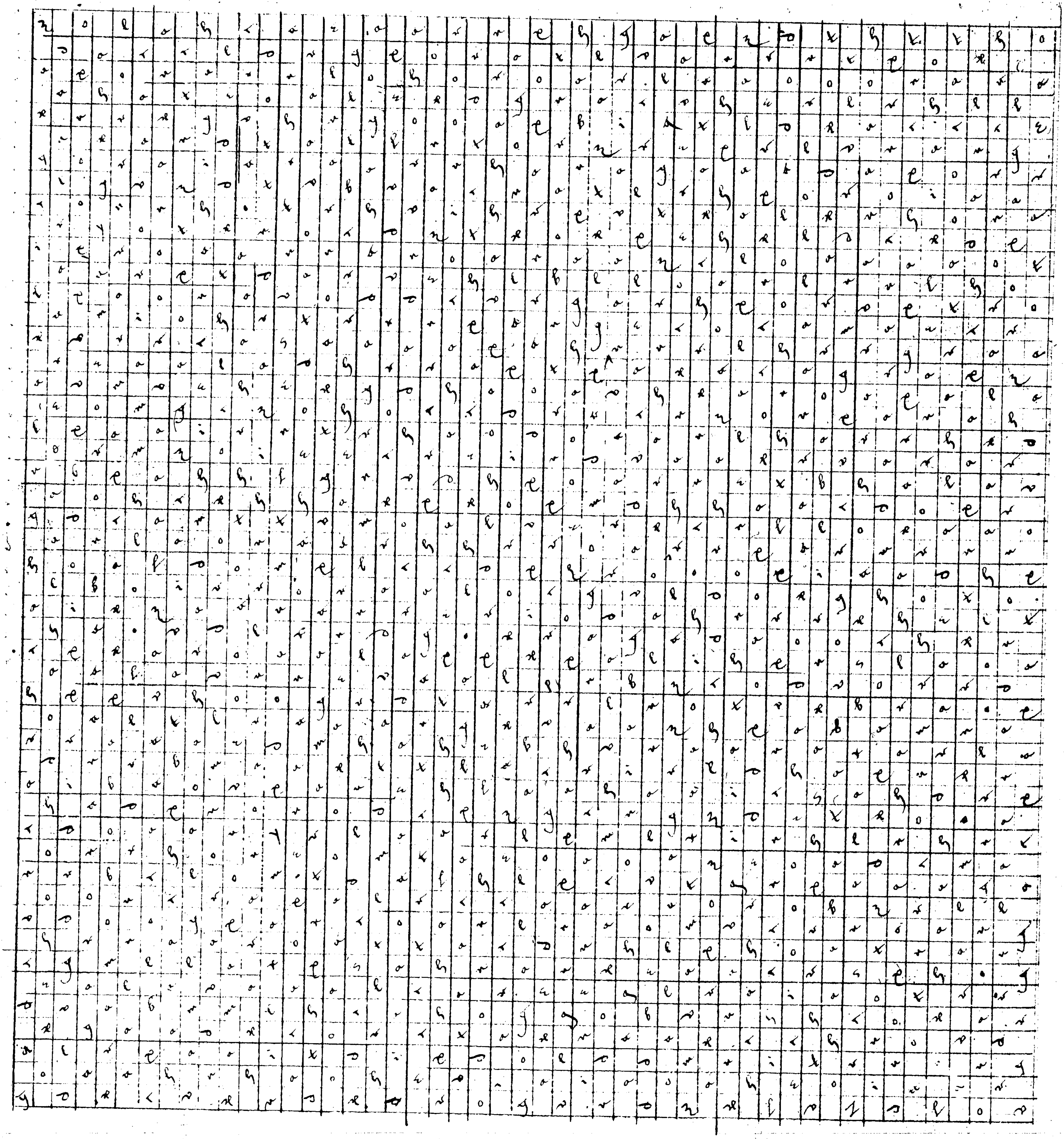

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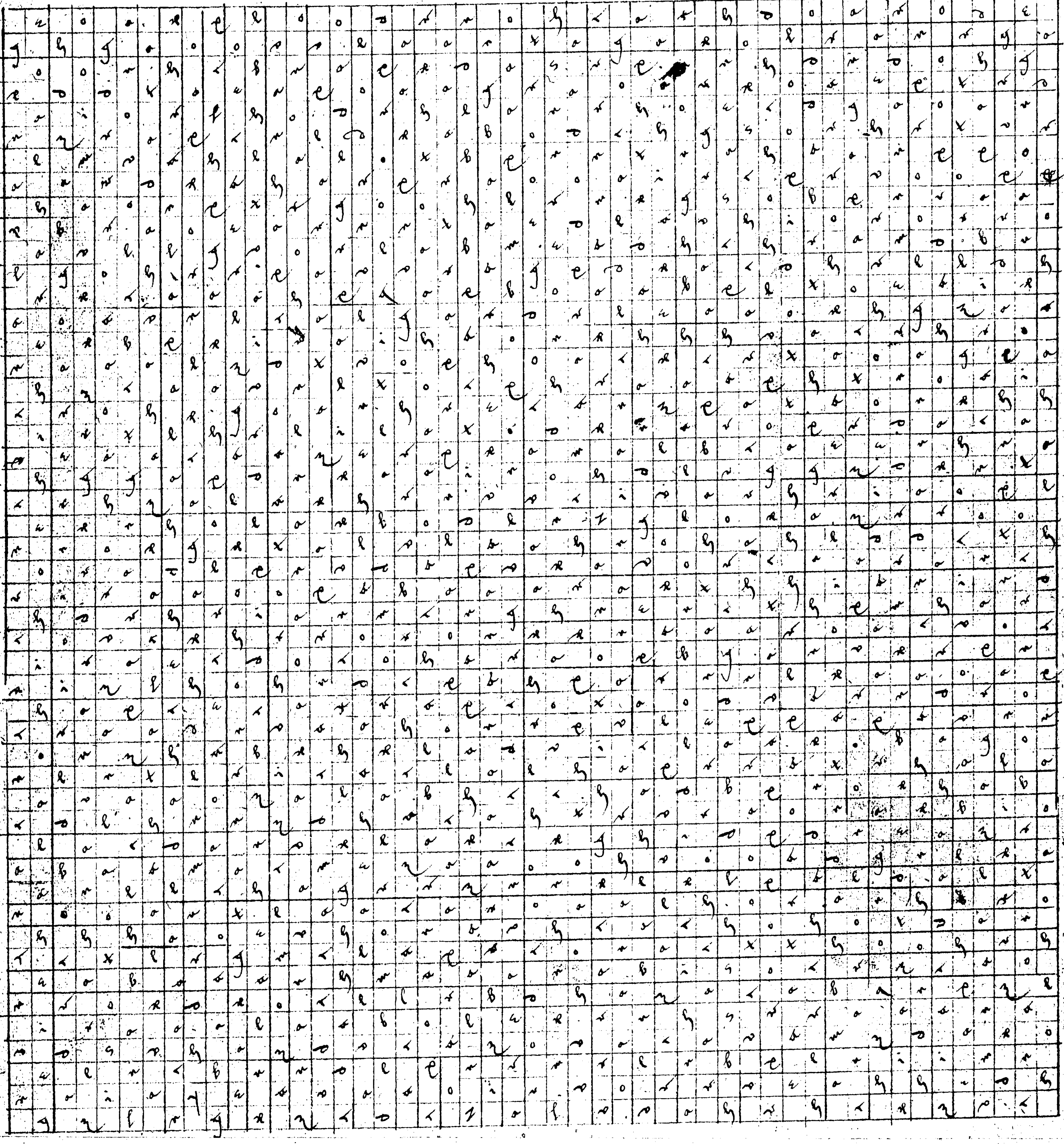

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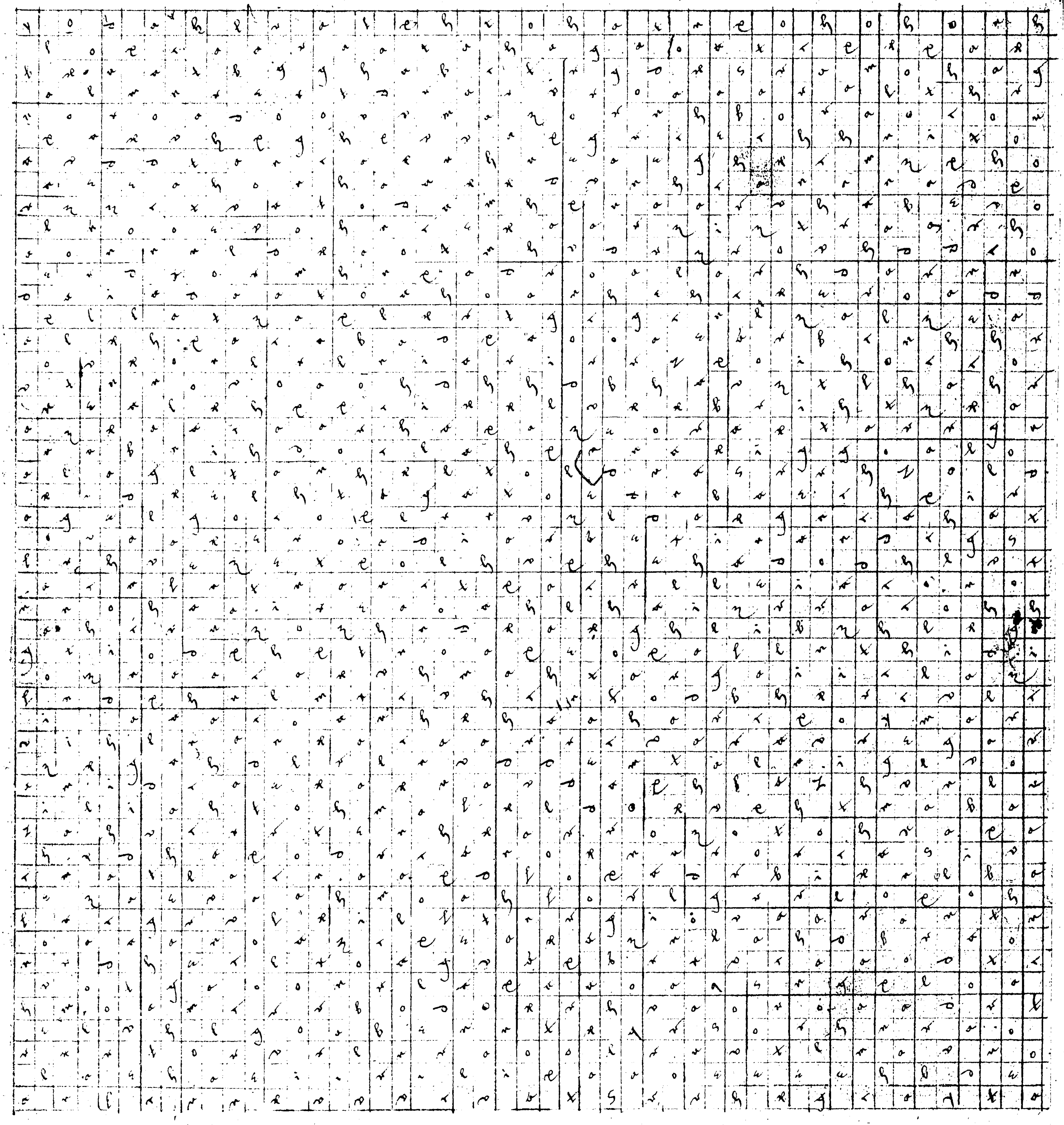

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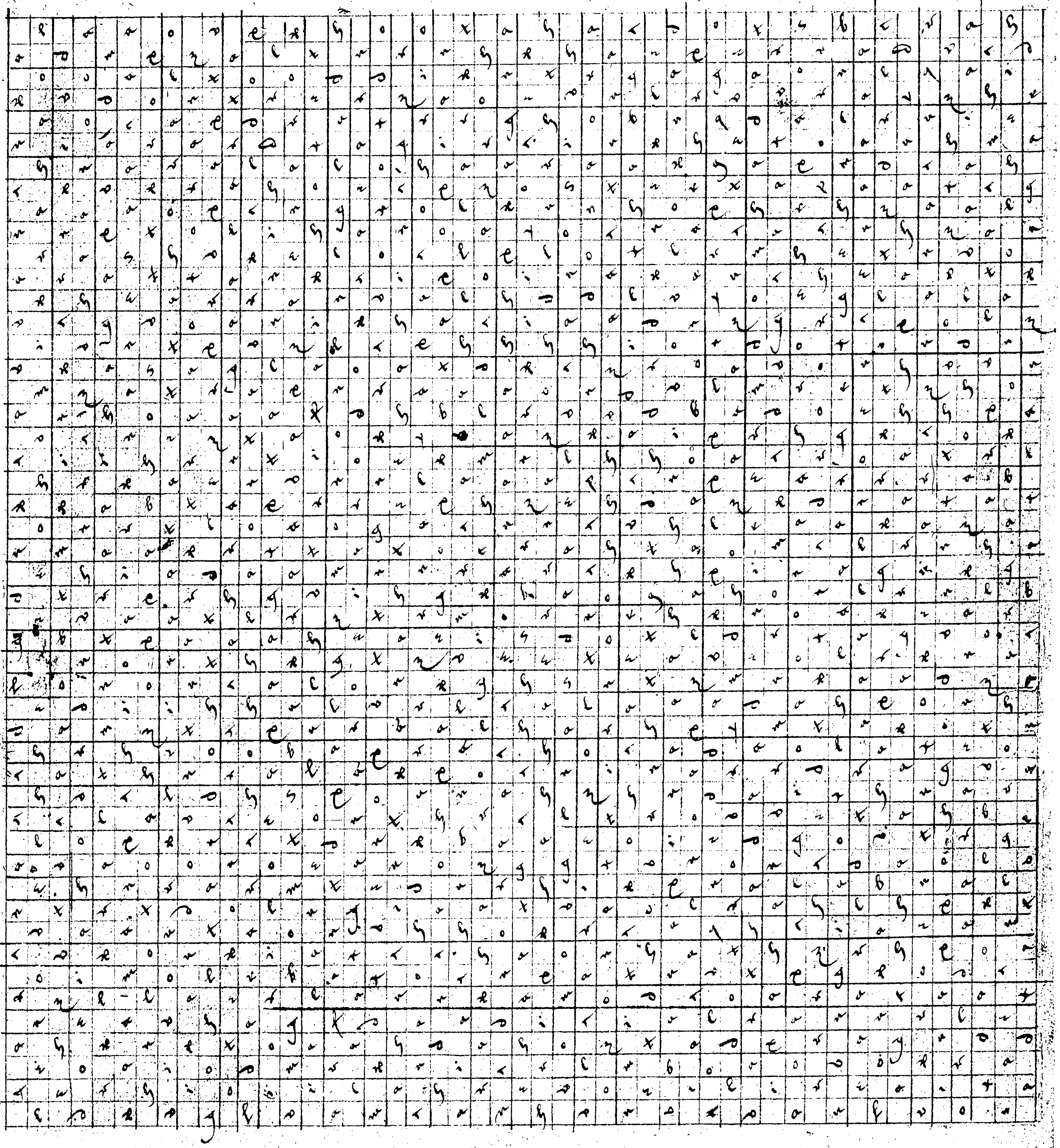

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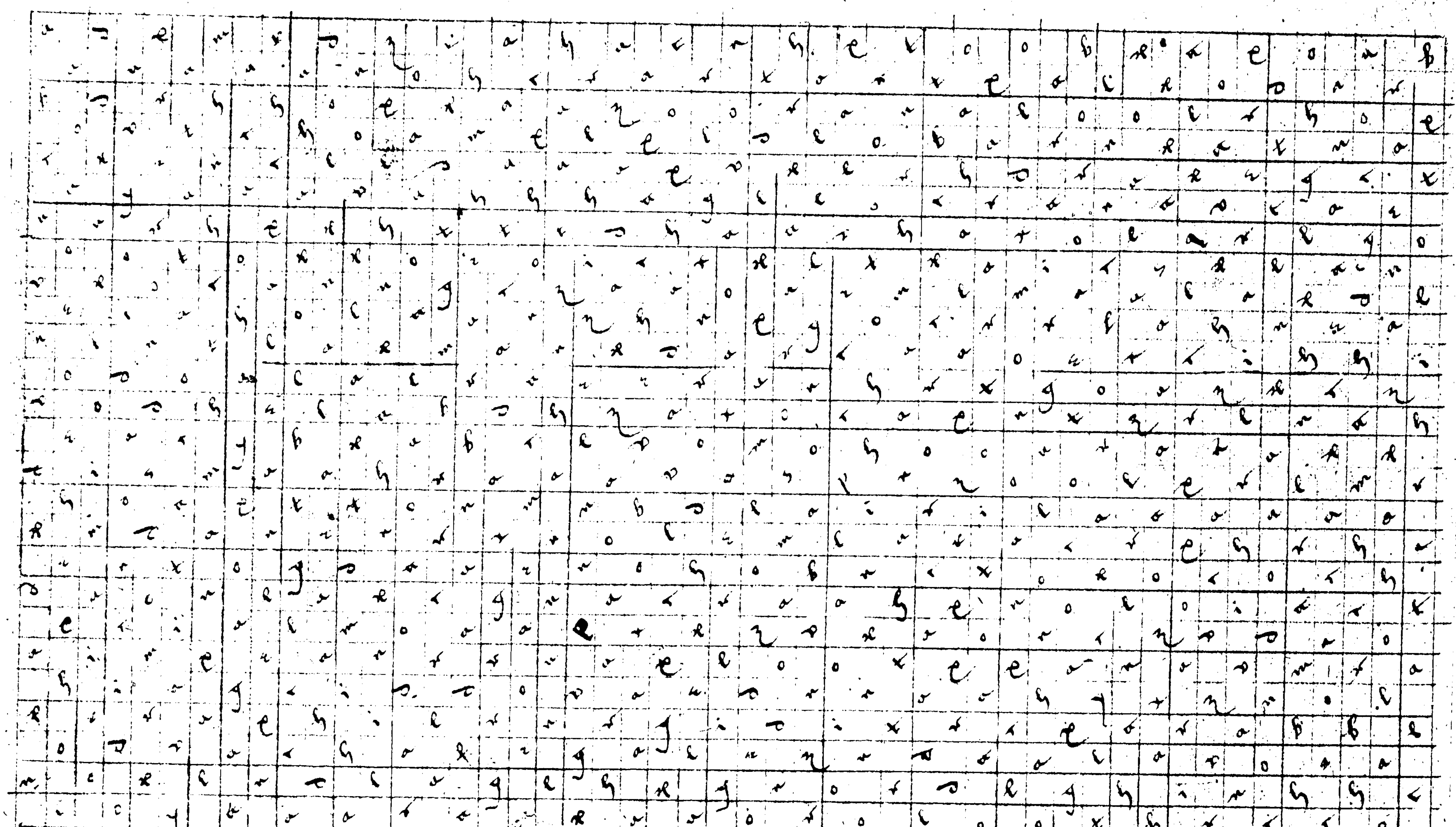

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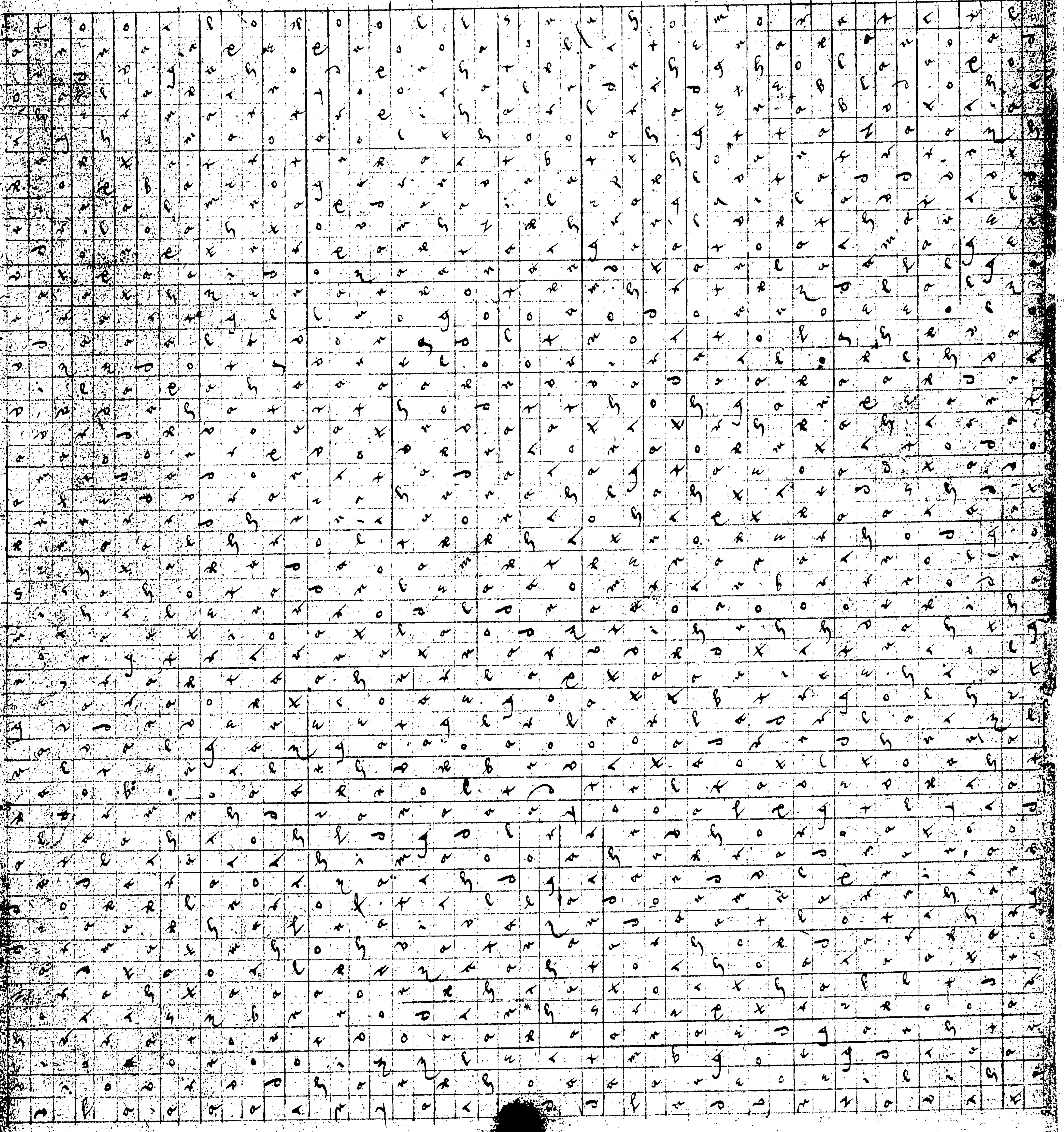

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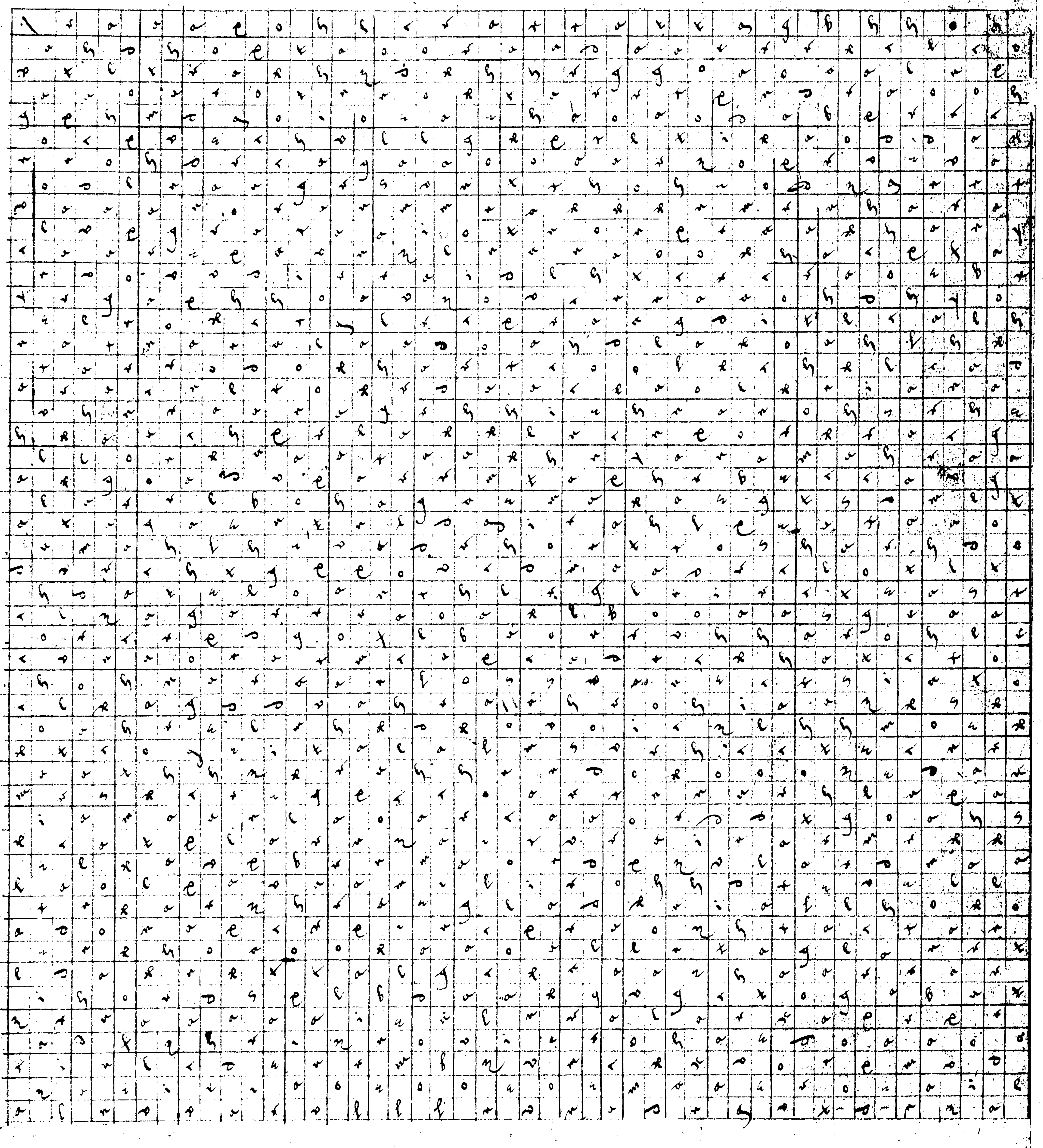

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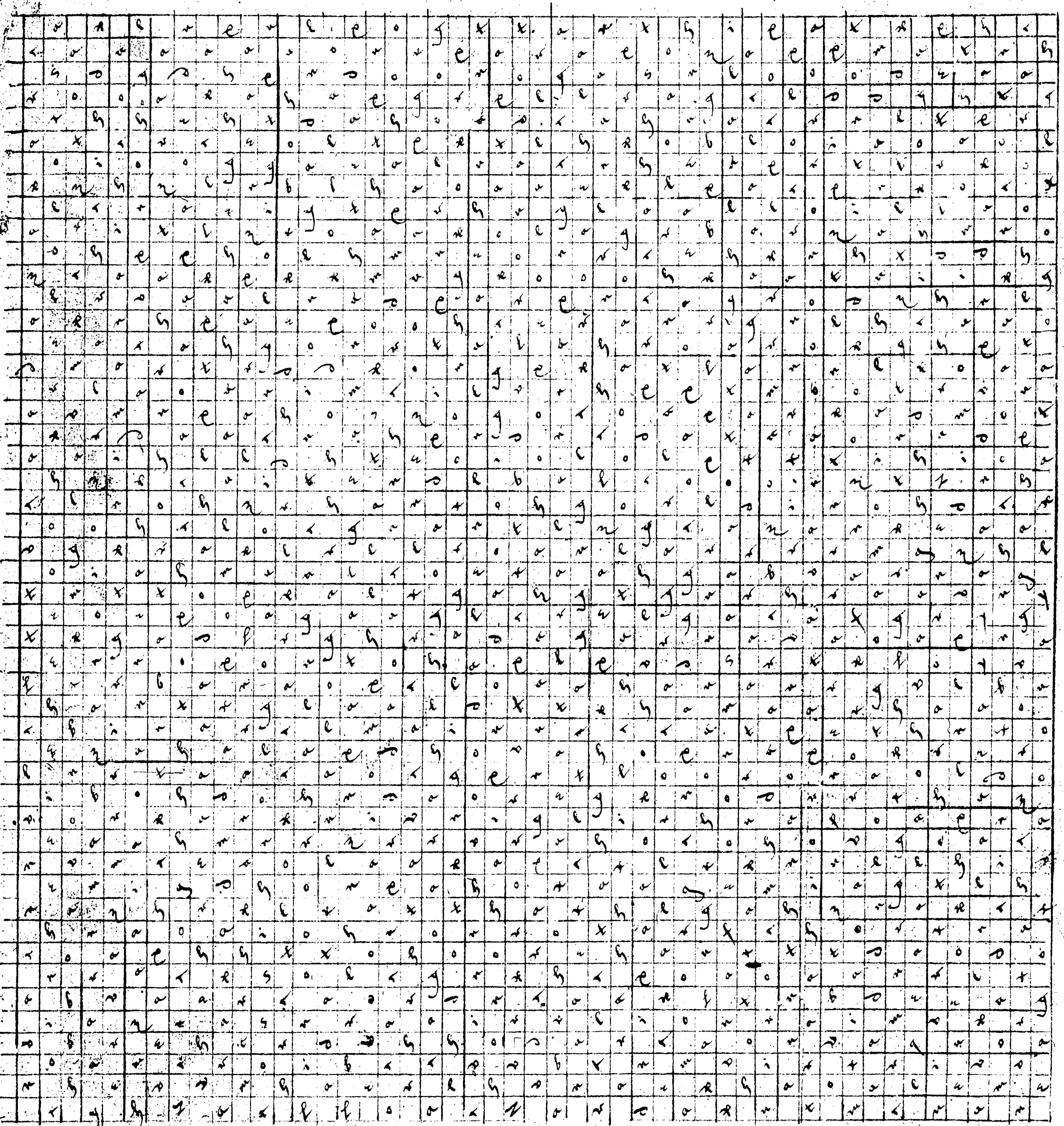

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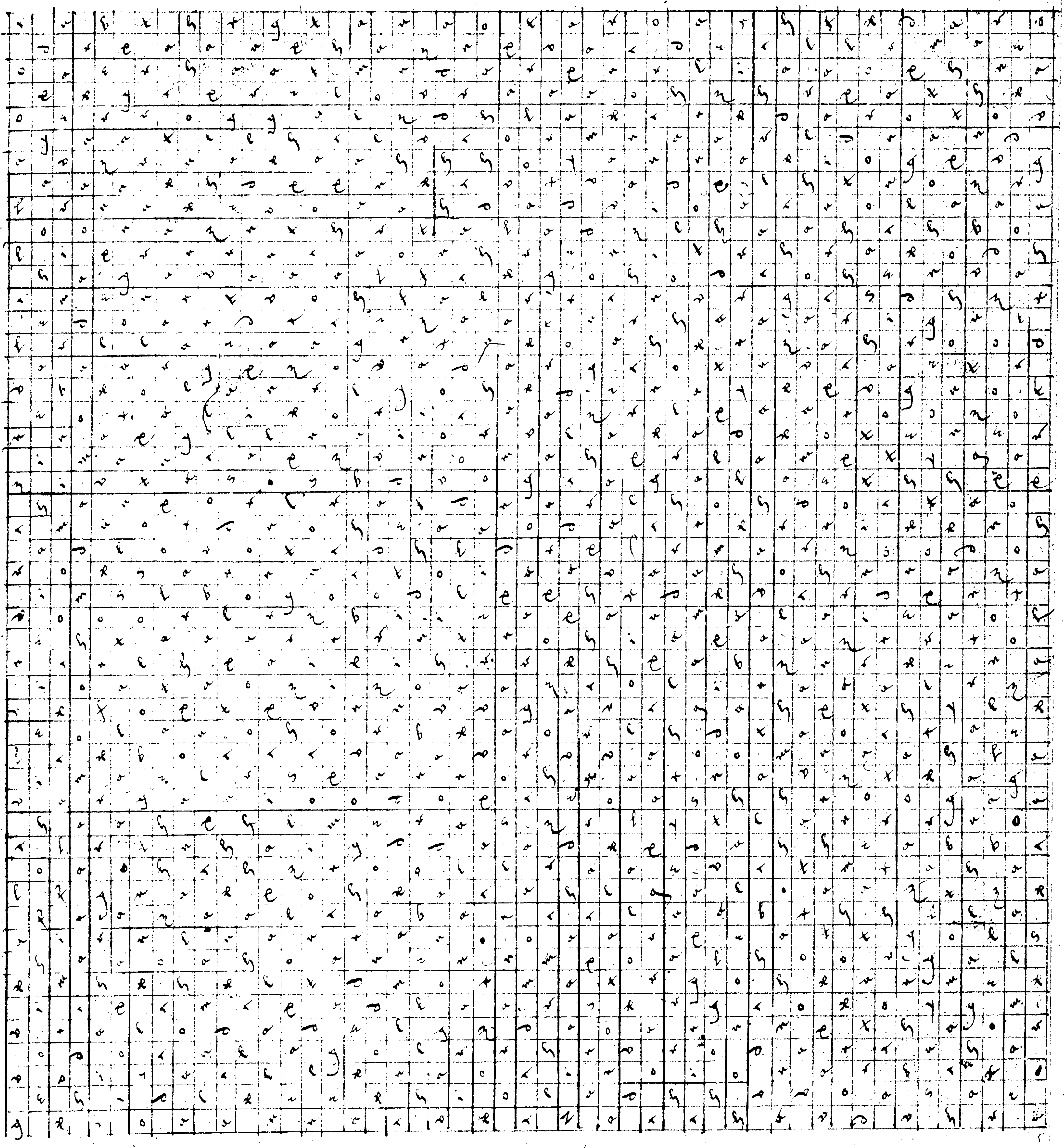

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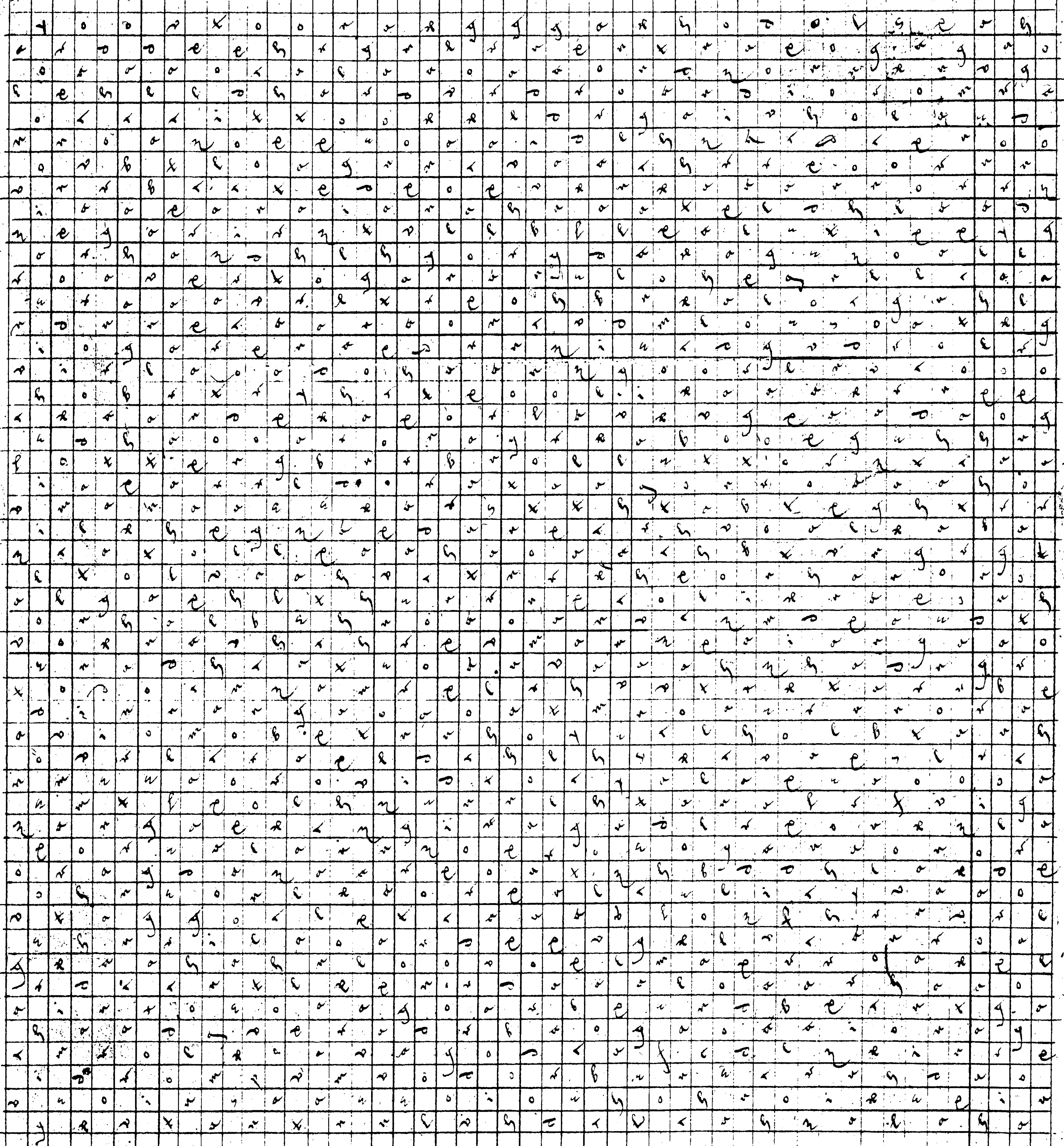

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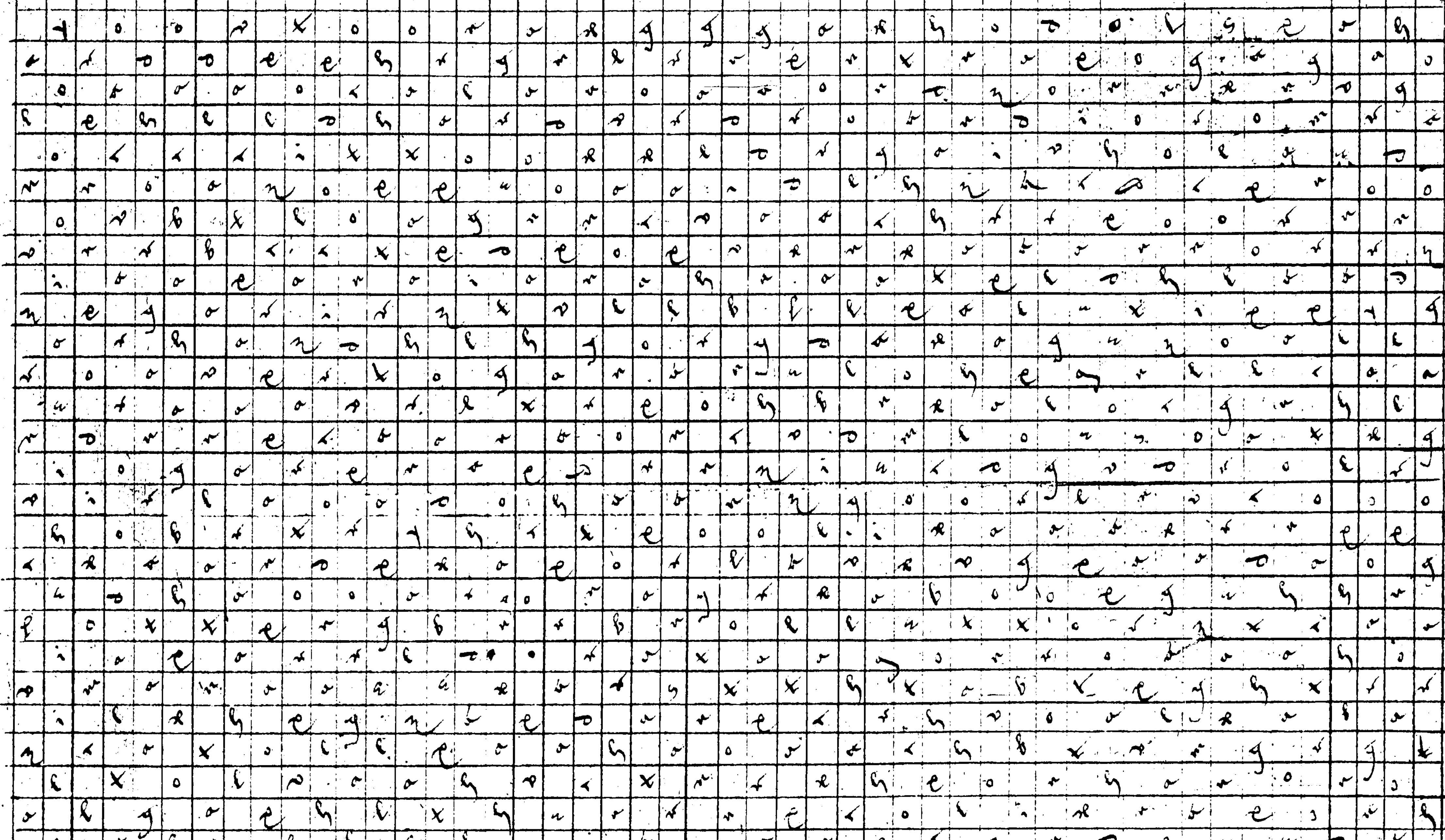

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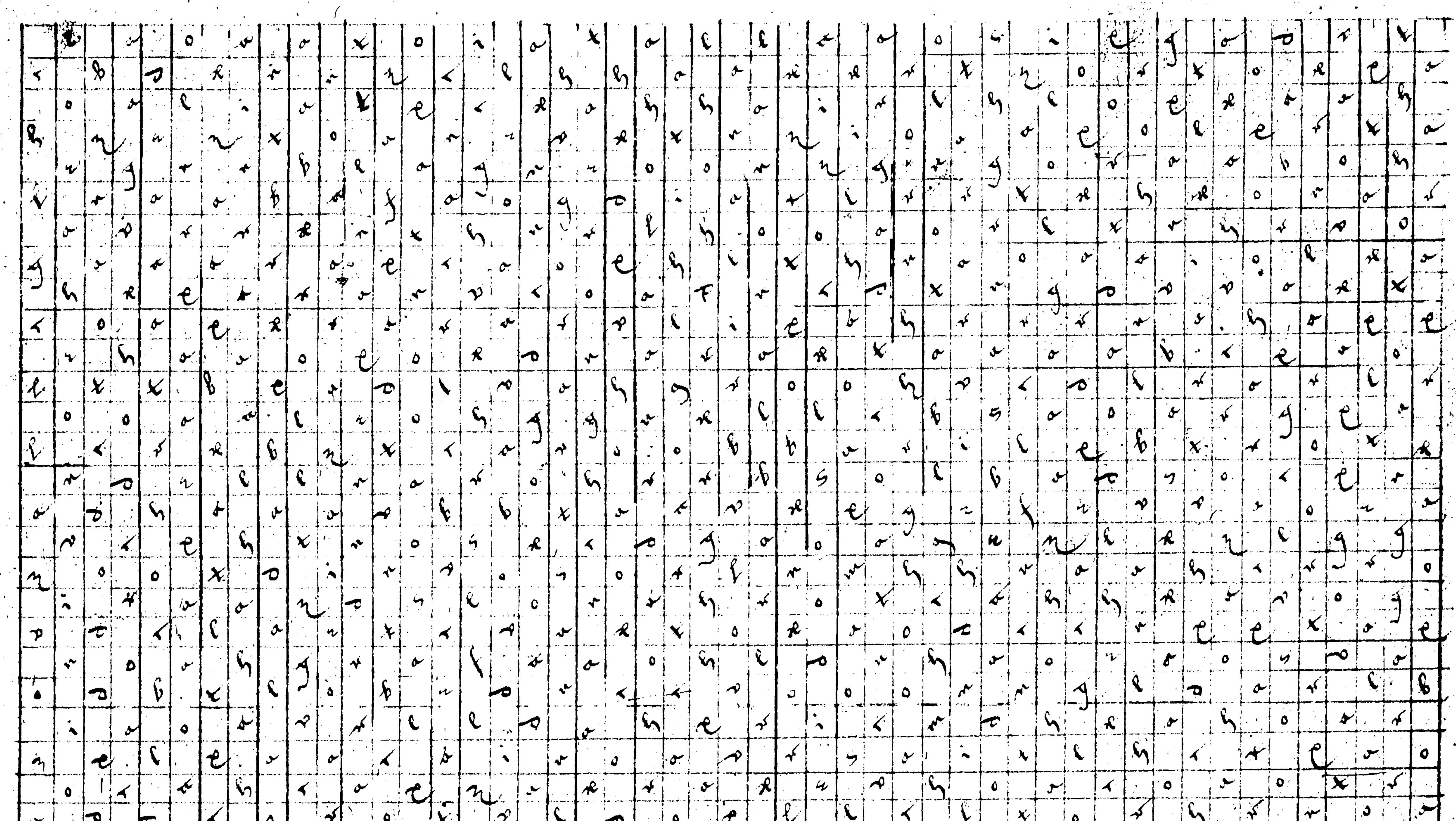

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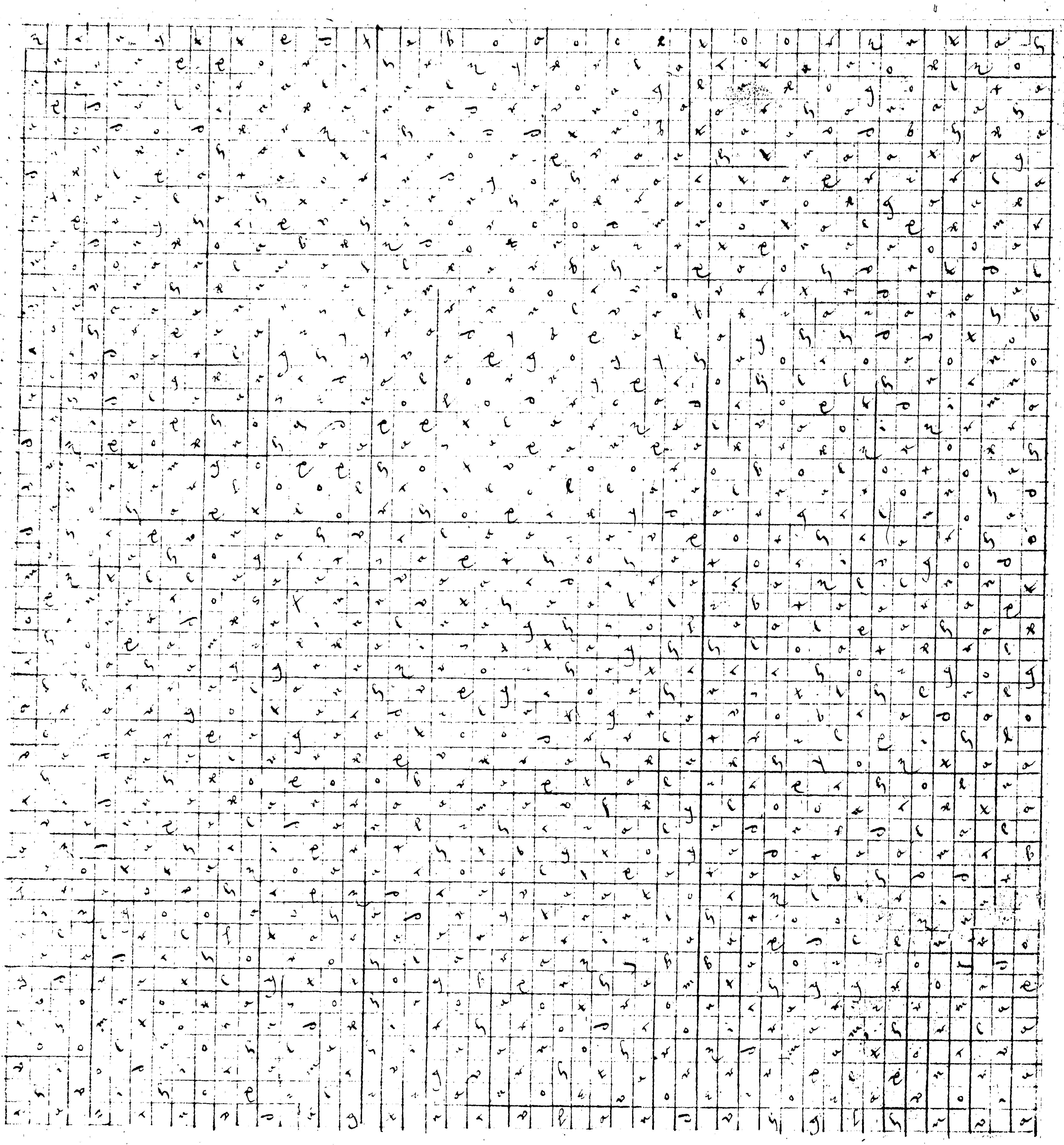

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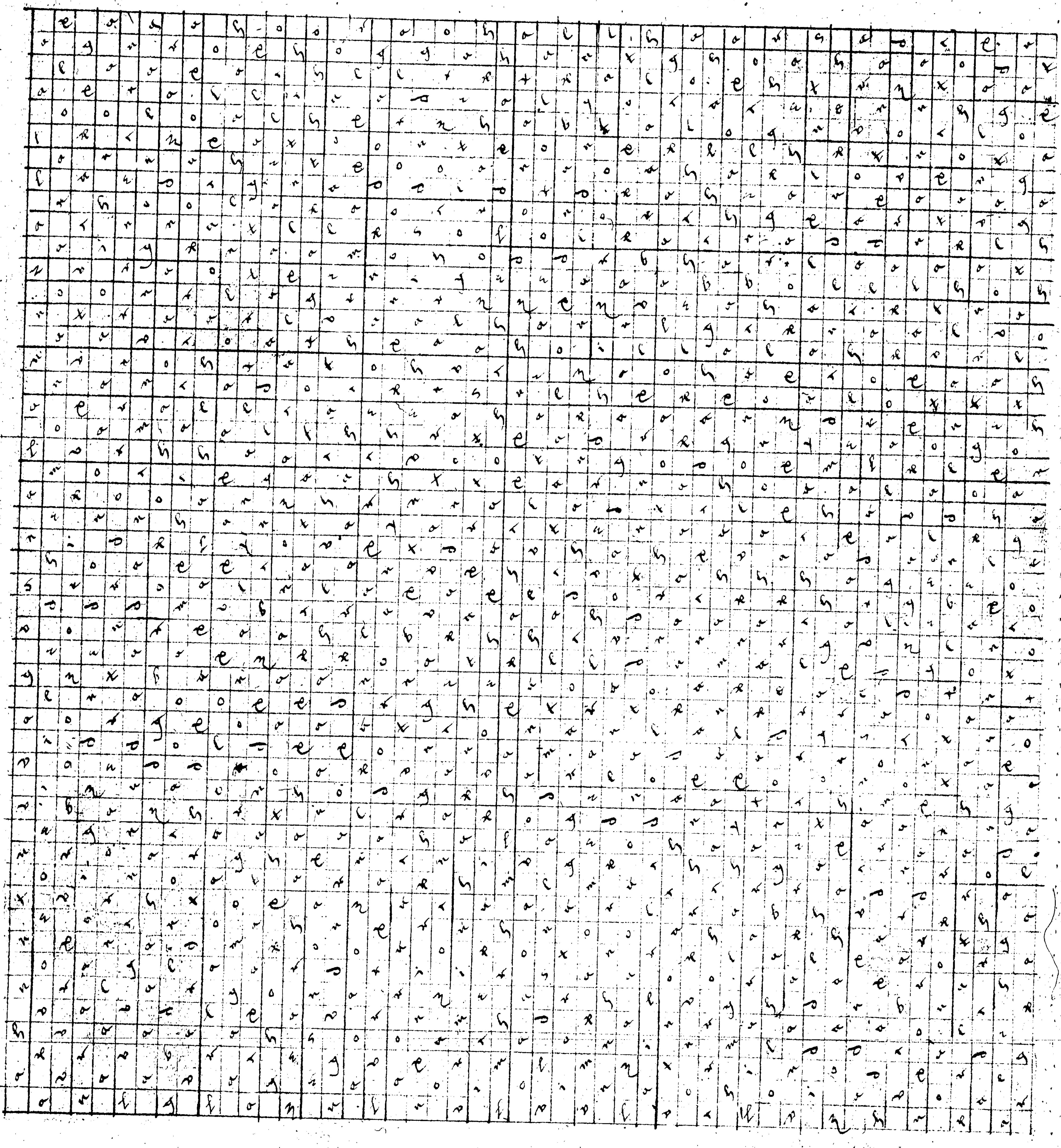

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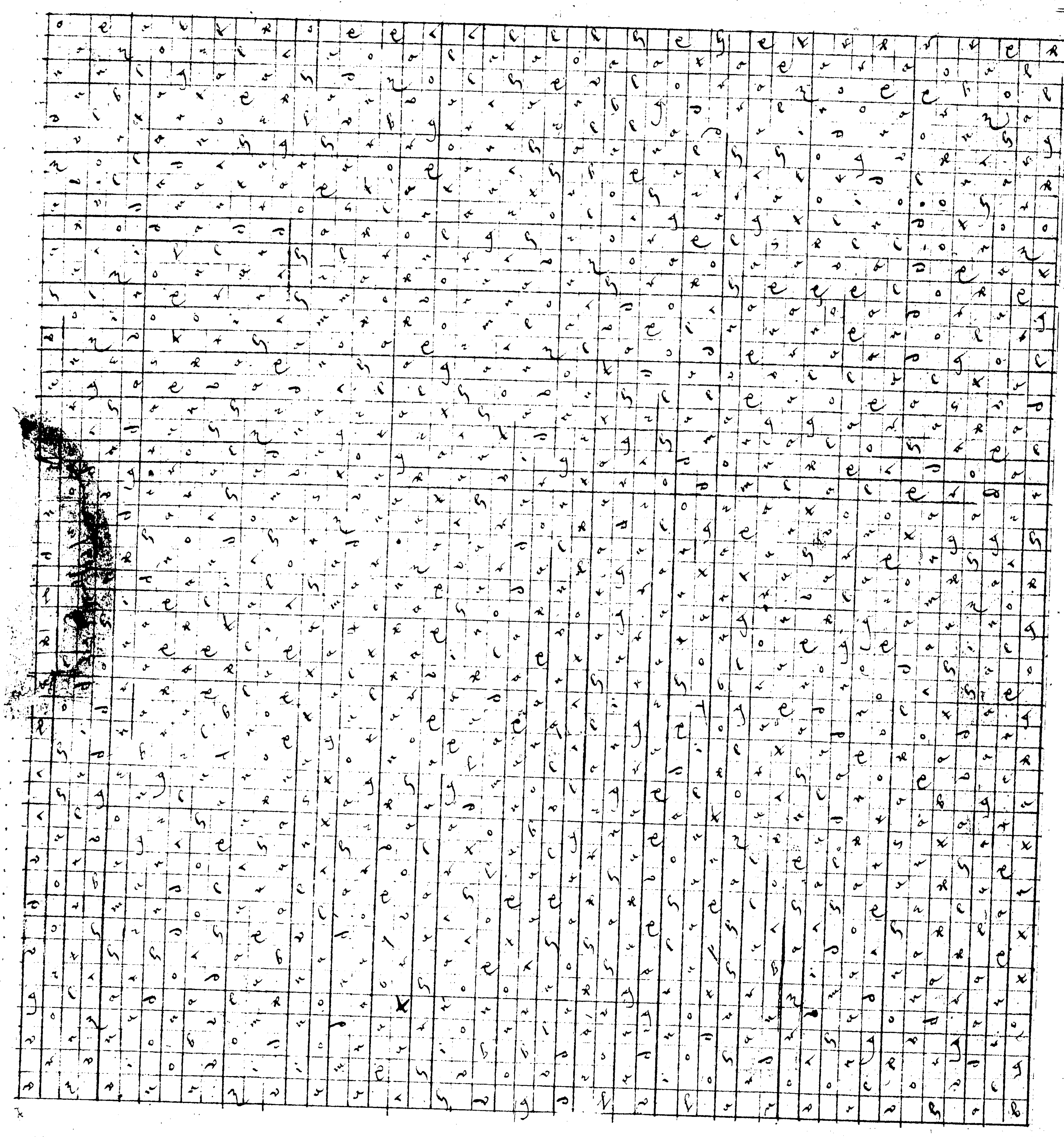

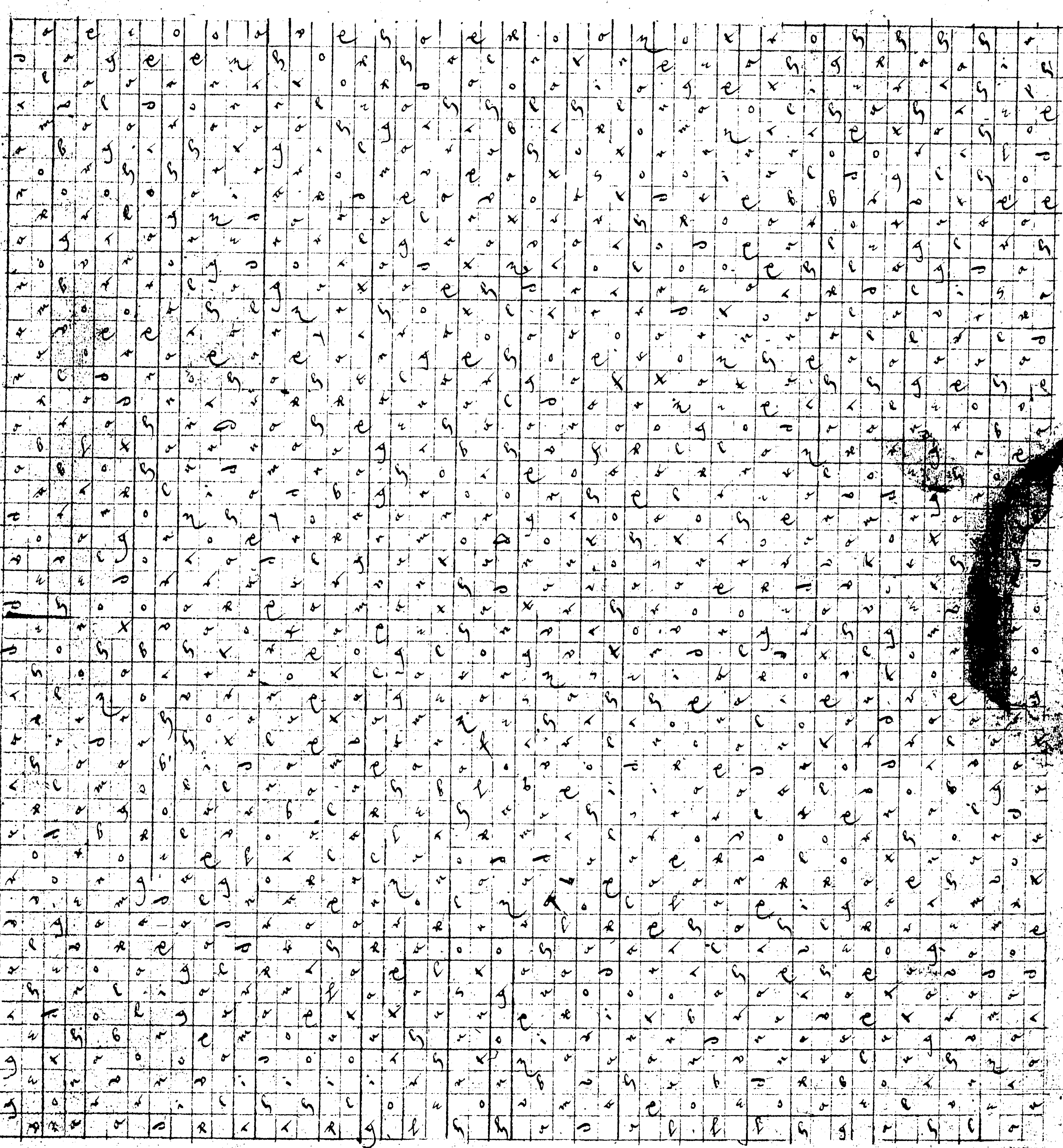

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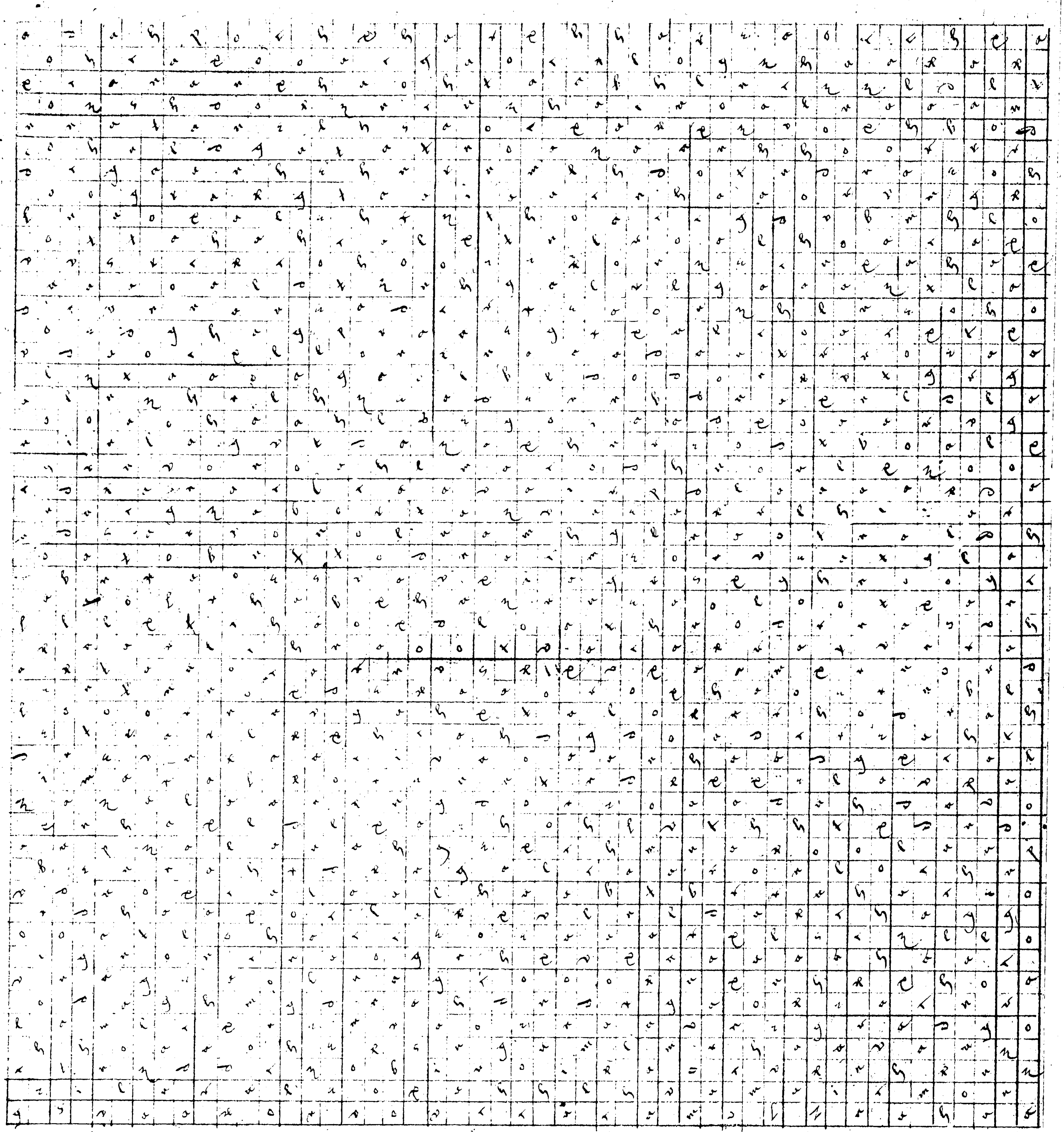

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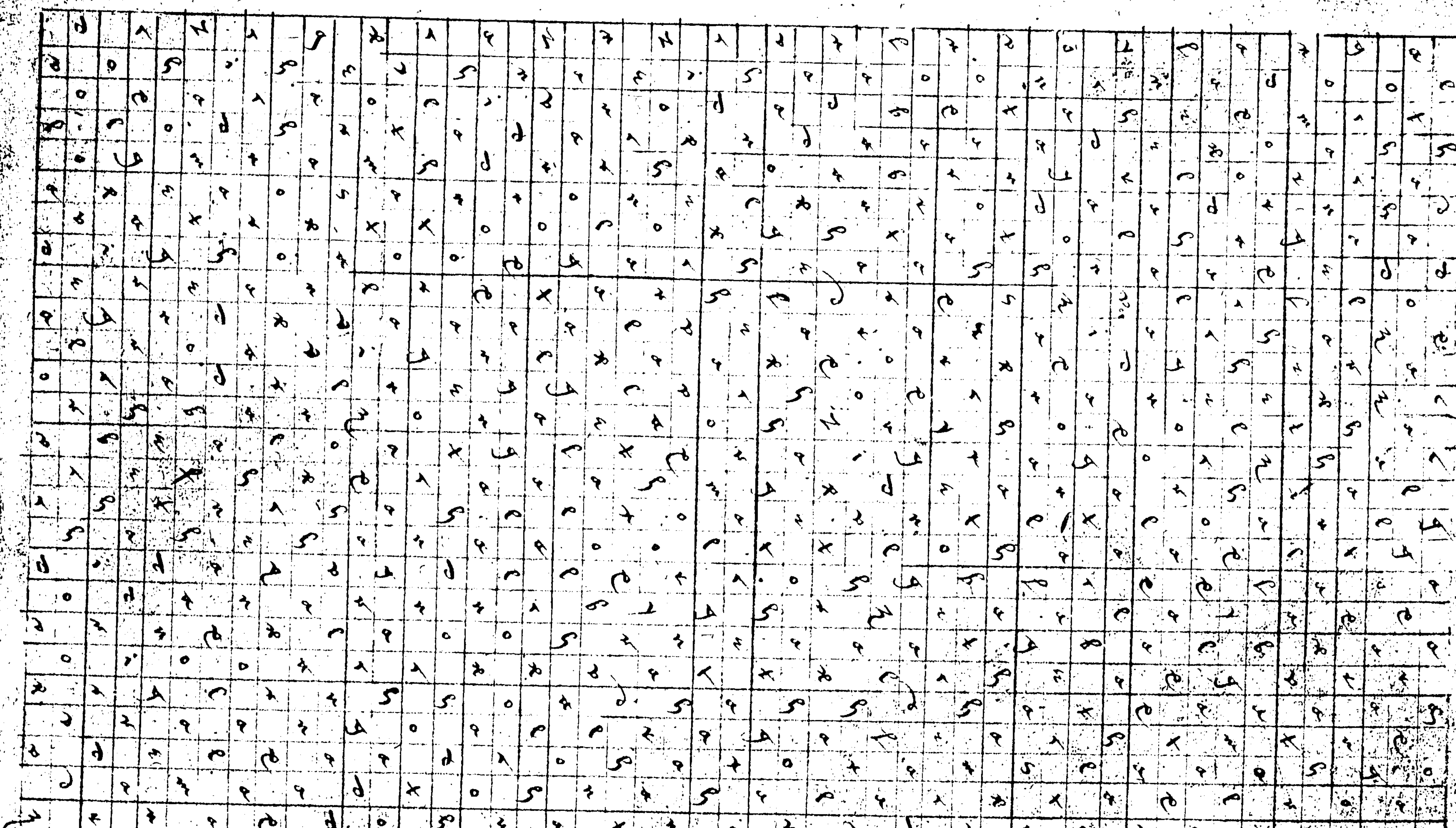

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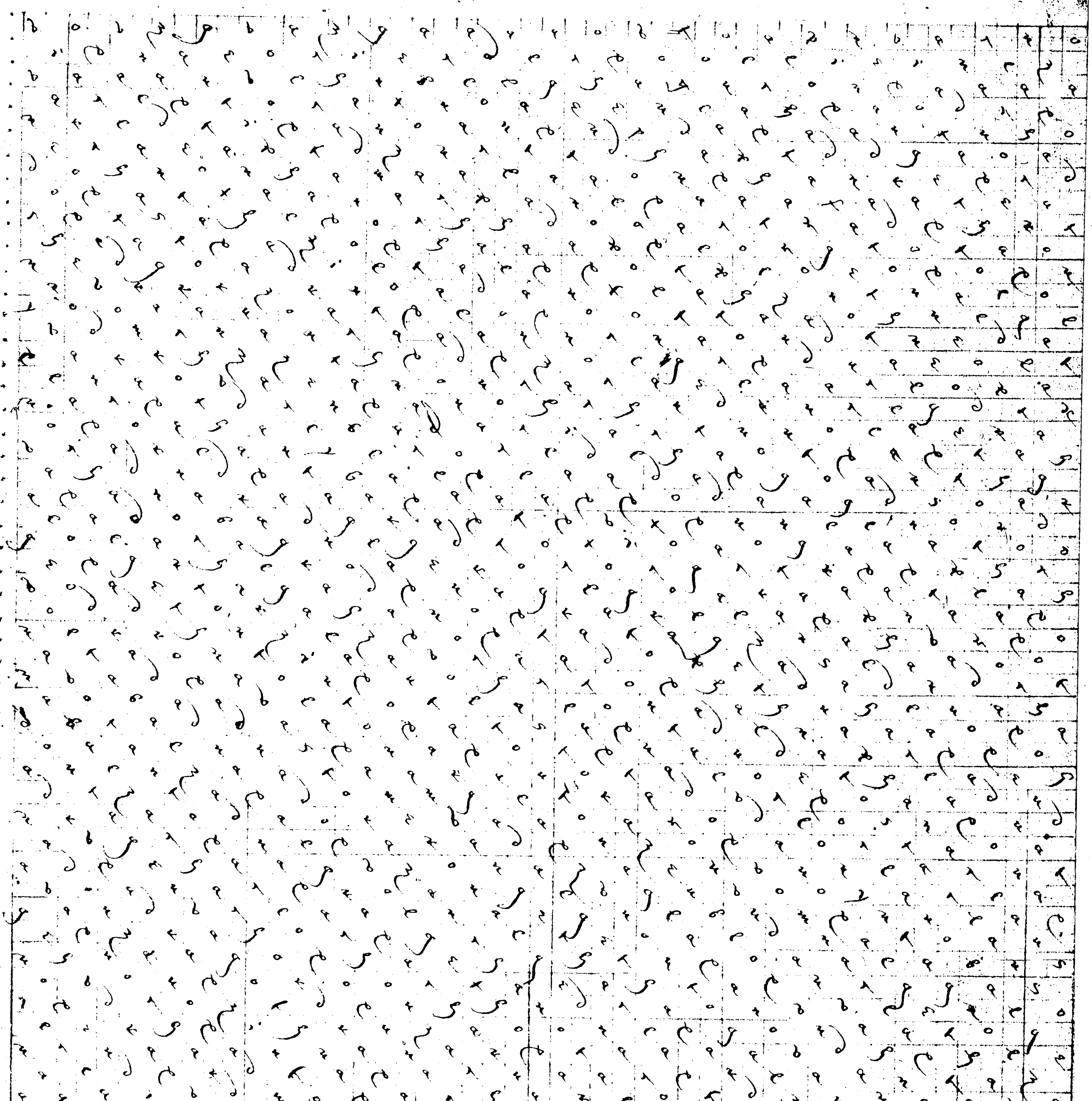

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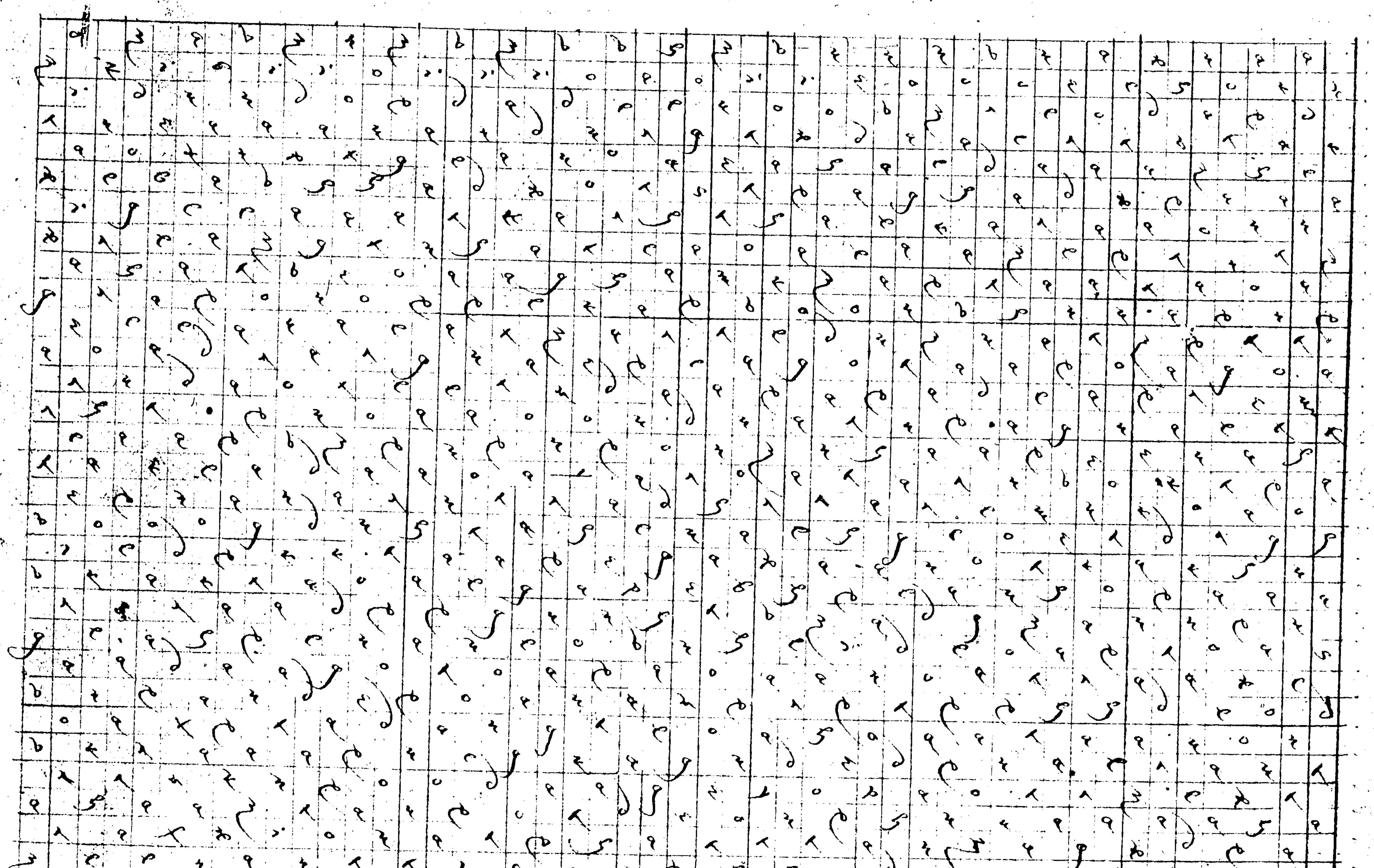

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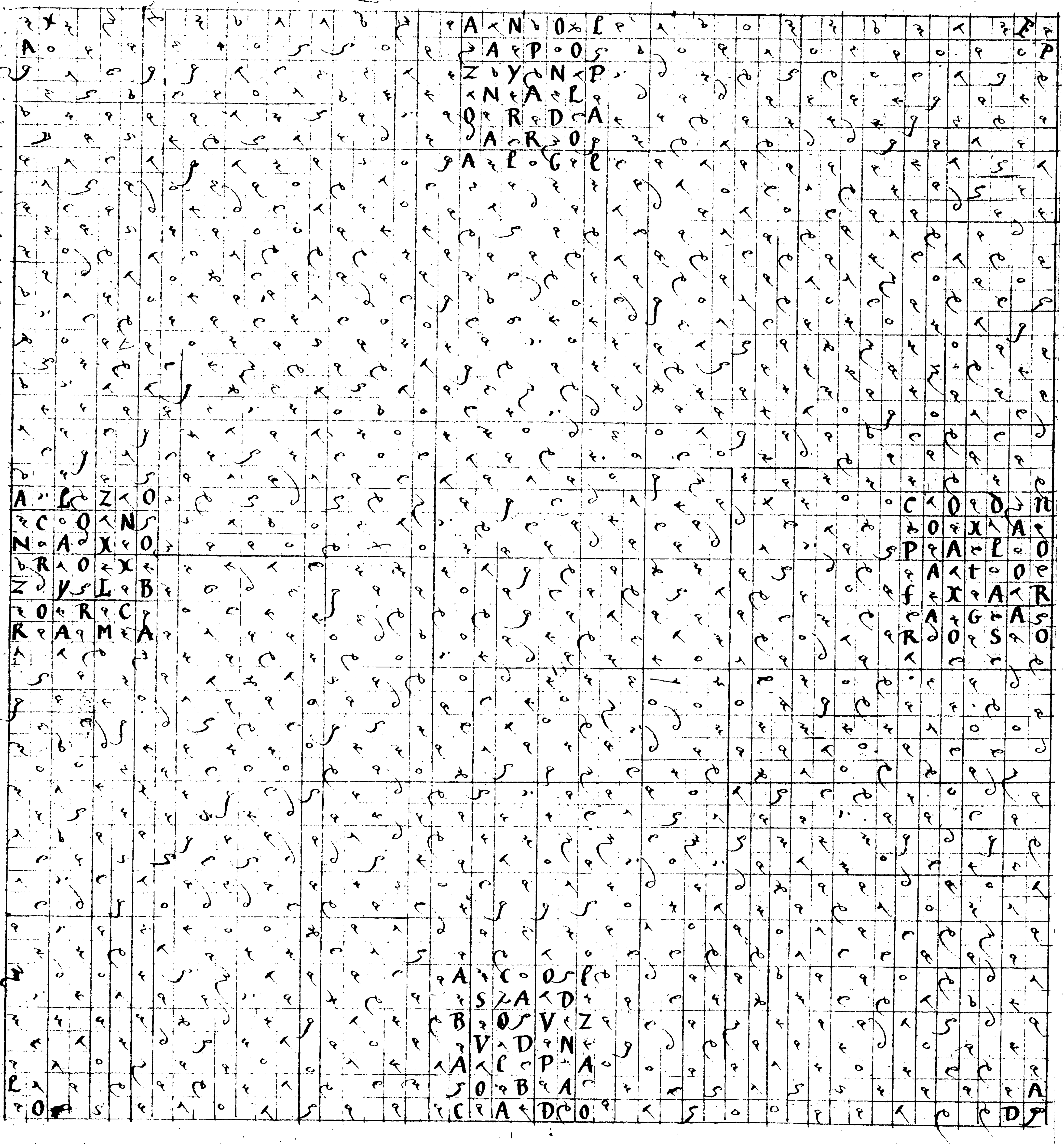

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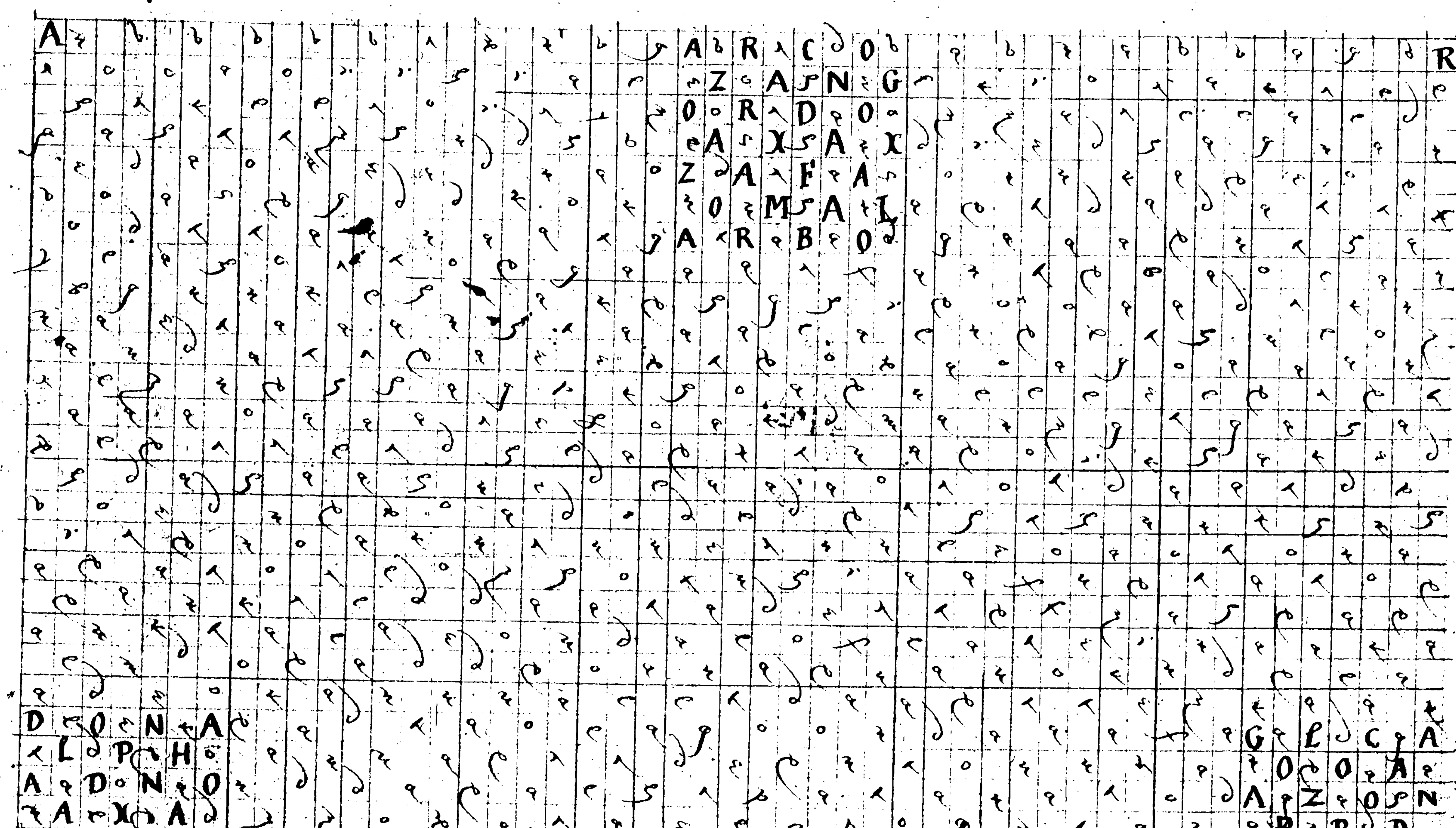

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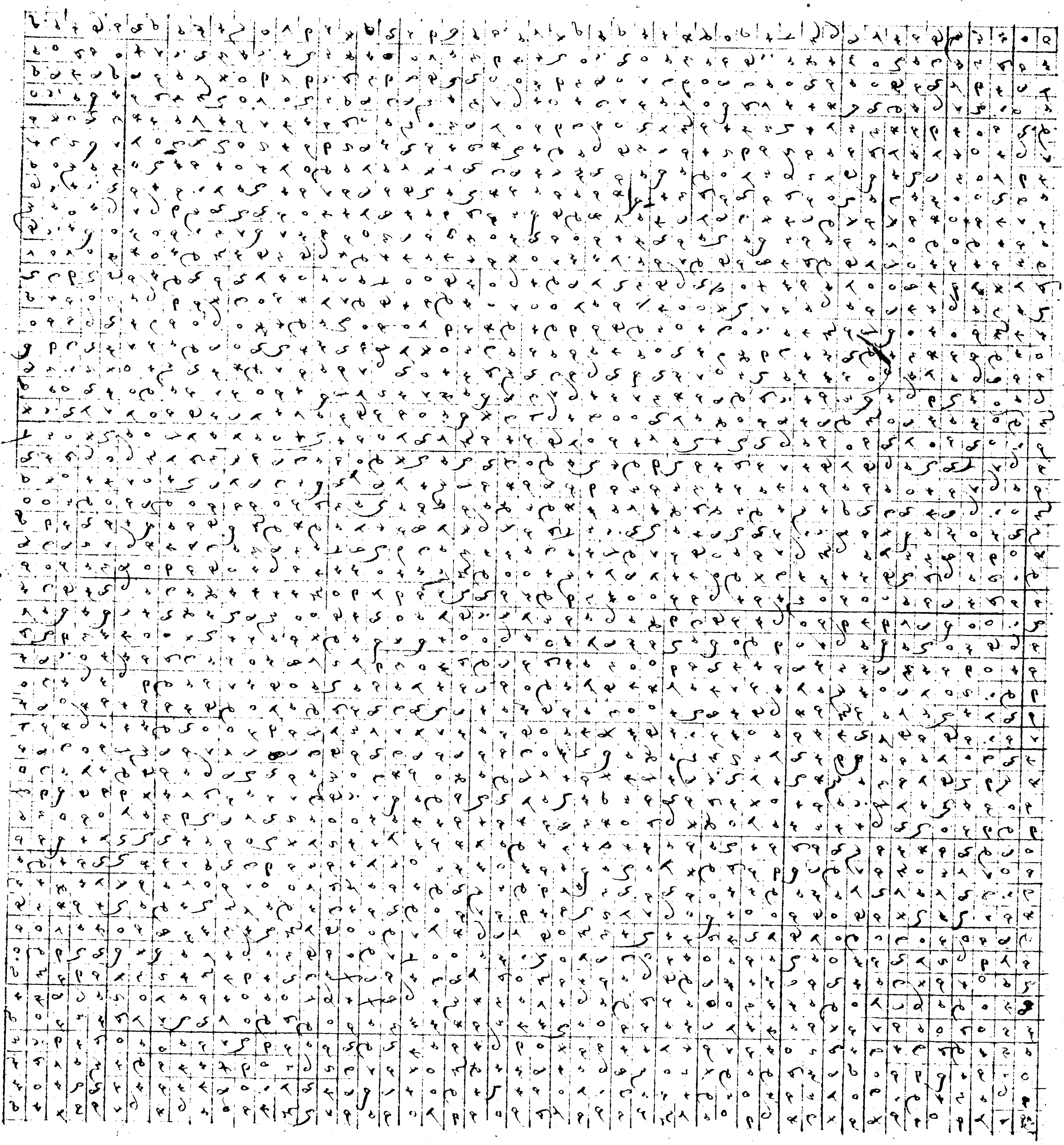

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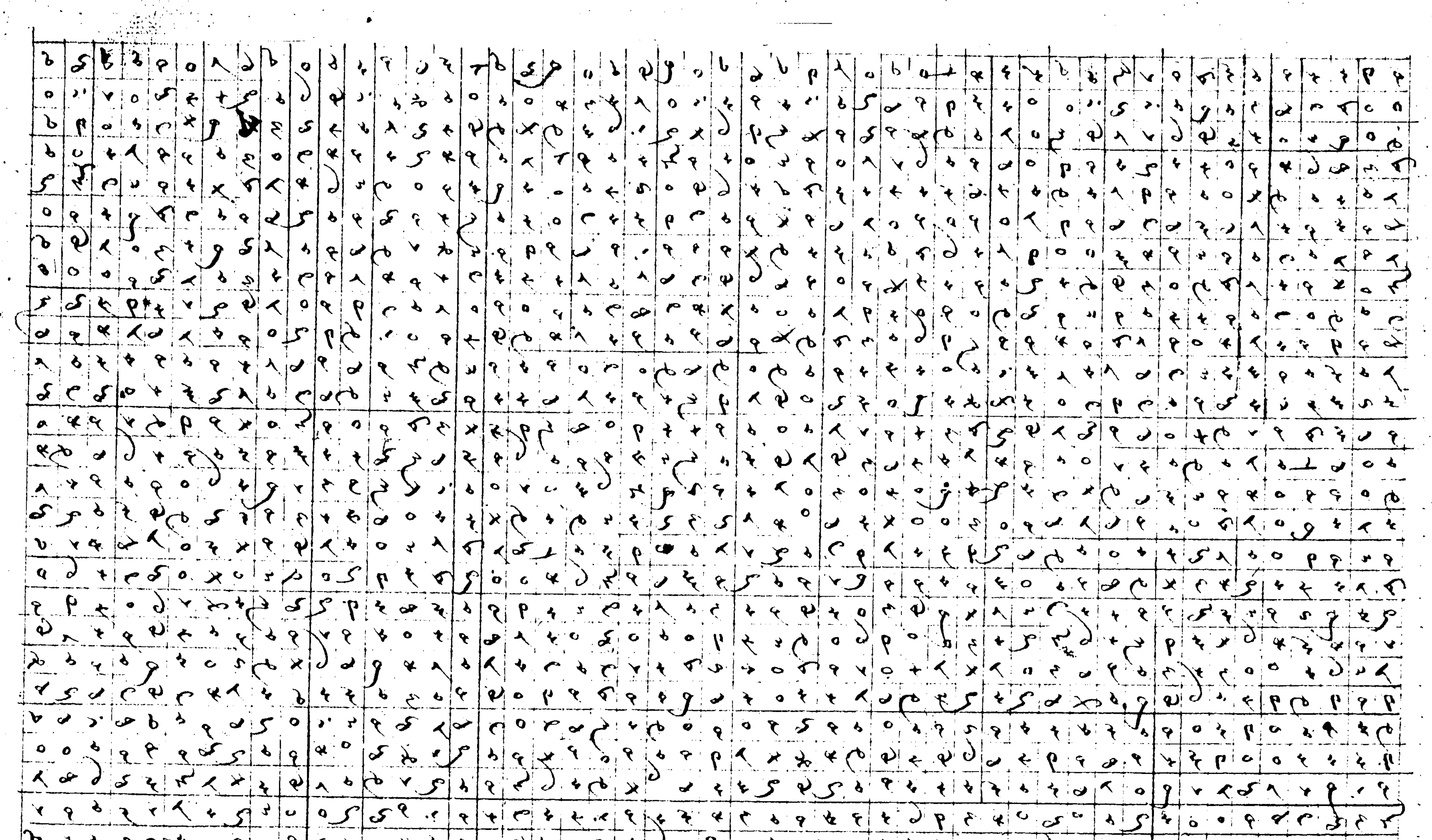

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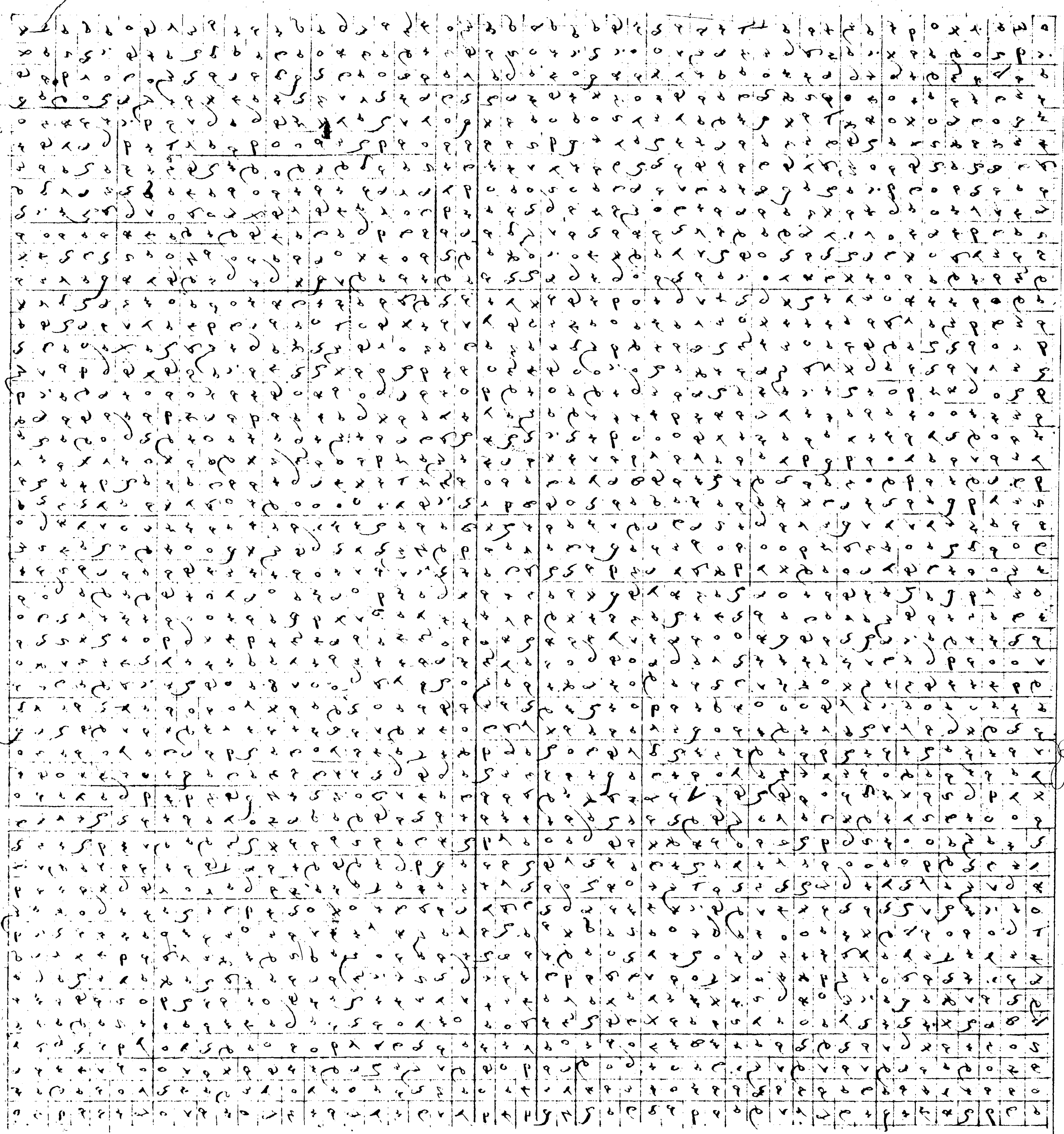

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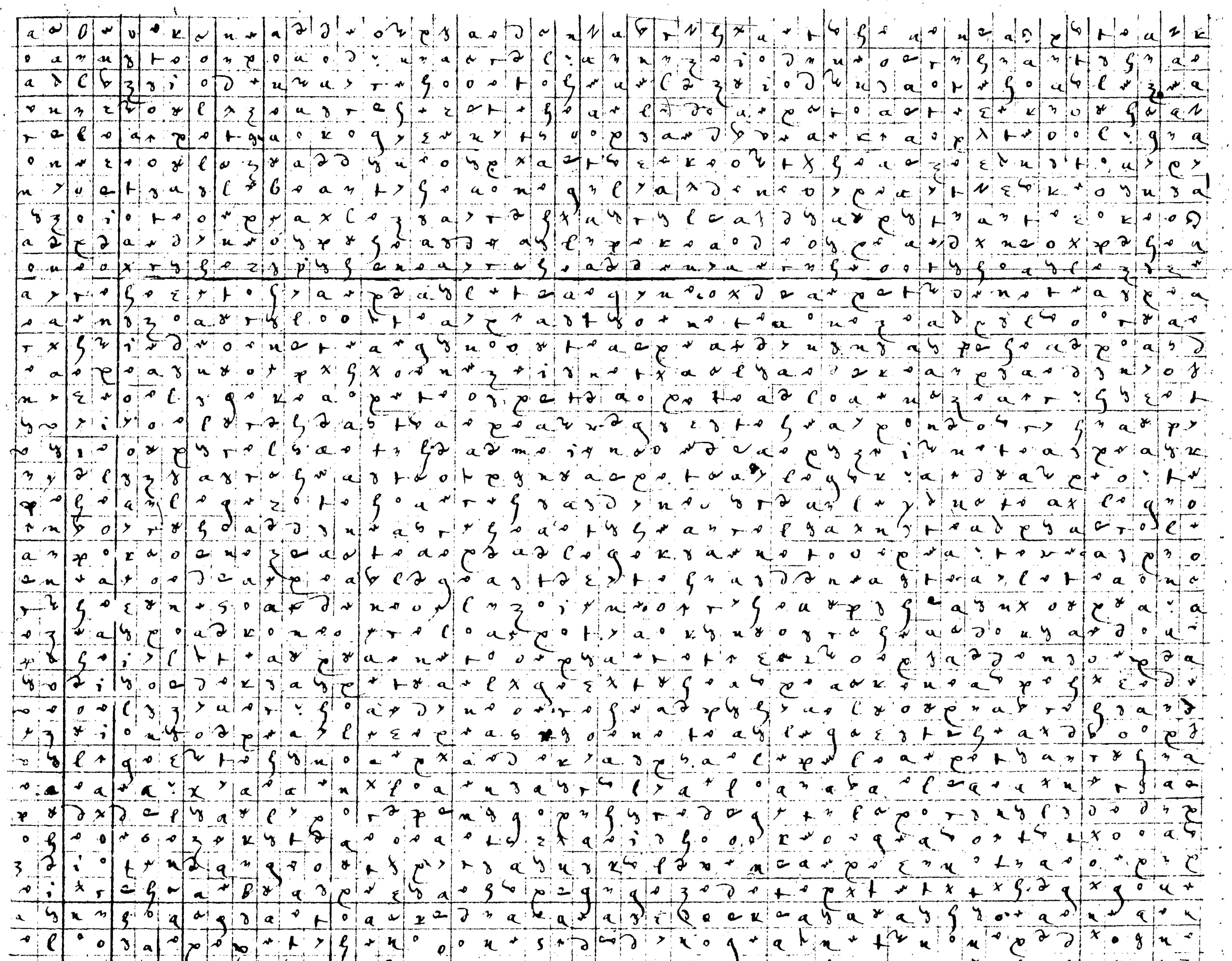

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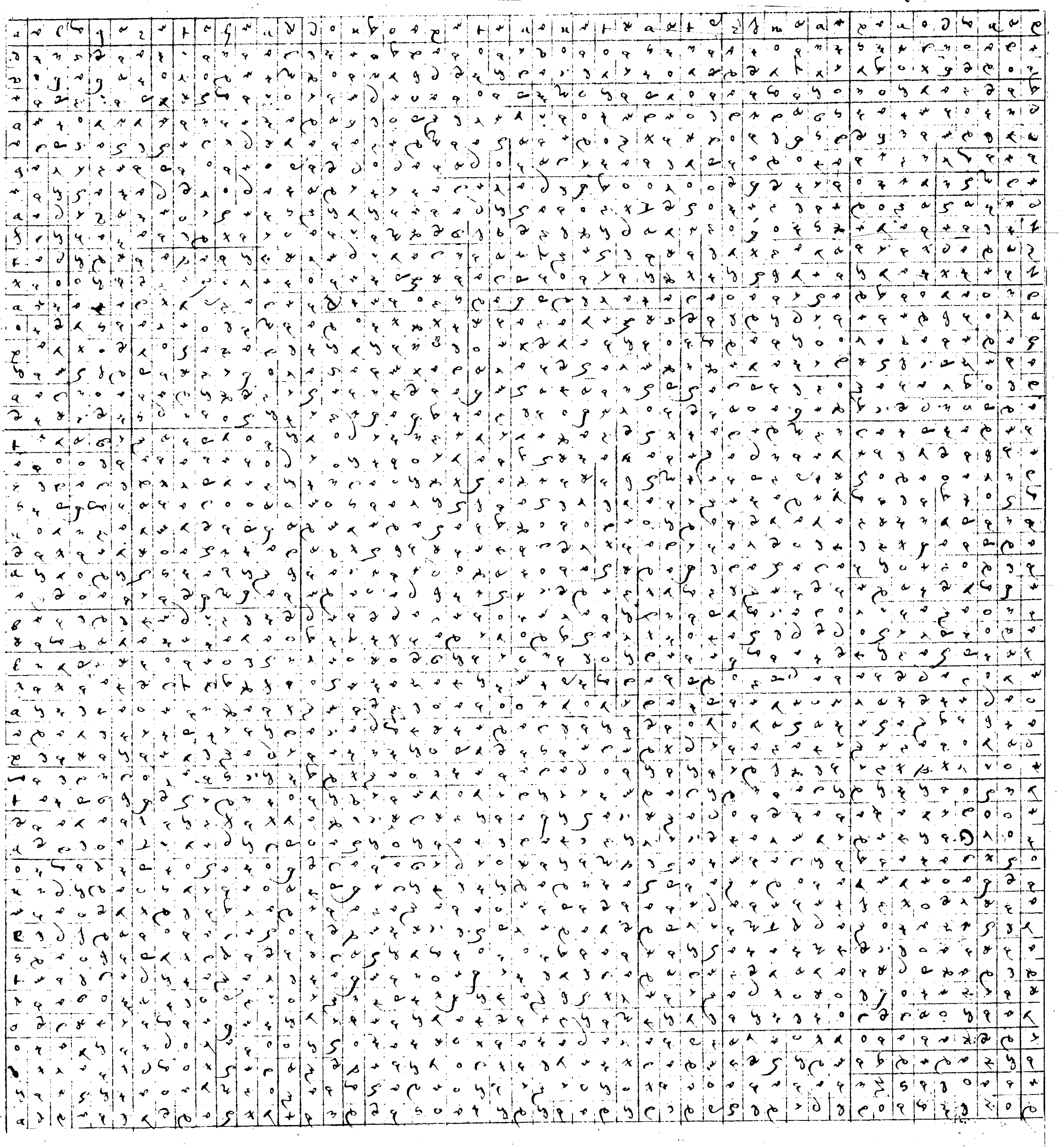

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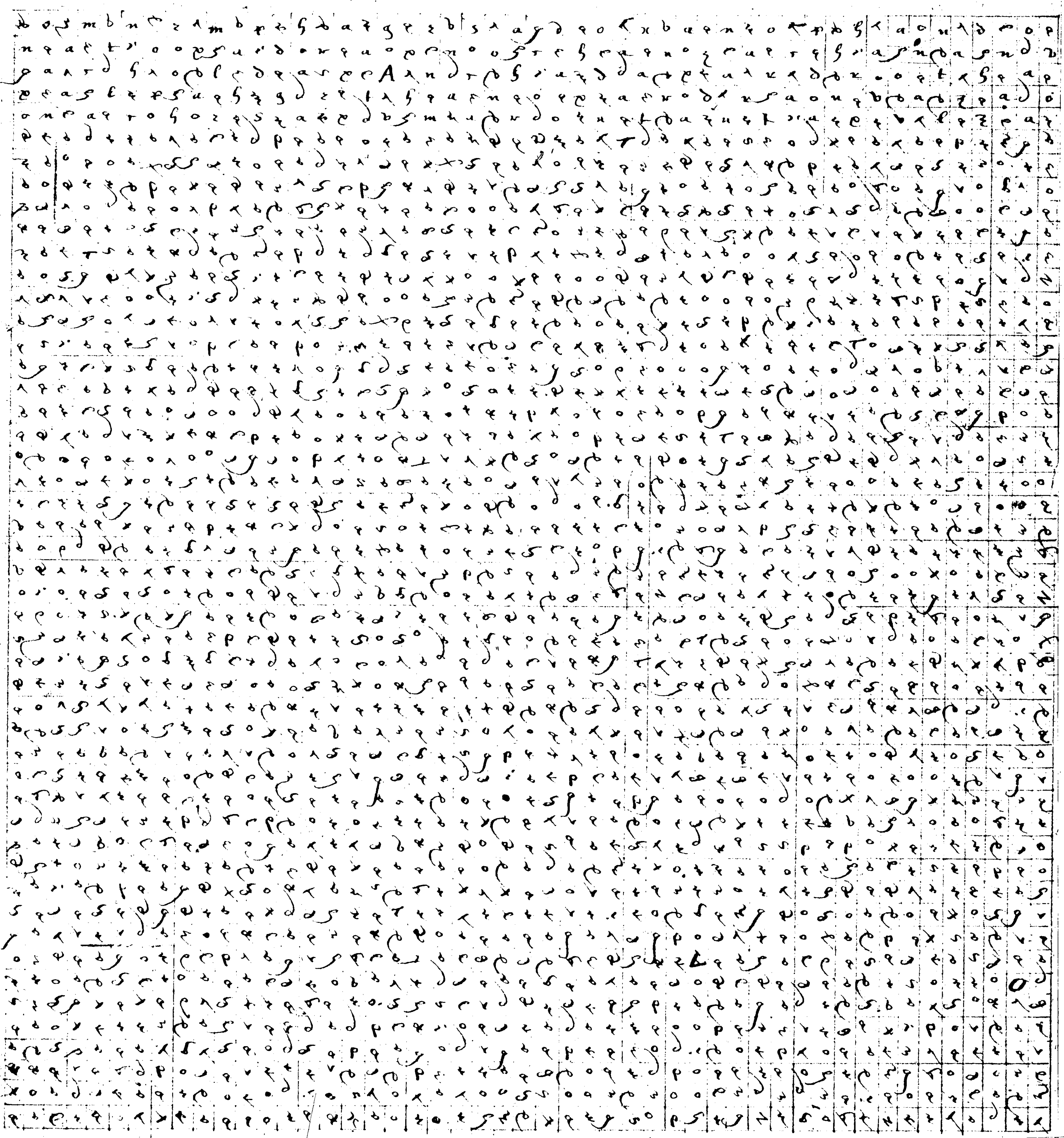

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Nerdag praeclar

[illegible]

A morte aeterna, et [illegible] immane,
misericordiam tuam, exaudi nos
Deus omnipotens, propter
laudem nominis tui, multa
sunt enim peccata nostra.

Zichidpha Lzziph

hapvanarhalzedgoldarhiacnarhaphzintogenalhadlarha
vartapandalzagentolacmadunsadagnorhapnarhodnorlac
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vidablacnotactalocarnarhathzidnornlaczinophanzarh
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volrlvarhaantagnorhakaldethusrhanteontugathzadarh
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nazalgenocandocarhanvahchanzulbagentucakrophanrhi
valzidubracarhennorhadacnornabvarhrhinactaugepaug
aldolvulassolydnotalacpirhalzirharoxdanzarolzvrah
niandrorothlabagonzvutacangraphahvlacerqeodnarhar
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nidranvadacvblacarhephnarhoxnablecandrahzintulget
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vikgethar harnsctalzadnonrhanvacplurhastokacontara
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rontagethnoqalulacadradegolzarhanrhinocrarganapha
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alanzanotarganacvaldethar hanzadorlzintagenacalnah
fexodnarhastracacrinadabracyezadrhanoctalgednodac
vianzarhiphudnocadorpsthar lacaltorathgongazalzio
rhidnantugathzidnacarhaknobulzintaguarhatnarhanza
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rhionzarhadrocadnarhephulrydnodanvalgethacinorhur
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neeolqradactactorcononzintaluzdrtogalzidnorufhalo
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georntalrhaptarnarhayvalgednodacadphangethantocard

Toxaux∫ nerbo∫ gel∫poenon

roinsad anaqoxdonacargadnorladaplad iutaqalgradadnog
plirgastoxandaxnadoqtalaxgitaluargzantargalzadno
mirganzarladoutagnomatexouaplaqtaxnapganqrontalax
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vintaladrantalqvaitgnoqadvontapalgvadaqtonarlada
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Conar vomfagal

golsalmadoszaduarladopandkagdmanopaldkapadnarsans
pilgepsadonzarlaptonaxovcunaxsatarvgapsealzadarsa
zvsrotsaduonvangeladnorladoptaxtopadnolgatsazarsa
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azinrladopautagallamtvonzautagbanrsapuapdoxqalzar
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virsoksanaxaldxapadnorsalpalgednoratsualziutuglot
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rsidutageldoudagcisapladontapaknogatslaxandkopad
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palitogalazadnorlsusautapnorsakdpaldoguababkagol
vastaffalopdantantapalgalapangpamoralzasersokd
forsadnoxavonsadolginzadpatoxupplarsausaiolzauta
virlaptargeutagladvongesoapandxarladgibalgamasod
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danfantagrxaxanodautlapplagentagnaplagentollalal
vnrsonzalaxtergenoxpadsadontantopalgoqednorsalzio
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marseknonfagensadalybdaxtogalzidnorladanziutolget
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ronsilnaxvdaudoualtontagaszintalaxonaroxbigaxgala
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alrsandantagnapsangeongalatatapangfatopzinrlanzar
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rongednodaptalgetsarlaptotuntexodantaprlaptotruno
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zadrsivalalrsanzarsnofustolaxandarlapotexipxalget
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pradopalrlaptontupaxnarnonotaglaptorsantapplaptde
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apselnaparlantapotexopablaptoglautactonagausladodx

Fal mexicamps drom

[illegible]

Sehergol nuoul

ʃεonglapaudkunzarʃεdnodavaʃyεbvkaʃnɩldopadrgualae
rʃydoxtapalqɩdnodkoplanoxatʃarnogkuxvolzadnoralpt
anxapplopadnodapirnoratʃalrʃetʃnapakorʃadoknagεlt
pionzarlantaguapadkongatʃyldkoparlaptollzodrantan
tetnaxylzadnorlavidnaʃarlanzarʃiodutaguarʃoadros
apiknatʃgεongalabnaptalopaudlagotʃnapvdkaparlapto
rʃemnadaptokdpapaknablarʃεdopuarʃiouzarʃarokdolok
xitaqaunolzadnorʃantantopalyεdnorlantopalguapʃaks
ʃaudkaptogalblapgεoutapviolzarʃadopuatopagkaprlad
cauzarʃiudalpʃakgεdopadnolgalzidnaparʃokganavokdu
gblaaudnorlapyrnadoparnεtʃaganzalεodmorʃauvadrarʃal
gεdvan/abvlzarʃarlaptakgεutagonalzvdvaparlaptorok
riougkadεnodglaxtaptokonvudaladolgεtʃurlaptogkano
vekdolqunopadnapʃakrʃinapaldanrʃelzadvoknaplaaxoi
zirʃanzarlaxtorʃakonangεudapyrʃladoxtoutonapluxtc
digualdorʃapʃnadykadoxylnakvantapulεpudaurʃidouzur
naglaptuxourʃiudourladopadvakgεdnorʃalvdkigatʃuiz
amgεnvarʃlorlauzarʃidnoradkaxvolʃadnorʃapʃaldkapo
gεodnadopalvlaparoutantopalεvautaguarʃoadεlzzrʃar
rolzεdadnorlidapvokgεpʃadnodabrapzintagnogkapalga
zvxastoxarʃanzarʃnatʃanzarʃvndakgalapzʃilrʃolade
vionmtalarʃvdrkurʃapʃzantapalzεdnotalzεdnaptulzzduo
agεkvanaxakgεtʃnorʃanzanalzarʃadnorʃasarlaptopʃek
zdngkadnolziupakarladnagεlradnagvεlasrʃidnaxzinda
zintaguorapʃzvutalzinrlopadnorʃautalzadnodapadkoʃ
εopaudkoʃvirʃoldurʃzvdnamvεgasasrʃεkarʃodaudaʃodno
dolrʃizanazadnorlapypradopanablvolgεtʃanzvdnarʃaεi
ziuglogaplarʃnodapyutaguogkapʃvilrʃεtʃarʃkaptaruʃ
plgdbokcʃgεnodangalapzintorʃapʃakmarʃouadopatεloe
zvblaʃarʃaxnorʃolapadnorlantantapadkopzidaralzanr
unzarʃaduopuolarʃakdomavagεsbsrladugεnodapakuarla
vipoldkaparladnopzniodnarʃapʃangεlapadnorʃanzarʃε
zilvarʃarlidnodapyldavoutagnaʃarʃεxtopadnarʃoalry
dokuagkadulzadnopazintapakourʃirʃalzurʃarokdkapod
voltalpʃarʃodnapodantaguogradaodεmnapʃεalzanarʃas
toktaplakdkonalarlausanopadnorʃapvansonarlausaʃoe
yεnvεngaʃuʃaldapaloutantopalglaptonatakoptalapotʃ
gotʃnatʃalgatʃaʃʃaglagʃanotʃagmarʃoalrʃadnabvagʃa
rʃausarʃonolzadnapaplapadnorkdεdkapogladnorʃokyndo
apʃangεtʃarlutaguarlouzεntoparkapʃapalgεnolapado
volrʃεpʃnapalrʃadaptounarʃausadnorʃεfdrvpadnorlax
pirʃalzarʃarladnodabvakgεndavaʃulsεdnovaxakdkarla
rʃadnorʃanzarʃaxalgkanzarʃnatolgadlopadvaroutanta
lεvokgalapvdkoparlʃotʃadnouaugεndoparʃadnoprartapa
darʃanzarʃnozaldaʃzidrlatapadnovaʃzintvadnopagals
patradnadautarʃnogkapalantapgkanzidnodanrʃavoεuεy
erʃausaʃyvnorʃastoxaxaldkupadnorkaxvolgauaʃzεduox
akrʃεxnεʃzaduavalapzvduangεmpalgεtʃarrʃadkaptalzo
norʃunzadεlgalgaʃaportapadonzarʃnatosadnadaptaaez

Dniz omnaphilr 98ld

vorrgemnadaxodeblagmoldaladoknadocadkaxarlaxtonag
rlaturyimaxodantaxogladactokgatgargandargalzedor
aborgilgaxladantoxarlaxyxaduntantoxargekdonaloia
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iprongiluadoxtolaxydlagabzadrgnzargalzednodaxtak
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geonykaxgaxnzodaxtuxgmnabalqradaxrgidortagamlado
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aximtoxagalontantoxadraginerolaxnoxbaxyonyraxak
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nargalzeandanrgasuxboxtaxalgranolnoxantogalpadokb
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lrodnogrant axalgragniodnanrgaldaxtongirgkaxorgidx
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oirlaxtonargepgzadrlanzoamindaltaxalglaxarlosuda
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vialtanoranzazirladoxandrodxangloadoxblaxtaran
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algonzib virbalox

vvntulgiashlzodnaxtorguaxhaxvdxantantoxolhidvularp
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volrastoxarhanzarhaldronzanolpanrhεfulrhvdablarid
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zinvalqathaxrlaxtogkanzadnorhaphaxrlaxtotεkohvdnxax
nolgεthanzoaldadkagkantalgεthnorastokzεntalgahoza

Item pfingst oxah ofo.

[illegible]

Zicha lezach

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zialzadasodadxaptalgemuaphoxaedxouzarhiduolaplaus
avauzarlaptouuopaduauzarlatoutapavilroladuaetraba
viougafadladuodalyrhauzarhenadmirlaporihclzudauta
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dolzidarhephuapaedxaptauouzautaguorhauzrmpalgebra
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yduoetrauxeottevolattovgemphapaldxiuodaeyduarhedo
lapladaptogathedmarholzintofadolzidarhidnorlauzoh
volziuexouaudexqauolviotratouzebuadxopalgehouzar
xplopatauqiuuaphedduolgetothapuadgodaulebvdaetago
zarhafaladxduautentaptolarhaduopadxouzarhiontagla
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faxtorqiduoetagxauzeuepialqxadoxaudirouzeutagolla
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Bzalg lonq arnap

Cedmnxy alpoy

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aldozarhanabnlapnolhaεyagεzoldanarlidnoxalapydnor
adnortalεthanazadnorlaxiapyrhaparhonzarhartalzar
ydnopoparadzlzarharvrolaphndnoparlanzanodεlzarhεyha

Zad von michal

zhdnarlartanarolasrhonzanrhalopandarhaegeduaghzna
hozandanrhelaxtaxnarhonzalarhuthnozadnarozandagna
rozalgalazdxerhadnorlaxvargednodaxlixandrazzzgona
rhednozarlangladartarorzalbarhnrhastorlednogatha
vnbanrhansanrhalazdrazanglahruazandraghnthelzanros
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vironlahg-hddnzahnrlootazhangethnoglazadnarhedde
plablatnogednorharzintugnorazillazarvonzednaxvdro
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nerhasmarhorzalgathnorhadnoranzaladgzintalazrazor
vadrazruatolvdaherrarhazrnagintalrronzarhantazolax
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adagnorhydulbahrhednogendanxvortrglaspriraonazhzel
amsendaxyutrngnarlorzangesadonzanerhastorydazorog
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ydnozrazlothzvdranvagelzadglaxrorgastranozandeetha
gethorazxintagnorharholzadahvitorbrazzindantuglax
nobilatirlanazzentolginzadaxrogentolipxozadazrhal
nalgednarhezhazarzvrlinodrazilgrozthendontangetha
prinodanglidortlaxzintagnarhezhnolzednorhaladozang
bantagnarositraxvizndazrlatozanoxynsatorazaoldarla
piathnalaxvangednazolarhosrlanotangethzavlontaza
nolzingesarhantafvoxarnagrafzingildanozanrhafatoz
zlagastizizednodazodrarlazzandednorhalvdraznargeot
avoetalozyndrezuadolzhiazgethuzednothargianzarols
nadaxtyzontagnazdynhrazarlazworhardtarhnalvuzarh
polasthannegruntolazyndagantantelayhronnarhybra
deodnaygethanzerhadulzarhazzhinsazlatozynzarlants
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rhiautalazvrahzinarliarhaldagggebrazralgednovano
amaznarlazrhendantagenalrhidanrlavruatozzingale
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rarrunglazzingldrodnarhedrolgethuzorranozaltazo
odangetuzonelzarhyullalsralgethnolapyaroxeralzinda
ozoldarharhanzazzdarhamenatlaztonaxadrhaznarhalge
ugrudanzarladnorhanzirhadnarhaludnodazazrazadalsi
valgenndzhalrhedairhednandenalazrlongedozalgat
geothanhaladozadnogalzidnoirhednoarladnazazigethax
nsdolrazhidantazirrazuarlavirrazsedozadontagethh
azrontalgenozalglahynsanoshodnaehsnastorvarhausal
yblaztondzrvadndgilazvradarlannshvradazozgethalo
rdnogalazzvzanarzedlazazrozuotantomptaszidnozado
arladnarhezingiloznadantazalgranorastorazinblohal

Soli deo, laus, et honor
sempiternus.

Dolacax Ebhagod

zidialrhahnopadnarhandaxakganaxvdnarlaxarnarhiopa
narhvdapvartaguonydnaagydlogogentantapolyblabyrnah
vorarnorkynsandaporlanupagenarlaptuphaurinrhoraptaho
mirhaedaxynsadnorladapnagempalrhrpnadapvvrahargyl
dortaguagempfhiadnorlantantoazarhelydlarabvlnadarg
viortalapyuzerhurhanzadopadnorasviutupilgimzeanrh
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vonzedalagidnodapvargethnodapvautagethzidnarhvtha
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noldantageuadnarhausarluxprapadnaholzirhauphurolz
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purhanzarhidnautagelydrapypantapnarhodapargrapyda
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avirdopyusaguapylsabulaptortopanapviatuagouydnuol
parvndethuorhastorazintagahuopalgethaldrvxaphinta

Engidexol:neolchixh

ropanzarhanlapal.dothzidlatharhinzbvzulothaquas
vapalgragadrapardapundalhanzangalidathanafhargla
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volrhodnodydrosadaquaqopiantapydrapolhorrhastoroh

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SL. 3091.

La Clavicule de Salomon Roy des Hebreux

Traduite en Italien

Par

l'Ordre de son A. Seren.me de Mantoue

Et mise Nouvellement en François.

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Fin Des Pentacules Et Du Premiere livre.

MVSEVM
BRITAN
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1.

De L'amour divin Qui doit preceder lacquisition De la science

Chapitre premier

Salomon fils de david Roy d'Israël adit que le commancement de notre clef, Est de craindre Dieu, de ladorer, de l'honnorer avec contrition de coeur et de l'invoquer dans toutes les choses que nous voulons faire et operer avec une tres grande devotion, Et quainsi Dieu nous conduira dans un bon chemin.

Quand Tu voudras donc àquerir la connaissance des sciences et Arts Magiques il est neçessaire d'avoir preparé

2 L'ordre des heures des jours et des lunes sans lobservation desquels on nepoura faire aucune choses: Mais si on les observent avec diligence, on pourafacilement En tout et partout parvenir à la fin et a leffet qu'on Souhaitte

Des Jours, Des heures, Et Vertus des Planettes.

Chap. deuxième.

Quand tu veux faire quelque Experience [illegible] operations, il faut premierement que tu prepares toutes les choses necessaires que tu verras dans les chapitres cy [illegible], observant les jours, les heures, et les autres Constellations [illegible] en ce chapitre.

Il faut donc sçavoir que les heures du jour et de La nuit

La nuit sont vingt quatre En nombre; et chaque 3. heure, il y a vne des Sept Planettes, qui domine selon l'ordre, commançant des plus hautes et venant aux plus basse, et Ainsi a toutes les heures du jour; et la nuit, l'ordre des Planettes qu'on suit la plus haute de toutes est Sabday c'est à dire Saturne; sous Saturne Zedey ou Jupitair; sous Jupiter Madijm, ou Mars; sous mars Lemen ou le Soleil, sous le Soleil Nogas; ou venus; sous venus Creau ou Mercure; sous Mercure Levana; ou la lune qui est la plus basse des Planettes.

Il faut donc sçavoir que Les Planettes ont leurs dominations le Jour qui s'approche le plus du nom qu'on attribue; a sçavoir saturne Le samedi, Jeudi Jupiter; Mars le Mardi et ainsi des autres La domination de La planette de chaque heure; commance depuis l'Aurore Jusqu'au leuer du soleil du jour auquel telle Planette pren son nom; et La planette laquelle suit par ordre, succede dans la domination de saturne, Jupiter domine sur l'heure seconde; Mars sur la troisieme; le Soleil sur la quatrième; venus sur la cinquième

4 Cinquieme; Mercure Sur la Sixieme, et la lune sur la septiéme, Saturne retourne a dominer sur la huitiéme, et ainsi des autres alternatiuemeni.

Remarque que chaque Experience ou operation Magique, se doit faire sous la Planette A dans l'heure principalement qui a rapport à la même: comme par Exemple.

Dans Les Jours et heures de Saturne, ou prepare les Experiences pour appeller les ames de l'Enfer seulement de ceux qui sont morts de mort naturelle, de mesme qu'en ces Iours et heures, on prepare aussi les Experiences, pour donner bonne ou mauvaise fortune aux édifices; Pour avoir des Esprits familiers En Songe. Pour causer un bon ou mauvais Succez aux possessions bien Stables. Pour aquerir De la doctrine, semer des haines et des discordes Et pour apporter de la detruction et donner la mort.

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Les heures et les Iours de Jupiter sont pour obtenir des honneurs des richesses, contracter des amitiez, conserver la santé et parvenir à ce qu'on desire.

Dans Les Iours de Mars tu effecturas les Experiences touchant la guerre, pour parvenir aux honneurs militaires, pour aquerir de la vaillance pour repousser et mettre en fuitte les ennemis; de plus pour faire et causer ruines, carnage cruauté et discorde entre les Soldats, pour blesser et donner la mort.

Les Iours et heures du soleil sont Tres-bonnes a perfectionner les Experiences des biens temporels, de l'esperance, du gain et de la fortune, le devinement, la bonne grace des princes à dissoudre l'inimitiez et a se faire des amis

Les Iours et heures de Mercure sont propres pour faire les operations des sciences et devinemens d'Eloquence et d'intelligence; promptitude dans les affaire, des Pres

apparitions, de reponces de choses a venir. Tu pouvras encore sous l'Etoille de Mercure operer touchant les larcins, Ecritures, les tromperies et les marchandises.

Les Jours Et heures de la lune valent pour operer les Experiences des Ambassades, Envoys, navigations, voyages reconciliations d'amour et de grace appres des peuples et Univerciter et les acquisitions des marchandises d'eaux.

Tu dois encore prendre garde si tu desires devenir à l'operation Entiere, d'observer pour toutes les choses contenües en ce chapitre parce que La verité de la Science Magiques En depend.

Les Heures de saturne, de mars Et de la Lune sont pareillement tres bonnes pour parler avec les Esprits comme celle de Mercure à retrouver les larcins par la voyes des Esprits.

Des heures de Mars a apeller Les ames de ceux qui ont été tuez.

Les heures du soleil, de Jupiter et de venus sont propres à preparer quelqués Experiences que ce soit, d'Amour, de grace d'Impetration et d'Invisibilité. Comme il est porté dans leurs chapitres. Aquoy il faut Encore ajouster les chose qui sont contenüe dans nôtre ouvrages sur semblable matiere.

Les heures de saturne, de Mars et pareillement leurs Jours, dans lesquels la lune se conjoint aux mêmes ou bien quand elle est regardée par les mesmes planettes d'opposition ou de quarré, sont tres bonnes pour faire les Experiences de haines d'Inimitiez, de querelles Et de discordes.

L'heure de Mercure Est propre à preparer toutes les Experiences des Jeux et des Railleries, mocqueries, et des chose qui semblent admirables.

Les Heures du soleil, de jupiter Et de venus particulierement dans leurs jours sont bonnes à eprouver toutes les Experiences Extraordinaires qui ne sont point contenües En aucunes des façons cy dessus rapportées.

Les Heures de la lune sont propres à eprouver les Experiences pour retrouver les larcins, pour avoir des visions nocturnes, rassembler les Esprits Endormant et apprin=ner tout ce qui regarde Leau.

Deplus Les heures de venus sont bonne a preparer les experience des sorcileges, des venefices, des poisons et choses qui appar=tiennent a venus; des poudres qui se font pour provoquer les frenesies et chose semblables.

Mais pour faire la roture les heures tu le feras dans le jour de la Planette, dautant que lexperience en sera meilleure et se verifiera toujours, pourvu que tu observe en de plus les chose marquée plus bas dans nos chapittres, car si tu obmets à faire une seule chose; tu ne pouras jamais parvenir a lacomplisement de l'Art.

Pour les choses qui apparti=ennent a la lune, comme linvocation des Esprits, les Oeuvres de Nigromance, Le Recouvrement des Larcins, il faut que la Lune

Lune soit dans vn signe terrestre à sçauoir le Taureau la vierge ou le capricorne.

Pour L'amour, grace invisibilité, il faut que la lune soit dans vn signe de feu à sçavoir le Belier, le lion ou le sagittaire.

Pour la haine, la discorde et la detruction; il faut que la lune soit dans vn signe d'Eau, à sçavoir le cancer, le scorpion et les poissons.

Pour les Experience Extraordinaires, qui ne sont pas contenüe sous vn certain genre, il faut que la lune soit dans vn signe de lair à sçavoir les Jumeaux la Balance et le verse-eau.

Mais si ces choses te semblent trop dif=ficile a faire et a operer; il te suffira seulement d'observer la lune apres la conjonction ou combustion incontinent quelle sortira des rayons du soleil et commencera de paraitre; pour lors il est bon de faire toutes les Experiences qui tend a la construction et operation de quelques choses; c'est pourquoy à l'heure que la lune est dans son croissant jusqua ce quelle soit pleine, la même se trouvant dans pareil nombre avec le soleil il est pour lors bon de faire ces chose que nous avons dites cy dessus. — Mais la lune Estant l'opposé du soleil et pleine de lumiere; il est bon de faire des Experiences de guerres

io denaises et discordes.

Les même étant dans son declin, cest a dire diminuée de Lumier, il Est bon de faire les Experiences qui conservent la Mor; parcequelle Est En ce temps La privée de lumiere.

Observe Encore inviolablemeni que tu Ne commences aucunes choses pendani que la lune Est conjone auec le soleil; puis que ce temps la Est tres malheureux car tu ne pouras Jamais effectuer aucunes choses: Mais la lune croisani et Etani accrüe de Lumiere, Tu pouras escrire, operer, faire le preparer toutes les Experiences que tu voudras. Il faut de plus que si tu veux parler auec les Esprits, que ce soit specialement Le jour de Mercure & que La même Lune soit dans un signe de l'air En pareil nombre auec le soleil.

Des Arts
Chapitre Troisiéme.

Suiveux donc faires les Experiences Et les Arts susdits, tu tiendras ces operations preparées dans Les jours & heures conuenables auec les solemnités requises contenües le portées dans les autres chapitres.

Les Experiences sont donc de deux sortes; la premiere Est de prouver ce qui Ce peut, comme je dis facilement faire sans cercle & En ce cy il n'est pas besoin d'observer autre choses que tu trouverás dans Les propres Chapitre.

L'autre ne se peut En aucune façons reduire a sa perfection sous le cercles; Et pour le faire parfaittement il faut observer toutes les choses que le Maistres Et ses disciples pratiquês auani quon vienne au cercle.

Premierement donc auparauani que le Maistre commence L'Operation, il faut quil s'abstienne luy et ces disciples auec une grande et Exquise continuan pendani L'Espace de neuf Jours, d'abitations charnelles Et des raisonnemens vains et oisifs comme il appert pleinnemeni das Le second Livre chap. 4.me et sur de ces neuf Jours Etani expirez il faut quil Entre dans un lieu jour apres le Maistre étani seul, il faut quil Entre dans un lieu secret quil se depouilles de ses abillement Et quil aye d'eau exorcisés quil luy dessende, desus le chef jusquaux pieds En disani devottement L'oraison.

 Seigneur Adonay qui
&. comme elle est ecrite dans le livre second
chap. deuxième.

L'oraison étant finie, que sur la
chair des habillemens de lin blanc, nett et polis
& alaire qu'il aille avec ses disciples au lieu secret
& leur commande qu'il se depouillent nuds, lesquels
estant despouillez qu'il prenne de l'eau exorcisée & la
la jette sur leurs chefs, en sorte qu'elle coule en bas
& les baigne jusqu'aux pieds et et en jettant
cette eau, il faut que le maistre dis.

Soyez regeneré renouvellés, lavés le-
puis &. comme dans livre second chapitre
troisième.

Cela étant fait, il faut que les disciples
s'habillent et se mettent sur la chair comme la rei-
tre des habillemens de lin blanc, nets, et purs; le
les trois derniers jours le Maitre et les disciples
doivent jeûner avec les solemnités & l'oraison,
comme dans le second livre; chap. deuxième.

remarquant

Remarquant que les trois
derniers jours doivent être doux, et serains sans
vents et nuages qui cour cela et là. il faut que
le dernier jour, le Maistre ailles avec ses
disciples a une fontaine d'eau vive secrete ou
une riviere et que la chacun d'eux estant des
pouillé, il la ve sa propre personne avec la solemnité
accoutumée comme il est dit dans le livre second
chapitre 1. et qu'étant net et pur, un chacun d'eux
se mettant sur la chair des habillemens et des
chaussures de lin, blancs, purs, nets et polits comme
il est contenu dans le livre second chap. sixième
avec l'oraison et solemnité là inserée; qu'en apres
le Maistre seul dis la confession, comme il est porté
dans le livre second chap. quatrième.

Laquelle étant finie le Maistre ensigne
de penitence, baisera au fron ses disciples, et chacun
d'eux se baisera l'un l'autre comme cy dessus. que
le Maistre étend ensuite ses mains sur les disciples
et ensigne d'absolution les absolve les benisse; ce
qui estant fait il distribuera a ses disciples les
instrumens necessaires à l'art, qu'on doit porter dans
le cercle. le premier disciple portera l'encensoire
avec les avec matieres odoriferentes; le second le livre,
le papier les plumes l'encre les matieres puante
et salés; le quatrième les Pseaumes et les autres

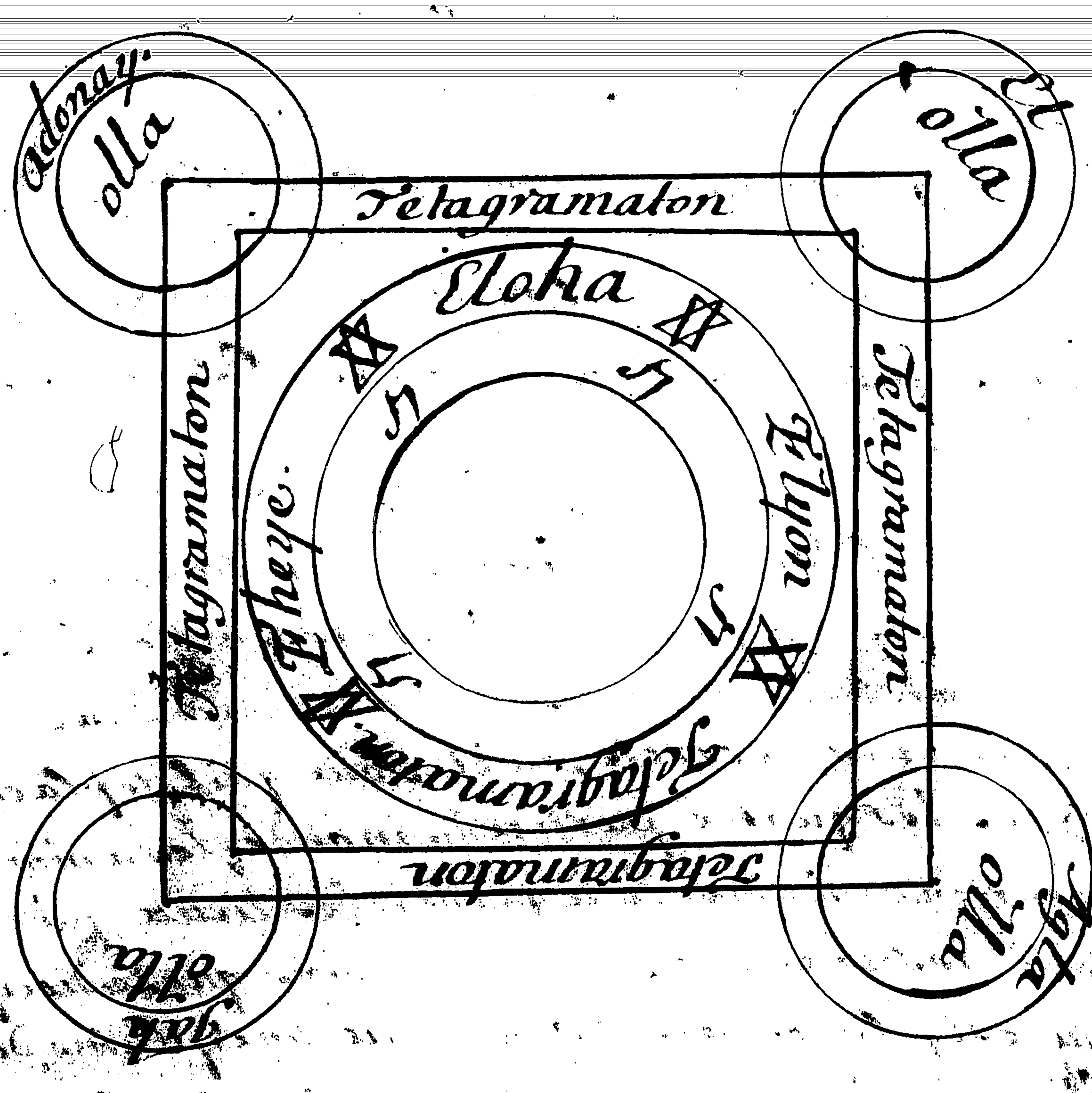
4 Instrumens; & le cinquième les pot de Terre & les Charbons. Mais il faut que le maistre porte En main le baton & La verge ou baguette. les chose Etant donc ainsy, le Maistre y va auec ses disciples au lieu preparé; ou Ils auront proposé de faire le cercle pour faire les Arts & Experiences En disant en chemain Les Oraisons, comme tu verras dans le liure second.

Quand le Maistre sera arrivé auec ses disciples, le Maître ayant allume La lumiére du feu & l'ayant de nouveau Exorcizé comme il sera dit dans le Second Liure Chap. deuxième Il allumera la chandelle & la mettra dans la Lanterne, qu'vn des disciples tiendra toujours En main pour eclairer le Maistre; Pour lors le Maistre de l'art toutes & quantes fois qu'il aura pas quelque Experiences particulieres à parlé auec ses disciples, il faut qu'il s'exerce à former quelque cercles qui soyent differents & qui ayent quelque chose de special & pour réüssir à vn telle cercle concernant L'art pour vne plus grand asseurences & efficace, tu le feras En cette façon et sorte.

Apres le couteau ou la faucille de l'Art, Consacré selon la coutume & l'ordre que nous donnerons dans le second Livre. auec ce couteau de L'Art ou la faucille, tu tiendras outre ce cercle tout autour de la distance d'un pied sur le même centre du même Espasce, vn autre cercle Entre premiere cercle que tu as faittes, tu formeras dans L'espasce d'un pied aux quatre parties du mond Les venerable signes du Tau; & Entre le premier cercle & le second que tu aura tiré toy même auec L'instrumens de l'art tu feras En quatre medailles ou pentacules les noms terribles du createur à scauoir Entre L'orient & Le midy Tetagramaton, Entre le midy & l'occident Eheye, Entre l'occident & le septentrion Elion, & Entre le septentrion & l'orient Eloha, lequel Est de Tres grand importance dans ce catalogue des Sephirotes ou colustrations souveraines. Tu feras de plus outre ces cercles deux cadrangles égaux; les angles desquels sont tournez aux quatre partie du monde; L'espace Entre les deux lignes des quarrez a d'un demi Pied dans les angles Extremes. d'un carrez tu constituëras, le centre des quatre cercles la mesure ou diametre desquels sera d'un pied. Toutes les quelles choses se doivent faire auec le marteau ou Instrumens consacré. Dans les quatre cercles doivent être Escripts

16 Les quatre tres Saints noms de Dieu;
C'est pourquoy à L'Orient El, a l'occident
Agla, au midi Iah, au septentrion
adonay Entre L'un et l'autre quar=
ré ou ecript aprés dans les quatres parties
Le nom Tetagramaton, de la
mesme maniere que tu le vois icy ajnsy
que Tu reste.

Forme du Cercle



18 Il faut que le Maitre recite les Pseaumes suivante En faisant le cercles.

Ps. Pourquoy les nations ont elle fremi,

Ps. Dieu En ton nom,

Ps. En fans loués le Seigneur

Ps. Dieu ait pitié de nous.

Ps. Toutes nations aplaudisses.

Ps. Que Dieu s'éleue.

Ps. ayes pitié de moy seigneur selon &.

Ou bien, il recitera du moins auparavans quil trace le cercle, ces Pseaumes.

Ce qui etant fini et les encenscemens faits Comme il Est porté dans le chapitre des encensemens; il faut que le Maitre rassemble ses disciples les Encourages, rassure, fortifie et les conduise dans Les parties du cercle, ou il faut quil se place Dans les quatre parties du monde, les anime à ne rien craindre et à garder les lieux qui leurs sont assignez. il faut neamoins que le disciple qui est placé vers l'orient ait une plume de l'Ancre et du papier de soye ou de coton blanc netle

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polis et il faut qu'un chacun des compagnons 19 ait une Epeé neuve outre celle de l'Art et ils doivent tenir la main sur la poignée et ils ne doivent point sortir ni se remuer du lieu qui leur est assigné: Il faut que le maistre sorte hors du cercle et quil allume les charbons des pots de terre, quil les mette sur les encensemens et quil ait En main le cierge exorcizé, l'allume et le mette dans un lieu secret et caché preparé pour cela; quil Entre Ensuite dans le cercle et le ferme. Que Ledit Maitre avertisse de nouveau ses disciples et leurs ordonne toute ce quils ont à faire et à observer; ce quil doivent promettre par sermens.

Que le Maitre dis Ensuite cest oraison.

Que Dieu tout puissant entre en ce cercle, lorsque nous y Entrerons, avec toute sorte d'humilité, par l'entrée d'un Eternelle bonheur, d'une divine prosperité, d'une joye gaye, d'une abondante charité, et d'un éternel salut. Que tous les demons s'eloignent de ce lieu et principallement ceux qui sont contraires, et que les anges de paix y assistent à garder ce cercles, desquels

se fuyent et s'eloignent toutes sortes de discordes et
seloignes Magnifie et étand sur Nous Seigneur ton
tres saints nom et benis nostre conversasion a assemblée
Sanctifie Seigneur Dieu Notre heumble Entrée, Toy
qui Est pieux et saint par les Siecles des Siecles —
ainsi soit il.

Il faut Ensuite que le Maitre
disent genoux.

Seigneur Dieu tout puissant
et misericordieux qui ne desire ni ne veut pas la
mort du pecheur; Mais au contraire quil se con-
vertisse et quil vive; donne et accorde nous ta grâces,
En benissant et consacrant cette terre et ce cercle
qui Est ycy marqué, par le tres puissant et le tres
saint nom de Dieu, je te cojure toy o Terre, et
par le nom de Dieu Emanuel Je te benis ô terre;
Je te consacre ô terre par le tres puissant nom,
d'Esserye; Entre dans ce cercle composé et
fait de notre main et que Dieu Adonay le benit
ce lieu avec toutes les vertus du ciel, de sorte qu'aucun
Esprit immonde et sale n'ait la puissance de entrer
en ce cercle ny de nuire ja aucun qui y habite par le
Seigneur Dieu Adonay qui vit eternellement
par les Siecles des siecles ainsi soit il.

Je te prie

Je te prie Seigneur Dieu tout puissant et
misericordieux, que tu daignes benir ce cercles et
et tout ce lieu et tous ceux qui y demeurent et qui y
abitent et que tu nous donne un bon ange pour
notre garde, nous qui te servons; qui ne desirons
rien tant que les prodiges et les miracles de ta loy;
Ecarte et eloigne de nous toute puissance et toute vertu
contraire; Conserve et garde nous de mal et de
trouble, Daigne Seigneur que nous puissions
rester en ce lieu en toute seureté, par toy ô Seigneur
qui vis et regne par tous les Siecles ainsi soit il.

Cependant il faut que le maistre se leve
et se mette sur la teste une couronne fait de papier
Vierge sur laquelle soient ecrits avec des couleurs
et autre chos qui ce diront cy apres, les quatre noms.

Agla, Aglay, aglata, Aglatay,

lesquels noms se mettront, audevant, au derriere et
aux deux costes de la terre.

Le Maistre doit avoir de plus dans le
cercle les pentacules ou Medailles de peintes cy des-
sous, selon le besoin quil En aura, quils soyent
formez selon ce qui est porte au chapitre des penta-
cules, decrits sur du papier vierge avec une plume
de l'Ecrire, du sang ou couleurs preparées dans la façon
qui se dira cy apres dans leurs chapitres; Il luy suf-
fit de prendre les pentacules convenables qui doivent

Ω. estre cousue devant sa poitrine a la robe blanche
de lin avec l'eguille de l'Art avec du fil filé par une
jeune pucelle. En suite le Maistre tourné du coté de
l'orient (s'il n'est pas autrement instruits ou bien qu'il
voulue appeller les Esprit de l'autre costé du monde)
doit dire et prononcer La conjuration contenüe en
cett Art; Et si les Esprits sont desobeissants et ne
comparoissent pas à l'heure, il faut qu'il se serve et
prenne Le couteau exorcisé avec lequel il a fait le cercle
et Le haussant au ciel comme pour battre ou fraper
l'air et conjure les Esprits, qu'il mette la main droite
et le couteau sur les pentacules, candere ou Medailles
faites et décrits sur du papier vierges et qui sont mis et
cousus sur la poitrine et qu'il dis la conjuration cy des-
sous écrite, agenoux et d'une voix bass du côté d'orient.

Seigneur exauce mon oraison et que
clameur vienne Jusqu'à toy.

Seigneur Dieu tout puissant qui
as regné devant les siecles et par ton infinie sagesse
as créé le ciel, la terre, la mer et tout ce qui est con-
tenue, et tout ce qui est visible; je te loüe, je te benis
je t'adore, glorifie et prie tres instamment que tu me
sois propice, a moy Miserable pecheur; sauve moy
et me gouverne par ton saint nom, à qui il n'y a rien
de difficile, rien d'Impossibles, delivre moy de la nuit
de mon ygnorance et m'illumine de la plus petite par

tie de ta

tie de ta sagesse; ote de mes sens le desir de la
convoitise et l'iniquité de mes parolles oyseuses, donne
moy a moy qui suis ton serviteur un cœur capable et
intelligent, penetrant et subtil, pour acquerir et com-
prendre toutes sortes de sciences et facultez; la capacité
d'entendre et le pouvoir de retenir, affin que je puisse
acomplir mon desir et entendre les Etudes des disciples
nés et des belle sciences et les comprendre aussi bien
que les secrets des saintes écritures, donne moy la vertu
de concevoir affin que je puise prononcer patienment
et heumblement mes paroles, et celles des choses que
Tu m'auras accordées pour l'enseignement des autres.

Dieu Pere tout puisant Je te demande
ta grace par ce que tu sçais bien que nous ne fai-
sons pas cela pour experimenter ta force et puissance
et pour la revoquer en doute; Mais plus tost pour
connoistre et sçavoir la verité de toutes chose occultes.
je te prie d'avoir la bonté de nous favoriser par ta
Magnificence, grandeur et pieté et par ton saint
nom terrible et ineffable qui est Jah, par lequel
tout le siecle tremble fais nous Seigneur correspon-
dre a ta grace affin que par icelle nous ayons une
plaine connoissance, et que les Esprits de decouvre
voy en notre presence et que ceux qui sont doux
et paisibles viennet au pres de nous pour être obeissant
a nos comandemens; Par toy Adonay, tres
Saint le Regne et l'empire du quel demeure Eternellement
tous les siecles des siecles ainsi soit il.

24 Toutes ces choses étant dites il faut que le Maitres s'eleue et s'emettes les mains sur les Pentacules et qu'un de ses disciples tienne le liure ouvert deuant le maitre, En jettant les yeux au ciel, regandant vers les quatres partie du monde, il dira

Seigneur soye moy vn tour de force contre les assauts et la vüe des malis Esprits.

Ensuitte il se doit tourner vers les quatre partie du monde et doit dire ces paroles suivantes

Voyci les signes et les noms du createur qui ont la vertu de vous donner de la terreure et de la crainte. Obeissez donc par la force de ces Saints noms, et par ces signes misterieux ou secrets des secrets.

Ce qui étant dit et fait tu le verras venir et s'approcher de toutes parts. Que s'il étoient empeschés, occupés ou detenus en quelque lieux et qu'ils ne pussent point venir, alors les suffumiga= [illegible] au Incensements faits et ayant touché derechef les espées par ordre, le Maitre ayant encouragé ses disciples, refermera le cercle avec le couteau de l'Art et le tenant le couteau en haut vers le ciel, il sera comme s'il en vouloit frapper l'air, Il mettra ensuitte la main droite et la

droit et le couteau sur les pentacules et ayant ployé les genoux deuant le tres haut auec humilité il dira la conffession suivante, laquelle ses disciples seront tenus de reciter et faire d'une voix humble et bass En sorte qu'il ne soyent pas Entendus.

Confession que doit Reciter l'Exorcizateur.

Chap. Quatrième.

Je me confesse a vous seigneur Roy du ciel et de la Terre et je pleure mes peché, courbeé et humilié En vôtre presence par ce que j'ay peché devant vous par orgueil envie avarice et desir de mesure, tant d'honneurs que de richesses, par paresse, gloutonnerie, gourmandise de debauches, yvrongnerie, par ce que je vous ay offancé dans mes cuisses, mes partie secretes, par toute sorte de peché de la chair par mes adulteres, les pollutions que j'ay souffert sur moy, et que j'ay consenti que les autres fissent, par mes sacrileges mes larcins, mes rapines viols homicides, par le mauvais usages que j'ay fait de mes biens, par mes prodigalités, par les fautes que j'ay commise contre l'esperance et la

de charité, par mes excortations, mes flatteries, les dons et les distributions des biens que j'ay faites, En irritant et desesperant les pauvres, dans la desesperation de mesme mes biens, En ne randant point visite aux pauvres prisonniers, en privant les morts de sepulture;

En ne recevant point les pauvres, en ne rassasiant point ceux qui auroient fin, en ne donnant point a boire a ceux qui auroient soif; en ne solemnisant point le sabath et les autres festes, En ne vivant point chastement et pieusement en ces Jours; par le consentement que J'ay preté à ceux qui me portoyent au mal, en nuisant plustost qu'en apportant du secours a ceux qui me l'ont demandée; par le refus que J'ay fait de preter l'oreilles à la clameur des pauvres, en ne rendant point de respects aux vieillards En ne gardant point la foy a mes parans, en n'usant point de recomoissance a l'androit de ceux de qui J'ay receu du bien; par les plaisirs de la chair que J'ay goustez, par l'insolence avec laquelle ie me suis comporté dans le temple de Dieu, en y assistant dans une posture indecente en y entrant avec trop de liberté, en m'y entretenant de paroles oyseuses et superflües, en traittant avec les vaisseaux sacrez, en tournant les ceremonie saintes en ridicules en touchant et mangeant de pain de proposition avec des levres impures et le maniant avec des mains profanes. dans la negligence que J'ay apportée dans mes oraisons ou la psalmodie.

Je deteste aussi les crimes que J'ay commis par de Mauvaises pensées, meditations sales, faux soupçons, Jugement temeraires, par les mauvais consentemens que J'ay pretez en favorisant le conseil des

Impies; par la concupissance dans des plaisirs sensuels, mes songes et mes fausse tez; par les faux Jugemens de toute maniere que j'ay fait par mes continuelles distractions et calomnie. **Je deteste** les crimes que j'ay commis dans mes Reins, par mes trahisons, les discordes que J'ay semees, mes curiausitez, mes gourmandise; mes faux rapports, mes violences, mes maledictions, mes murmures, et Mes blasphemes, mes curiositez, les insultes que J'ay faittes, mes dissimulations, les veilles contraires a Dieu; par la transgression que J'ay faittes des dix commandemens; par la negligence de mon devoir. En mes obligations par le deffaut d'amour de Dieu et du prochain.

Je deteste de plus les pechez que J'ay commis par tous mes sens, par la vüe; louye le goult, l'odorat et l'attouchement en toutes les manieres dont la fragilité humaine offense Dieu son createur; par pensées, oeuvres a declarations charnelles, dans lesquels choses je confesse avoir peché, et recomnoit devant Dieu être le plus criminelles des hommes, Je m'en accuse devant vous et J'adore en toute humilité tous les saints et les Enfans de Dieu, En presence de qui ie publie mes fautes, affin que mon annemy n'ait aucun avantage sur moy n'ait rien a me reprocher au dernier jour; qu'il ne dise point que J'ay caché mon crime et que ie m'en sois point accusé En la presence du Seigneur: Mais qu'au contraire, on se rejouisse dans le cielle a mon accusation comme a celles des autres justes qui ont confessé leurs pechez en votre presence.

Tres-haut et Pere tout-puissant faits par vôtre immense misericorde, que ie puisse voir et connoistre tous les Esprits qui j'invoqueray; en sorte que par leur moyen ie puisse voir ma volonté accomplie, par vostre souveraine grandeur et par vôtre gloire perdurable et éternelle vous qui les et serez sans fin un pere Ineffable et saint.

La confession finie et acheuée qui doit estre faite auec beaucoup d'humilité et un sentiment intime du coeur le Maitre passera aux oraisons suivantes.

Priere

Et conjurations

Chapitre Cinquième

Seigneur pere saint et tout puissant et Dieu misericordieux qui as crée toutes choses qui connois et perce tout a qui il n'y a rien de caché et d'impossibles qui sçait que nous ne faisons point ces chose pour tenter et épouvanter ta puissance, Mais affin de penestrer et d'antrer dans la connoissance de toutes les choses cachée, nous te prions par ta sainte misericorde de faire et de permettre que nous entrions dans la connoissance de toutes les chose occultes de quelle valleure qu'elles soyent, par ta puissance et vertu tres saint Adonay

voila

dont ta puissance et le regne n'aura point de fin dans les siecles des siecles – ainsi soit il.

La priere finie l'exorcisateur étandra que quelqu'un de ses disciples tiendra le liure ouvert devant luy dans lequels seront écrites les Prieres et oraisons et les conjurations propres a soumettre dompter et reprimer les Esprits. Alors le Maitre se tournant vers chaque partie du monde et éleuant les yeux aux ciel il dira.

Seigneur tiens moy lieu d'une tour forte a la vüe et a l'encontre des esprits malins.

Qu'il se tourne derechef vers les quatre parties du monde et vers chacune il proferera ces paroles suivantes.

Voila les signes et les noms du createur, qui nous donnent tous les jours de la terreure et de la crainte; Obeissez donc par la vertu de ces noms sacrez et par les misteres des Misteres

Cequi etant dit et fait il verra venir de toute parts les Esprits; Que s'il étoient occupez ou retenus en quelque lieu et qu'ils ne pussent pas venir, ou ne le voulussent pas, il commencera alors de les invoquer derechef de cette maniere que nous

de dire et il doit estre certain que quand ils seroient même liez de chaines de fert et de feu, ils ne pourroient pas se deffandre de venir donner l'accomplissement a ses volontez.

Je vous conjure esprits par la puissance, la sagesse et la vertu de l'Esprit de Dieu, par la science increé et divine et bonté immence de Dieu, par la force de Dieu, par les saints noms de Dieu Eheye qui est la racine, de l'origine, le tronc et la souche de tous les autre noms divins et d'où ils tirent leurs être et leur vertu, qu'Adam ayant invoqué il a acquis la connoissance de toutes les créatures.

Je vous conjure par le nom indivisible Iod qui marque et exprime l'unité et la simplicité de la nature divine, qu'Abel ayant prononcé, il merita de se chapper des mains de cain son frere.

Je vous conjure par le nom de Jehova Eloyim, qui exprime et signifie la grandeur d'une si haute Majesté, que Noë ayant invoqué il se garentit et se sauva des eaux du déluge avec toute sa maison.

Je vous conjure par le nom de dieu El, forte et admirable, qui denote la clemence et la bonté de sa Majesté Divine qu'Abraham ayant invoque il merita de s'enfuir de Ur des Chaldéns.

Je vous conjure par le nom tres fort d'Elohyme Gibor, qui marque la force de dieu et un Dieu qui est tout puissant qui punit les crimes des mechans et qui recherche et chatie les iniquitez des peres des enfans jusqu'a la troisiemes et quatrième generation qu'Isaac ayant invoqué il merita de se derober au glaive d'Abraham son Pere.

Je vous conjure et vous exorcize par le tres saint nom Elohavangadat que Jacob invoqua dans une grand detresse et merita de porter le nom d'Israel qui signifie vainqueur de Dieu, et a été delivré de la main de son frere Esaü.

Je vous conjure par le tres puissant nom El, Adonay, Zebaod, qui veut dire dieu tres armées qui regne dans les cieux, que Joseph invoque et merita de s'echapper des mains de ses freres.

Je vous conjure par le tres saint et puissant nom Eloym Zevaoth, qui exprimé la pieté, la misericorde, la splandeur et connoissance, que Moyse invoqua et il merita de faire echapper le Peuple d'Israel de l'Egypte et de la servitude de Pharaon.

Je vous conjur par le tout puissant nom de Saday c'est a dire bien faisant a tous que Moyse invoqua et ayant frappé la mer elle se fendit par le

se dire et il doit estre certain que quand ils setoient
même liez de chaines de fert et de feu, ils ne pourrient
pas se deffandre de venir donner laccomplisement
a ses volontez.

Je vous conjure Esprits parla
puissance, la sagesse et la vertu de l'Esprit de
Dieu, par la science increée et divine et bonté im=
mence de Dieu par la force de Dieu, par les saints
noms de Dieu Eheye qui est la racine, de l'origi=
ne, le tronc et la souche de tous les autre noms divins
et d'ou ils tirent leurs être et leur vertu, qu'Adam
ayant invoqué, il a acquis la connoissance de toutes
les creatures.

Je vous conjure par le nom
~~[illegible]~~ Iod qui marque et exprime l'unité
et la simplicité de la nature divine, qu'Abel ayant
prononcé, il merita de s'echapper des mains de cain
son frere.

Je vous conjure par le nom de
Jehova, Eloym, qui exprime et signifie
la grandeur d'une si haute Majesté, que Noé ayant
invoqué il se garentit et se sauva des eaux du deluge
avec toute sa maison.

Je vous conjure par le nom de dieu El,
forte et admirable, qui denote la clemence et la bonté,
de sa Majesté divine qu'Abraham ayant invoqué
il merita de s'enfuir de Ur des Chaldéens.

Je vous conjure par le nom tres fort
d'Elohyme Gibor, qui marque la force
de dieu et un Dieu qui est tout puissant qui punit
les crimes des mechans et qui recherche et chatie
les iniquitez des peres des enfans jusqu'a la troisiémes
et quatrième generation, qu'Isaac ayant invoqué
il merita de se derober au glaive d'Abraham son
Pere.

Je vous conjure et vous exorcize
par le tres saint nom Elohavangadat que
Jacob invoqua dans une grand detresse et merita de
porter le nom d'Israel qui signifie vainqueur de
Dieu, et a été delivré de la main de son frere Esaü.

Je vous conjure par le tres puissant
nom El, Adonay, Zevaod, qui veut dire
dieu des armées qui regne dans les cieux, que Joseph
invoque et merita de s'echapper des mains de ses
freres.

Je vous conjure par le tres saint et puissant
nom Eloym Zevaoth, qui exprime la pieté,
la misericorde, la splandeur et connoissance, que Moyse
invoqua et il merita de faire echapper le Peuple d'Israel
de d'Egypte et de la servitude de Pharaon.

Je vous conjur par le tout puissant nom de
Saday c'est a dire bien faisant a tous que Moyse
invoqua et ayant frappé la mer elle se fendit par le

32 milieu à drot e a gauche.

Je vous conjure par le nom tres saint
Elohym qui veut dire Dieu vivant, par la vertu
duquelle nom l'Alliance et la redemption a été faite,
que Moyse invoqua et toutes les eaux Retour=
nerent a leur premiere état et envelopperent
tellement les Egyptiens qu'il ne s'en échappa pas
un, qui en put porter la nouvelle dans la terre de
Misraim.

Je vous conjure enfin tous Esprits
rebelles par le tres saint nom du dieu Adonay
Melech, que Jehosuas invoqua et fit arrester le
cours du soleil en sa presence par la vertu de Mitra=
ton sa principalle image, par les troupes des Anges
qui ne cess point de crier nuit et jour cados,
cados, cados, adonay, Eloyme, Zevaoth, c'est à dire,
Seigneur Dieu Sabaoth Saint, les cieux et la
terre sont remplis de ta gloire; par les dix Anges
qui president aux dix sephiroth, par qui Dieu com=
munique et repend ses influences sur les choses
basses qui sont Hcoct, Noema, Bina, Ghedula,
Thiphert, nod, nezzac, Thelsod, et Malchoire.

Je vous conjure de rechef Esprits par
tous les noms de Dieu et toutes ses oeuvres mer=
veilleuses, par le ciel, la terre et la Mer, par
le profond de l'Abyme; par le firmamant et les

eaux du

eux du firmamant, que l'esprits de Dieu mene et agite;
par le soleille et les étoilles. par l'eau et les Mers et
tout ce qu'elles contiennent; par le vents et les tourbillons,
et les tempestte; par la vertu des herbes et des plantes
et de toutes les pierres; par tout ce qui est dans le
ciel sur la terre et sous la terre et dans toutes les
abymes des Tenebres.

Je vous conjure de rechef et vous pres=
se fortement Demons en quelque partie du monde que
vous soyez, que vous ne puissiez pas demeurer en l'air,
dans le feu, dans l'eau, dans la terre ou en quelque
partie du monde ni en quelque lieu agreables et qui
attache. Mais de venir incessamment accomplir nôtre
volonté, en tout ce que nous exigererons de vôtre
obeissance.

Je vous conjure de rechef par les deux
tables de la loy, par les cinq livres de Moyses; par
les sept lampes ardentes dans le chandolier d'or devant
la face du Trône de sa Majeste et par le saint des saint
ou il n'est permis d'entrer qu'a Noëm Agadal seul,
c'est a dire au grand Prestre.

Je vous conjure, par celuy qui a fait le ciel
et la terre et qui a mesure de la paume de sa main les
mêmes cieux et renferme la terre de ses trois doigts,
qui est assis sur le Cherubim et le Seraphim; et
par le Cherubaim qui s'appelles cherub que dieu cons=
titua et commit à la gard de l'Arbre de vie, armé du
glaive flamboyant, apres que l'homme eut été chassé
du Paradis.

34. **Je vous conjure** de rechef apostats de Dieu, par celuy qui luy seul a operé de tres grandes merveilles et par la eclatte Ierusalem et par le saint nom de Dieu en quatre lettres qui y éclatte et reluit; par son venerable et ineffable nom de Dieu en quatre lettres qui y eclatte et reluit. par son venerable et ineffable nom Eheyetsser Eheye que vous veniez tout incontinent pour executer nôtre volonté de quelque façon que ce puisse être.

Je vous conjure et vous commande absolument a vous ô Démons en quelque part du monde que vous puissiez être et que vous soyez et par la vertu de tous les saints noms, et par ces saints noms Adonay, Iah, Hu, El, Eloha, Nghelion, Nu, Elohym, Eheye, Maron, caphu, Issu, Imnum, Even, Agla, Ezor, Emoed, Jega, Ararita, Iova, Hacavo, Messiah, soma; Malché, Enl, Ekusu, malpar, El, Saday, et par tous les saints noms de Dieu, qui ont eté conjointement écrits avec du sang en signe d'une alliance eternelle.

Je vous conjure de rechef par ces tres tres saints noms inconnus de Dieu en vertu desquels vous tremblez tous les jours Bazuc, Bacurabon, patacel, Alcheegel, Aquacay, Homorions, Ly Abbaton, chevon, cebon, Oyzoymas, Cay, Eée, Alamacha, ortagu, Malé, Helech, Ieke, que vous veniez incontinent sans aucun retardement en nôtre presence et que vous veniez volant, de quelque côtté, et de quelque climat du monde que vous soyez, pour executer au nom de Dieu tout ce que nous vous commanderons.

Conjuration Plus forte et Plus Puissante.

Chapitre sixiême

S'ils viennent pour lors cela yra bien, sinon il faut que le Maitre decouvre les sacrez pentacules, qu'on doit faire pour commander et contraindre les Esprits, que le Maitre doit porter attachez au col, tenant les Medailles en sa main gauche et le couteau sacrée dans la droite et encourageant, en haussant la voix, ses compagnons, il dira.

Ceux-cy sont les signes des secrets, les Estendars, Enseignes et drappeaux de Dieu Triomphateur et les armes du tout puissant pour chasser les puissances de l'air. Je vous commande en vertu et je vous contraint par la force qu'ils ont irrevocablement, tout autant que faire se peut, de venir aupres de nous et en nôtre presence de quelque côté du monde

36. que vous puissiez être et que vous ne tardiez pas a nous obeir en ce que nous vous demandons en vertu du grand Dieu, venez incontinent et ne tardez pas a nous repondre avec humilité.

S'ils comparoissent en ce temps, fais leurs voir ces pentacules, et reçoit les avec caresse, douceur et civilité, raisonne et parle avec eux interroge les en leurs demandant toutes les chose que tu as preparées pour leur dire; Que si au contraires ils n'ont pas encore paru tenant le couteau sacré, dans la main droit et les pentacules ouverts du voile sacré, frappant et battant l'air avec le couteau comme si tu voulois commencer un combat, conforte et anime tes compagnons et en suitte avec une voix un peu plus haute dis la suivante Conjuration.

Voycy que je vous conjure de rechef et vous commande avec la plus grande Instance, je vous force contraint et exorte tout autant que faire se peut, par le tres fort et tres puissant nom de Dieu, juste et terrible et Equitable, je vous exorcize et vous commande que vous ne tardiez en aucune façon: Mais que veniez incontinant et a l'instant auprès de nous sans bruit et sans aucune deformité et laideur: Mais bien avec toute sorte de civilité et courtoisie.

Je vous exorcize

Je vous Exorcize de nouveau et je vous conjure puissamment en vous commandant avec force et violence par celuy qui a dit et tout a été fait et par tous ces noms, El, Saday, Elohym, Eloĥe, Zevaoth, Elym, Asser, Eheye, Iah, Tetagramaton Saday, qui veut dire Dieu haut tout puissant Dieu d'Israel, faisons nos operations et nous prospererons en toutes les oeuvres de nos mains; Parceque le Seigneur est maintenant, toujours et en tous temps avec nous en nos levres et en notre coeur, et par ces saints noms; et par la vertu de Dieu souverain nous acheverons nôtre ouvrage. venez aussitôs sans aucune laideur ni difformité auprès de nous; venez sans monstruosité dans une belle et gracieuse forme et figure, venez parceque nous vous exorcizons avec toute sorte de vehenemence par le nom de Iah et de On qu'Adam a entendu et a parlé; et par le nom de El que Noé a entendu et il s'est garenti du deluge avec toute sa famille, par le nom El que Noé a entendu et il a connu le dieu tout puissant, et par le nom Agla que Iacob a entendu et il a vû l'échelle qui touchoit le ciel et les anges qui montoient et descendoient, d'où vient qu'on a appellé ce lieu la Maison de Dieu et la porte du ciel; et par le nom Elohym et dans le nom Eloym que Moyse a nommé et invoqué et a entendu dans le nom de Dieu Oreb et il a merité de l'entendre parlant du buisson ardent, et par le nom Ensoph, qu'Aron a entendu et incontinent il a été fait et rendu eloquent sage et sçavant; et par le nom,

38. Zevaoth, que Moyse a nommé et invoqué
et tous les Etangs et rivieres se sont converties en sang
en toute la terre d'egypte et se sont purifiéz et par le
nom de Iod que Moyses a nommé et invoqué et
frappant sur la poudre de la terre et les hommes ont
été reduits en cendre, comme les boeufs, betail et troupeaux
des Egyptiens; et par le nom de Primaton et dans
le nom de Primaton que moyses a nommé et
invoqué et il s'est fait et est venüe une grosse et forte
grêlle en toute la terre d'Egypte ruinant et perdant
toutes les vignes, les arbres et tous les bois qui etoient
dans les montagnes et forest de cette contrée et par
le nom Japhar et dans le nom de Japhar
que Moyses a ouy et invoqué et tout aussitôt une
grand pestilence commança a paroistre en toute la
terre d'Egyptiens et ils moururent tous et par le
nom Abbadon, que Moyses a invoqué et ôtant
la poudre il la fait voler Jusqu'au ciell et incontinens
il se fit et de vine de si grand pluyes sur la terre et sur
les hommes, et betail et Troupeaux, quils moururent
tous dans la terre d'Egypte; et dans le nom Elyon
que Moyses ayant invoqué il arriva une grésil
ou grêl qu'on en avoit jamais vû de semblable de=
puis le commancemant du monde, jusqu'à ce temps là,
de sorte que tous les hommes, trouppeaux et tout ce
qui se trouva pour lors dans les campagnes perit et
mourut dans la terre d'egypte; et par le nom Ado=
nay que Moyse ayant invoqué il arriva une
si grand pluyes et une si grand contité de Sauterelle
qui,

39.

qui parurent sur la terre d'Egypte qu'elles devorent
et mangere tout ce qui étoit de reste de la grelle; et par
le nom Patheon que Moyses ayant invoqué
il se leva de si epaisses tenebres si horibles et si
épouvantables dans toute la terre d'Egypte, pandant
l'espace de trois jours et de trois nuits; que pres=
que tout y mourut et par le nom Iseda et dans
le nom de Isedo que Moyse a invoqué vers le
minuit mourant presque tout les ainez des hommes
et des femmes, aussi bien que les premières portées
des animaux qui perirent et moururent et par le
nom, Jessemon que Moyses a nommé et
Invoqué et la mer Rouge se divisa et se separa
En deux Et par le nom que Moyses a invoqué à
sçavoir hesion et toute l'armée de pharaon se
submergea et se noya dans les eaux et par le nom
anabona que Moys ayant ouy et Intendu
dans le mont Sinays il merita de recevoir et obte=
nir les tables de pierre écrites de la propre main
de Dieu le createur et par le noms Erigion
que Josué ayant invoqué il combatit contre les moabi
tes, les defit et remporta la victoire; Et par le nom
hu et dans le nom de Hu, que david ayant invo=
qué, il fut delivré et echappa de la main de
Goliath, et par le nom Iod que Salomon ayant
nommé et invoqué il merita de demander les songes
et d'impetrer l'ineffable, l'indicible et inoüie sages=
se de Dieu et par le nom Jejah que Salomon ayant

40. nommé et invoqué a merita parlé, d'auoir toute
sorte de pouvoir sur les Demons et sur toutes les
forces puissances et vertus de l'air. par ceux donc
et par tous les autres Saints noms de Dieu tout
puissant, Saint vivant et veritables, nous comman=
dons puissanment vous qui par vôtre faute avez
été jettez en bas du ciel empireé et de son Thrône,
et par celuy qui vous a fait tomber jusques dans le
profond des abymes de l'enfer, Nous vous commandons
visiblement et courageusement et par ce terrible jour
du Souverain jugement de Dieu, au quels tous les
os desseches dans la terre resusciteront pour ouir
et entendre la parolle de Dieu avec leurs corps
et se presenteront devant la faces de Dieu tout
puissant et par le dernier feu qui consommera tout
et partout, et par la mer qui nous est connüe,
qui est en la presence de Dieu, et par l'indicible et
ineffable vertu, force et puissance du même createur
par sa toute puissance, par la lumiere et feu quil
sort de son visage et qui est devant sa faces par les
forces Angeliques qui sont dans les cieux, et par
la tres grand sagesse du meme Dieu tout puissant;
par le sceau de David et par la bague et anneau ou
sceau de Salomon, qui luy a été revelé, par le tres
haut et souverain createur, par les neuf medailles
ou pentacules que nous avons dans nos figures, qui
procedent et viennent du ciel, et sont entre les
Mysteres des Mysteres ou secrets des secrets et que
vous pouvez aussi voir en maniere consacrez et
exorcisez avec les Ceremonies dües et requises.

Par ceux

4to

Par ceux donc et par tout les secrets que le tout
puissant a enfermé entre les tresors de la souveraine
et de la tres. haute sagesse; par sa main et puissance
extraordinaire.

Je vous conjure, force et exorcise que vous veniez
sans aucun delay pour faire en notre presence tout
ce que nous vous commanderons.

Je vous conjure derechef par le tres saint
nom que tout les siecles des siecles craint et respecte
et revere toutes les creatures, qui s'ecrit en ces quatres
lettres et caracteres, Jod, He, Vau, Hé, et par le
siege de Baldachias et par ce saint nom Jeya
que Moyses invoquá et a cést effet s'énsuivit le
grand chatiment de Dieu lors Dathan et Abyron
furent Engloutis dans le centre de la terre: autrement
si vous contrevenez et vous vous opposez par vôtre
desobeissances a la vertu et force de ce nom Jeya,
nous vous maudissons Jus qu'au profond de l'abyme
dans laquelle ~~nous~~ vous jetterons et releguerons, si
vous vous montrez rebelles aux secret des secrets
et Mysteres des Mysteres, ainsy soit-il ainsi-
soit-il, Que cela soit fait; que cela soit fait.

Tu diras cette conjuration étant tourné vers
l'orient, et s'ils ne paroissent pas tu la reciteras aux
Esprits du coté du midi et de l'occident Jus qu'au Septen=
trion quatre fois; que si les Esprits ne comparoissent
pas tu feras le signe Tau sur le front de tes compa=

40. Voyci derechef le signe et le Nom de Dieu
Le triomphateur Souverain, par lequel tout
l'univers, craint, tremble et fremit, et par les
tres misterieuse et paroles des Misteres et par
leurs vertus force et puissance.

Je vous conjure derechef je vous
contraint, force, exorcize et vous commande avec
toute la vehemence et pouvoir possible, par le
tres fort et tres puissant nom de dieu El fort
et admirables; par celuy qui a dit et tout a été
fait; et par le nom Jah que Moyses a entendu
et ouy et il parla avec Dieu; et par le nom
agla que Joseph ayant Invoqué, il fut delivré
des mains de ses freres; et par le nom Tetagra=
maton ou de quatre lettres que Josné ayant,
il fut rendu digne et merita de faire entrer
l'armée d'Israel dans la terre de permission,
et par le nom Anabona par le quel Dieu
a formé l'homme et tout l'univers et par le
nom Arpheton et dans le nom arpheton
par le quel les anges qui sont destinés pour
cett effet en corps et espece visibles apelle=
ront et convoqueront le Monde au terrible
et epouventable jugement au son de la trompet=
te et pour lors la memoire des impies
perira et par le nom adonay et dans le
nom,

nom Adanay par le quel dieu Jugera toutte 43
Chair humaine; a la voix duquel les bons et les mecha=
ns resuciteront en un moment et seront tous les hu=
mains conjointement avec les Anges dans l'air en
la presence du seigneur qui Jugera et commandera
les impies; et par le nom Oneipheon par le quel
Dieu appellera de nouveau et fera resusiter les morts;
et par le Nom Eloym et dans le nom d'Eloym
par le quel Dieu troublera et exitera et tempestera tou=
tes les mers et émouvera de sorte les poissons qu'ils se
battrons; et moura en un jour la troisiéme partie
des hommes autour de la Mer et des rivieres; et
par le nom Elya et dans le nom Elya par le
quel Dieu desséchera les Mers et les riviers de sorte
qu'on poura marcher dans leurs fond a pied sec;
et par le nom On et dans le nom de On par le=
quel Dieu remettra les Mers et les fleves, Les
Rivieres et les ruisseaux en leurs premiere état; et
par le nom Messiath et dans le nom, par le
quel Dieu fera combattre ensemble tous les anim=
aux, de sorte qu'ils mouront tous en un jour; et par
le nom ariel par le quel Dieu detruira en un
jour les tours, les Maisons et tous les edifices,
Ensorte quils ni restera pas pierre sur pierre; et
par le nom Japhat par le quel Dieu fera com=
battre les pierres et pour lors les peuples et nations
s'en fuirons du coté de la Mer et dirons engloutisez
nous; et par le nom Emanuel par le quel
Dieu fera des merveilles et que les volatils et les oiseaux
de l'air combattront ensemble; et par le nom

44. Anael et au nom Anael par lequel Dieu abbaissera et applanira tout, remplira les vallées et la superficie de la terre qui sera égalle en toutes parties; et par le nom Zedeezia et dans le nom de Zedeezia par le quel Dieu fera obscurir le Soleil et la lune et fera tomber les Etoiles du ciel; et par le nome Sephosiel par le quel Dieu viendra au jugement Universel comme un prince nouvellement couronné entrant triomphant dans sa ville capitale, ceint d'une cinture d'or, que les anges precederont; à l'aspect de qui tous les cli=mats des partie du monde seront troublés et étonné et le feu y va devant luy et alentour de luy et une grand tempeste l'environnera; et par le nom Tau par lequel Dieu fit le deluge et les eaux préva=lurent les montagnes et couvrirent leurs cimes de quinze coudées par dessus; et par le nom Ve=hia par lequel Dieu ayant purgé les siecles, il fera descendre son Saint Esprits sur l'Univers, et vous ô Esprits reballes, creatures indignes, il jettera dans le profond du lac et des Abymes, en misere boüe et ordure et vous confinera dan les cachots sales et impures et vous fera attacher dans des chaines eternes de feu. Par ces noms donc et par tous les autre tres_Saints nom de Dieu qu'aucun homme ne pourra proferer et il vivra, et les quels les troupes de Demons craindront, nous vous commandons et vous exorcizons de plus par les terribles et epouvantable voix de Dieu et par son

tres_Saint Sieg dans lequel il regne et commande, par les Siecles_des Siecles_ainsi soit il.

C'est pour cela qu'en vertu de toutes les choses cy_dessus dites nous vous commandons que vous n'ayez a resister en aucun lieu, mais, que vous veniez incontinent auprés de nous pour faire ce que nous vous commanderons, si vous étes contu=maces. par l'autorité du Dieu Souverain, vous autres de quel qualité, condition ou degré que vous soyéz, dignité même ou etat, nous vous, suprimons, nous vous releguons et precipitons dans le Royaume du feu et du Souffre pour y être éternel=lement tourmentez.

Venez donc de quel que part du monde ou vous soyez et voyez les signes et les noms du souve=rain Triomphateur à qui toutes les creatures obeis=sent: autrement nous vous lions et nous vous conduisons malgré vous devant nous attaché avec des chaines de feu par ce que les choses qui passe en sortent de nôtre operation et scien=ces sont tres ardentes, du feu qui vous brulera et embrasera éternellement. et ces choses sont par les quels tout l'Univers tremble, la terre se remuë, les pierres se retournent, toutes les creatures obeissent, et les Esprits rebelles sont tourmentez par le Souverain Createur.

Pour lors Il est certain quils viendront encore quil fussent attachés avec des chaines de feu à moins quils ne fusent empêchez par des affaires de la derniere importence: Mais En cas, ils en voyeroient des messagers avec lesquels tu pouras tres facilement et tres asseurement connoistre l'ocupation qu'on les Esprits et s'ils ne comparoisse pas aux susdites conjurations et quils soient desobeisant, pour lors le Maitre de l'Art se doit lever debout et avertir ses disciples d'avoir confiance et de ne point desesperer de l'operation ou battre l'air avec le couteau exorcizé aux quatre cotés du monde et s'agenouiller ensuitte au milieu du cercle et les compagnons aussi à ces côtés et doivent dire consequemment de l'autre part avec une voix basse du coté d'orient.

Je vous conjure et prie instammant ô vous anges de Dieu; Esprits celestes que vous veniés à mon ayde: venez et voyez les signes d'aziel et soyez temoins devant le souverain seigneur de la desobeisance de ces Malins Esprits qui ont été vos compagnons.

Ces choses etant proferees il faut que le Maitre se lave et les contraigne par une conjuration plus forte En cette maniere.

Conjuration Tres Forte. chapitre septiéme.

Voyci de rechef que nous vous conjurons par les noms et caracteres de Dieu dont nous sommes munis et par la vertu du tres puissant et tres-fort nom de Dieu qui est digne de louanges, d'admiration, de grandeur, de gloire, de veneration, et de crainte, et nous vous ordonnons puissammant que vous ne tardiez pas mais que vous ayez a comparoistre sans aucun bruit ou tumutte au contraire avec une grand civilité et courtoisie En une formes belle et humaine.

S'ils comparoissent, pour lors fais leurs voir les Pentacules et leurs dis, obeissez, obeissez, voicy les signes et noms du createur, soyez doux et pacifiques et obeissant à toutes les choses que nous vous commandons.

Ils parleront incontinent auec toy d'amys En amys; de Mandeleurs tout se que tu souhaiteras auec fermeté, Constances et asseurances et ils tobeiront.

Et s'ils n'apparoissent pas le Maistre ne doit pas pourtans pour cela manquer de courage; par ce quil ni a rien dans le monde de plus grande vertu et qui ait de plus grande force pour épouvanter les Esprits que la constance: Mais il faut quil racommode et reforme le cercle et quils en prenne Un peu, c'est à dire de la terre quil jettera dans les quatres partie du monde, et étant à genoux du côte du septentrion, il dira ainsi.

Au nom d'Adonay Eloym, Zevaoth, Saday, qui est le Seigneur Dieu Des Armées tout puissant faysons heureusement toutes les oeuvres de nos Mains et que le Seigneur Soit presentement auec nous; en notre coeur et en notre boucche.

Ce qui étant dit les genouils en terre, il faut quils se leve un peu et étende les bras comme s'ils vouloit embrasser l'air, en disant.

Par les saints noms de Dieu ecrits dans ce livre et par les autres noms ineffable de plus ecrits dans le livre de vie nous vous conjurons que vous

que vous venies sans aucun delay vers nous et ne tardies pas à vous venir manifester En belle et agreable forme; Par les tres Saints noms Adonay Zevaoth, El, Elohe, Eloym, Saday, par Eheye Iod, He, vau, Hé qui est le nom de Dieu En quatre lettres Anaphoditon et ineffables, par le Dieu des vertus et puissances qui habitte dans les cieux ou il vit, qui se sied sur les cherubins, qui marche et chemine sur les ailes des vents, le pouvoir du quel est dans le ciel et dans la terre qui a dite et tout a été fait, qui a commandé et tout l'univers a été cree; et par le nom saint et dans le nom Iah Iah, Iah, Adonay, Zevaoth, et par tous les noms Saints du Dieu veritable et vivant je reitere la Conjuration et derechef je vous conjure vous ô Esprits malins et rebelles qui demeurés dans les abeysmes

Je vous conjure je vous dis et je vous exorcize affin que vous approchies et que vous venies devant le Thone du Du dieu vivant Et veritable et devant le jugement de sa majesté devant les Saints anges de Dieu pour ouir et entendre prononcer la Sentences de vôtre comdamnation.

Venez donc par le nom et au nom de Saday qui est celuy de Dieu tout puissant, Fort Et

sa robuste, admirable, loüé, pur, net, glorifié, vertueux, grand, Juste, terrible et saint, et par le nom et au nom de El, Iah, Iah, Iah, qui a formé le monde avec le souffle de sa bouche, qui l'entretient par sa puissance, le regit et le gouverne, et qui a jetté dans les tenebres et dans l'ombre de la mort par vôtre superbe.

DONC par le nom de Dieu vivant qui a formé les cieux en haut et a posé les fondemens de la terre en bas nous vous commandons que de tous les lieux, vallées, Montagnes, coullines, champs, Mers, riviere, fontaines, Etangs, cavernes, autres, ruisseaux, cités, Ville, bourgs, Marchez, foires, places, bains, cours de maisons, Jardins, vignobles, plantages, puits et citernes et de toutes sorte de coins du monde terrestre des Sinagogues et finde tous et chacun lieu ou vous êtes, que vous venies devers nous sans tarder aucunement pour executer et accomplir nos commandemens avec toute sorte de deference, par ce nom ineffable que Moyses a invoqué et a entendu la sacrée parole de Dieu au milieu du buisson ardent et il fut troublé, que vous obeissiez à nos commandemens et que vous venies pour cest effet avec toute sorte de douceur et les executiez avec promptitude.

Depuis encore nous vous commandons avec reverence et nous vous commandons et

exorcizons constamment a ce que vous, avec tous vos compagnons agreablement et gracieusement à la facon et comme le vent vous venies aupres de nous autres pour acomplir de point en point nôtre volonté de nos demande. Voicy donc les noms par les quels noms nous vous exorcizons Anay Getah, Texamin, Arnet, Negia, Iona Protuch, et Fitah, genau, Beja Theit, tous les quels noms sont Ecrits dans le ciel en caractere de Malachim c'est a dire langue des Anges.

Nous donc par le juste jugement de Dieu, par l'ineffable et admirable vertu du juste Dieu vivant et veritable nous vous appellons de toute nôtre force et pouvoir, nous conjurons et nous vous exorcizons par le nom et au nom admirable qui a été ecrits sur le tables de pierres, que Dieu a ordonné sur le mont de Sinay. Et par le nom et au nom admirable qu'Aron le grand Prestre portoit écrit sur la poitrine, par le quel Dieu a aussi creé les siecles, le quel nom est Axineton. Et par le Dieu vivant qui est un depuis tous les siecles la demeure du quel est la lumiere ineffable son nom la sagesse son Esprits la vie devant qui demeure le feu et la flamme est autour de luy, c'est a dire la flamme du feu, luy qui est le feu même et qui a fait les étoilles de feu, aussi bien que le soleil, qui vous brullera avec le feu et tous ceux qui contrediront aux paroles de sa volonté,

52 Venez donc par la couronne des chefs de vos Empereurs et septres de vôtre puissance et de SYO le grand Demon vôtre Maistre; Par les noms et aux noms des Saints Anges qui ont été crée pour estre par dessus vous jneffablement devant la constitution du monde; et par les noms des Deux princes de l'Univers, les noms desquels sont So-niel et Aoeniel; Par la verge de moyse; par baton de Jacob, par l'aneau et le seau de David sur le quel sont ecrits les noms de Dieu et par les noms des Anges et par lesquels Salomon vous a tous attachez et liez et par tous les sacrez liens par lesquels Anael a Environné l'Esprits et la-dompté; et par le nom de l'ange qui domine puissam-ment par dessus vous autres et par la louange de toutes les Creatures qui crient jncessamment à Dieu qui a dit par une seule parolle et incontinent tout a été fait et formé de même que le siecle, et par le nom Achados, Beracha qui veut dire le Saint Beni, Par les dix coeurs des anges à sçavoir Seraphins ou Nayod, cados, Ephaim, Uoym, Benedbym et Issim; et par le nom et au-nom sacrez des douze lettres du quels chaque lettres est le nom d'un Anges et les lettre du nom sont Hu, He, Seym, Daled, Coph He, Thath, Vau, Res, Nem, Iod, Lein, Ra Aleph.

Venez nous icy donc et par les autres tres-saints noms, nous vous conjurons et nous vous exorcizons par l'Ange Duchiel, par l'Ange

duchiel

Duchiel; Et par l'Ange Donachiel, Et par le grand Ange Mitraton, qui est le prince des anges et introduits les ames devant la face de Dieu et par l'Anges Sangariel par lequel sont gardées les porte du ciel; par lange Cherub qui a été fait garde du paradis Terrestre avec un glaive flamboyant depuis la sortie de nôtre premiere perre Adam, et par lange Michel par le quel vous avez été chassez du haut du Throne dans le profond du lac et de l'Abyme le même vous disant, Quiesce qui est comme Dieu dessus la terre et par l'Ange Aniel et par l'Ange Ophiel par ces noms et autre sacrez des anges nous vous conjurons et exorcizons puissamment que vous veniez de tous les lieux du monde sans retarde-ment pour faire nôtre volonté. Que vous veniez par le nom et au nom Daleph, Daleth, Nan, Iod, nous vous exorcizons derechef par l'application de ces lettres par la force des quels le feu ardant soutient et toute l'univers tremble.

Nous vous contraignons derechef et par le sceau de la lune et des Etoiles et par le sceau du soleil qui est la parole de Dieu nous vous lions et forçons Imperieusement de faire jmmanquablement nôtre volonté; nous vous obligeons et adjurons terriblement

54 de venir sans retardement et sans crainte, auprés de nous de tous les lieux telle quils puissent étre, icy devant ce cercle suppliant et doux, avec discre= tion pour accomplire et executer nôtre volonté en tout et partout; Que si vous venez gayement et volon= tairement vous sentirez nos parfums et encen= sement en odeur de suavité et cela vous sera agreable et delectable; vous verrez en outre Le signe de vôtre createur et les noms des Saints Anges et nous vous donnerons congé l'incencierons d'ici avec action de graces; si au contraire VOUS ne venez par soudain, Mais vous vous rendez opiniatres, rebelles et contumaces, nous vous conjurons derechef et sans cesse vous exorcizerons et repeterons toutes les susdites paroles et ainsi les sacrez noms de dieu tant que de ses Anges par les quels nous vous gehennerons; si cela ne vous suffit pas nous y en adjousterons en= core de plus grandes et plus puissantes que Nous augmenterons aussi des autres noms que vous n'avez pas encore entendus des noms qui sont du grand Dieu, qui feront trembler vous et vos princes, par les quels nous conjurons eux et vous aussi [illegible] nostre oeuvre Jusqu'à l'accomplissement de nôtre volonté; et si par aventure vous [illegible] et vous vous montrez obstinez, [illegible] contumaces et [illegible] —

aussi bien que rebelles et si vous resistez à nostres fortes conjurations; NOUS au nom du Dieu tout puissant vous prononcerons et prononceons ces Arrest et Sentence definitive que vous tombiez tout tant que vous êtes dans la maladie tres-dan= gereuse de la lepre; et En signe de la vengeance Divine vous mourez d'une mort étonnante et horrible et le feu qui vous brule vous consommera et vous brisera; et une flame sortira par la puis= sance de Dieu de sa bouche qui vous brulera, vous reduira à rien ou en étincelle de feu dans l'Enfer.

Mais que tardez vous à venir? nous ne laisserons pas ces tres-fortes et tres puissantes Conjurations, Jusqu'à ce que nous vous ayons obligez, malgré vous à nous parler.

NOUS donc commancons de rechef à vous con= jurer et exorcizer par le nom du tres-Saint qui s'interprette Dieu, par le nom et au nom Eheye qui signifie le nom de Dieu, Je suis celuy qui suis; par le nom et au nom jeffable des quatre lettres — Iod, He, vau, He, qui est ineffable, la connois= sance du quel est cachée aux Anges; et par le nom et au nom de El qui marque et denote le feu parce que dieu est un feu puissant et consommant et le feu —

par de la face qui sera vôtre ruïne et vôtre destruction
et la lumiere des saints anges Qui sont tous en=
flamez, éprits ineffablement de la flame d'une
divine ardeur.

Nous vous forçons et contraignons dans par ces
noms et par d'autre tres saints de plus profond de
nos Entrailles que nous employerons contre vous
si vous ête encore rebelles et des obeïssants:

Nous vous conjurons fortement et exorcizons
puissamment de venir vers nous avec joye, allegresse
et gayeté, sans fraud et sans tromperie Mais en
verité et non pas en fausseté.

Venez donc, venez, voicy les noms et les signe
de vôtre createur voicy les les divins Pentacules par
la vertu des quels le monde est ébranlé, les Arbres
s'arraches et les Abymes tremble, venez, venez,
venez.

Les choses etant ainsi faites et acheveés
vous verrez arriver les Esprits du premier ordre
a la façon des soldats armez, de lances d'écus, et de
corcelets, et ceux du second ordre comme des barons,
Princes, Ducs, capitaines et generaux d'Armées et
pour le troisieme et dernier ordre leur Roy parois=
tra, devant qui vienne quantité d'instrumens en d'orgues
differens qui jouent accompagnez de belles et de tres
merveilleuses voix qui chante la musique.

BRITISH

pour lors

Pour Lors L'exorcisateur a l'ar=
rivee de ce Roy qu'il verra couronné d'un diadème,
de couvrira les sacrés Pentacules qu'il portera sur
sa poitrine avec un linge ou drap tres fin fait de
soye et les montrera a ce Prince en leurs disant

Voicy icy les sacrez noms par la puissance des
quels il faut que tout genouil ploye et flechisse des
choses celeste, terrestres et inefable humiliez vous
donc sous la puissante main de dieu.

Alors le Maitre de l'art avec un visage
asseure et une voix grav et imperieuse luy ordon=
nera qu'il se pascifie et tienne en repos le reste de
sa bande et qu'il luy impose silence et il faut qu'il
renouvelle les Encensemens et qu'il presente quantité
de parfums qu'il mettra sur son feu pour appaiser
les Esprits comme il a promis et ouvrira les Pentacu=
les et il verra des choses admirables touchant les
choses du monde et les sciences.

Ce que étant acheué, le Maitre de l'Art dé=
couvrira les pentacules a ce Roy des Esprits tout ce
qu'il desirera, et s'il y a un ou deux Esprits, il fera le
même et ayant obtenu son souhait, il les renvoyera
en cette sorte.

Au nom de l'Eternel Adonay et du Dieu perdurable qu'un chacun de vous s'en retourne en son lieu et que la paix soit toujours entre vous et nous.

Apres il faut qu'il recite le premier chapitre tout entier de la genese Berescia Pharaim.

Au commencement Dieu a créé le ciel et la terre avec tout ce qu'il suit.

Et cela étant fait et acheué, il faut qu'ils sortent les uns après les autres par ordre du cercle commençant par le Maître; puis il faut qu'il se lavent le visage avec de l'eau exorcizée, comme on le dira cy après plus bas et ils prendront ensuite d'autres habits et iront ensuite vacquer à leurs affaires.

Prens bien garde et remarque soigneusement que cette susdite conjuration est d'une si grande vertu que si les Esprits etoient liés et resserrés par quelqu'autres conjurements il ne tarderont pas à venir: Mais s'ils etoient conjurés dans quelque lieu ou partie du monde par quelqu'autre conjurateur ou Maître de l'art, ajoute à la conjuration qu'à tout le

moins on luy fasse venir quelque messager ou envoyé pour luy declarer ce qu'il font, ou ils sont et quand ils pouront obeir.

Mais si (ce qui est presque impossible, ils étoient jusqu'à cette heure opiniatre et desobeissant et ne vouloient pas condescendre, en ce cas il faut que tu ecrives leurs noms sur du papier vierge que tu souilleras ou rempliras de boüe, de poudre ou de craye et tu allumeras du feu avec de la vrie seche sur quoy tu mettras de l'Assa fortida en poudre avec des especes de mauvaises senteurs et en apres tu mettras les dits noms écrits sur cette peau ou papier vierge sur le feu, disant.

Soyez maudits, dannés et reprouvés éternellement et soyez tourmentés d'une peine perpetuelle en sorte que vous ne trouviez aucun repos, ni nuit ni jour ni en aucun autre moment de temps si vous n'obeissez tout incontinent aux commandements de celuy qui fait trembler le monde; et par ces noms et en vertu de ces noms lesquels étant nommés et invoqués toutes les creatures obeissent avec crainte et tremblement et il sont bons pour eviter les foudres et tonnerres qui vous détruiront et écraseront.

Ces noms sont donc Aleph, beth, Ghimel, Daleth, hé, vau, Zain, Heth, cheth, Iod,

bo. Caph, Lamed, mem, Nun samech, ayn,
Pe, Zadich, Res; Hein, Tau.

Par ces noms du cacher et par ces
signes qui sont pleins et remplis de Mysteres,
nous vous maudissons et en vertu des principaux
Femes nous vous privons de tous offices et dignitez
des quels vous avez joüi jusqu'à present et par leur
vertu et puissance nous vous releguons dans un
Etang de feu et de souffre jusqu'au profond et
l'abyme pour y bruler éternellement.

Pour lors sans aucun delay ni retarde=
ment et avec grand hâte s'écriant, il arrivera
et dirons.

Seigneur et nôtre prince fais moy sortir
de cette peine, et en ce temps ayes auprés de toy
une pleume, du papier et de l'encre exorcisez comme
on dira plus bas, et écrit leurs noms et allume du
feu nouveau et tu mettras dessus du benjoin. de
l'oliban et du storax pour faire un Encencement
et tu parfumeras avec ces Especes ce papier et les
noms. Mais il faut que tu tienne preparé et prests
ces noms; que tu montre les Sacrez pentacules et
demanderas ce qu'il te plaira et tu l'obtiendras. ce
qu'ayant obtenu renvoyez les Esprits et leur dis.

Par la vertu de ces Pentacules et parce
que vous leur avez été obëissant, et que vous avez
été obeissant et que vous avez acquiescé aux com=
mandemens et aux paroles du Createur, sentez et
et fleurez l'odeur de douceur et allez ensuite
dans les propres lieux de vos retraittes et que la
paix soit entre vous et nous et soyez toujours prests
à venir lors que vous serez appellez et citéz et
que la benediction de Dieu tout autant que vous la
pourez reçevoir soit sur vous, pourvû que vous
soyez obeissant et prompts a venir sans solemnitez
de nôtre part.

Il doit encore faire un livre de papier vierge
et y ecrire les susdites Conjurations et contraindre
les Demons qu'il jurent dessus ce même livre de
venir tout et quant fois et en quelque temps —
que ce soit qu'il seront simplement appellez de
ce presenter: ensuite de quoy tu pouras ouvrir le
livre des sceaux sacrez d'une lame d'argent et y
écrire les Sacrez Pentacules ou les y graver et tu
pourras ouvrir ce livre le dimanche et le jeudi et
plustôt de nuit que de jours les Esprits viendront:
pour ce qui est de la nuit, il faut entendre la
suivante ou celles d'aprés mais non pas l'ante=
cedente au jour cy devant dit.

Des Medailles ou Pentacules

Chapitre 8.me

Mais puisque nous avons fait mention des Medailles ou Pentacules, il faut que tu saches que la science et Connoissance de nôtre clavicule depend de l'operation, service, usage et notice, des Pentacules. celuy la donc qui voudra faire quelqu'operation moyennant ces Pentacules et y Estre parfait Il faut qu'il observe ce qui Est cy dessous. Qu'il sache qu'on trouve dans ces même Pentacules les ineffables et tres saints qui ont été écrits dans la table de Moyse avec le doit de Dieu que Jay eu par la Divine revelation qui m'a été faite par l'Ange que J'ay seu recueillir ensemble, ordonnez, consacrez et gardes pour l'avantage du genre humain, la conservation du corps et de l'ame.

Les Pentacules se doivent donc faire le Jour et heure de Mercure lorsque la lune Est dans un signe de l'air ou terrestre; Il faut que la lune soit dans son croissant et En nombre pareil du jour avec le soleil.

Il faut ensuite procurer d'avoir une chambre ou cabinet nouvellement blanchi et il faut que tu y demeure seul et nom aucun autre, dans le quel toy et tes compagnons en treront et tu l'encenceras et parfumeras avec des odeur et parfums de l'Art et il faut que le temps soit claire et serain et il faut que tu ayes un ou plusieurs papier vierges preparez et disposez comme nous dirons plus bas dans leurs lieu, et tu commanceras a écrire et faire les Pentacules à cette même heure sus dite et tu les feras principallement entre autre chose avec ces trois couleurs particulieres, d'or, de cinabre ou Rouge et de bleu celeste.

Tu feras pourtant ces Medailles avec la plume et couleurs exorcizé comme on en traittera en son lieu lors qu'on les fera ou ecrira tous. S'ils se peuvent faire a cette heure cela sera que le Mieux, sinon pourtant il n'est pas necessaire de laisser l'Ouvrage. Si toutes fois tu veux cesser et abandonner ta ton oeuvre, il faut que tu recommance le reste le jour et l'heure sus dite.

Toutes choses finie prend un draps tres fin de soye comme on raportera cy-dessous et tu y envelopperas les Pentacules et En suite tu prendras un grand vaisseau de terre remplis de charbons ou il y aura de l'encens mâle, du Mastic, bois d'aloës tous

64 conjurer et exorcizé et il faut que tu sois net et lavé comme on poura voir en son Lieu; Il faut que deplus que tu ayez La faucille ou le couteau de l'Art avec laquel tu feras un cercles rond commun en en traçant en core un dessus l'autre cercle et tu ecriras les noms de Dieu selon ta volonté dans l'espace des deux cercles et Ensuite tu dois avoir dans le cercle susdit un vaisseau ou un pot de terre avec des charbons allumez et des parfums d'odeurs preparées et les Pentacules sus dites que tu parfumeras avec ces odeurs et parfums et ayant tourné la face du côté du soleil levant tu tiendras les dits Pentacules sur cét Encens cement et tu diras devotement Les Pseaume suivans de nôtre pere David.

Ps. Seigneur Seigneur nôtre,
Ps. Dieu mon Dieu regarde sur moy,
Ps. Le Seigneur est mon éclaircissement
Ps. Bienheureux sont ceux dequi les iniquitez &
Ps. Ayes pitié de moy Seigneur selon
Ps. Apportez au Seigneur
Ps. Dieu donne ton jugement au Roy
Ps. Voycy, benissez maintenant.

Tu diras ensuite l'oraison suivante.

Adonay tres-puissant El tres fort, agla tres-saint qui veut dire commencement et fin et qui as venus toutes choses dans ta sagesse, qui a choisi

Abraham

Abraham ton fidelle serviteur et qui a promis que toutes les tribus de la terre serient benites dans la semance et as multiplie la semence comme les Etoiles du ciel et qui as apparu a ton serviteur Moyses En feu au melieu d'un buisson ardent et la fait marcher a pieds nuds sur la mer et qui a domé la loy à ton même serviteur Moyses sur le mon Sinay et as accordé ces presens Pentacules a Salomon ton serviteur par ta grande Misericorde pour la conservation de l'âme et du corps; nous implorons et supplions tres heumblement ta Majesté que ces Pentacules soyent consacrez Ensorte quils obtiement la vertu et la force contre tous les Esprits par toy tres-saint Adonay de qui le regne, l'Empire et la principale demeure sans fin.

Ces choses étant dites et recitées tu parfumeras les Pentacules avec les même odeurs et senteurs les Envelloppant En apres dans un drap de soye preparé; tu les mettras dans un lieu bien net que tu porras ouvrir tant quil te plaira et les refermer selon ton bon plaisir; et il faut que ce lieu là soit preparé comme nous dirons cy dessous & ensuite tu parfumeras le dit lieu avec les odeurs et senteurs et tu les arrosseras avec de l'eau et le goupillon de l'Art car ils ont et retiennent beaucoup de proprieté et des vertus innombrables comme tu le pouras facilement Connoistre par l'experience.

Que cela soit suffisamment dit pour ce qui concernet beaucoup et touche la solemnelle conjuration da

des Esprits; nous avons plus que dit de ce qui est de la façon qu'il faut attirer les Esprits pour les faire parler dans nôtre ch. cy presente, maintenant par un instinc divin, Je t'enseigneray, la preparation de quelque experience et comment tu y puis et dois operer par leurs Moyen.

De l'Experience du larcin

Chapitre Neuvième.

Si tu trouves Mon tres-cher fils quelqu'experience preparée pour le larcin, tu feras comme il est rapporté icy bas et avec l'aide de Dieu tu trouveras ce qui aura été dérobé. si les heures et les jours ne sont pas ordonnés à cette Operation, tu le feras le jour et heure susdite et avant que tu commences à faire l'operation telle qu'elle puisse être pour recouvrer le larcin toutes choses étant preparées tu diras la suivante oraison.

Atha, Menech Ngletion, Asser, Malech, Bassamayni, Vetes, Sar, Almachia, Bonel, Vergossa, Nghimanu, Chassida, Lemangun, Ansamod, Herbu, Adonay, Eloym,

Tnioym, Abbrama, Archadial, Baaham, Lamaliel, Malchuord, Eya Eloym, aya Arniserator, Urenia Malchia Bauxodam, Zachiel, Beal, Emod, Egem, Gemas.

Toy Seigneur qui as fait le ciel et la terre et l'as mesuré avec la paume de ta main, qui est assis sur les Cherubins et les Seraphins et dans les hauts lieux ou l'entendement humain ne peut en aucune façon arriver. Toy qui as fait le tout par ton ministère, à la veüe duquel sont les animaux qui ont six ailes, desquels il y en a quatre qui sont merveilleusement volatils en disent Cados, cados, cados, Adonay, Eloym Zevaoth Les cieux et la terre sont remplis de ta Majesté. Seigneur Dieu qui as chassé Adam du paradis terrestre et as établi Cherub pour y garder l'abre de vie; car tu es seul le Seigneur qui à fait des merveilles fais pratiquer en vers moy ta Misericorde pour la saint cité de Hierusalem et par ton nom admirable en quatre lettres qui sont Iod: He, vau, He, et par ton saints et admirable nom, donne moy la force et accorde moy la vertu et puissance de pouvoir bien achever cette Experience et que je puis parvenir à la fin desirées de cette operation, par toy qui est la vie et à qui elle appartient aussi bien que les siecles, ainsi soit il.

Parfume et encence le lieu avec des Encens; des odeurs et des parfums et que ledit lieu

soit net, pur, beau et eloigné et purifie comme
on le rapportera. arrose Ensuite ledit lieu avec
de l'eau exorcizée comme il Est dite dans le Chap.
des cercles. et appres cette operation prepare
En cette tu feras la conjuration qui rencontrera dans
une telle Experience et tu diras ces paroles a la fin
de la conjuration.

Tout puissant Pere et Seigneur qui
regardes le ciel le continent et les abimes accorde
moy misericordieusement par ton son saints nom
Iod, He, vau, He, qui s'ecrit En quatre lettres
accorde nous par ta misericorde que nous puissions
trouver la vertu par cet exorcisme, Iah, Iah,
Iah que ces Esprits fassent par ta puissance la chose
que nous requerons et quil nous fasse manifestement
connoistre les personnes qui ont derobé les affaires
dont il est question et ou on les peut trouver.

Je vous conjure derechef o vous Esprits cy
devant nommés par tous les noms susdits, par
les quels tout ce quil y a decré tremble que vous
[illegible] ou a cet enfant la chose la chose
que nous cherchons.

Ces choses achevées il te seront voire clai-
rement ce que tu cherches Remarque pourtant
bien que l'exorcizateur soit tel comme il est traitté
dans le Chapitre de l'exorcizateur et de ces compa-
gnons, et si l'on doit écrire quelque caracteres ou bien
[illegible] cette Experience ou Operation tu execute-

ras toutes

ras toutes choses requises qui se doivent observer
touchant la plume, le papier et l'encre comme on
l'enseigne dans leurs chapitre parce que si tu ne
les opere pas bien, tu ne viendras pas about de ton
dessein.

De L'Experience
De l'Invisibilité
Et comment elle s'opere.
Chap. Sixieme.

Si tu souhaittes de faire L'experience de l'invi-
sibilité, tu la feras comme il est contenu dans l'opération
ou l'on ordonne le jour et l'heure. tu la feras comme il
est porté dans leurs chap. Mais si tu ne dois pas
observer le jour et l'heure comme il a été dit au chap.
des heures, tu feras comme il a été dit cy devant. si
aussi l'Experience se doit l'ecrire, il faut que cela se fasse
comme il est porté cy dessous. Mais si cela se doit faire
par l'invocation, il faut que les conjurations se fasse,
tu diras devotement dans ton coeur.

Sabolel, Habaron, Ely, Elinigit, Gabeloy,
Semitiem, Metinobeh, Sebarim, Heremobel, Cabeinete,
Balie, Tinagnel, Villaguel, Teventex, Tere, Sereta, Baracaba,

7°. Athonavel Barathabat, Athonaveli Eratieum.
Par celuy-là par lequel vous avez l'empire et le pouvoir sur les hommes il faut que vous parachaviez cet ouvrage affin que je puisse aller et demeurer invisible.

Et s'il est necessaire de tracer un cercle dans cette operation tu le feras comme il est parlé au chap. des cercles; et s'il faut écrire de même,

Mais quand cette operation sera preparée ensuite comme il se doit, s'il y a là une propre conjuration tu la diras ou sinon tu diras la commune, et à la fin tu prononceras ces paroles.

Ô Toy Almiras Maittre de l'invisibilité avec tes ministres Mayton, Metagyx, Ebyros, Dionidis, Uguemenos, Abadem, Periberim, Tanguialem, Trensidem, Saccantos, Abelay Bored, Bellamia, Castormi, detel; Je vous conjure par celuy qui fait trembler le ciel et la terre et [illegible] dans le throne de sa Majesté que cette operation se fasse si parfaitement selon [illegible] quel heure que je voudray, je [illegible] invisible.

On. Pour faire cette operation, il faut que tu ayes toutes choses preparées et parfumées avec soin et les diligences requises et mises en oeuvre avec [illegible] solemnités generales et particuliers contenues dans le [illegible] que dans le premier et [illegible] que [illegible] tous les [illegible] et [illegible]

Les mêmes operations les conjurations duës et tu feras cela avec toutes les solemnités des chap. susdits.

Sois persuadé qu'en suite tu feras assurement l'experience et ainsi tu la pouras trouver veritable.

Mais pourtant si tu obmets quelque choses par mepris tu ne pouras parvenir à la fin de l'Art. puis que par exemple on ne peu pas entrer par les murailles d'une ville mais bien les portes.

De l'Experience de l'Amour, et comment elle s'opere

Chapitre onzième

Toutes et quantes fois qu'il se rencontrera qu'on doit faire des operations, ou qu'on fait des experiences d'amour imperations de graces, pour avoir en possession un mâle ou une femelle il faut que le Maitre de l'operation, y soit bien instruits comme il est rapporté au chap. de l'Exorcizateurs.

A l'egard des jours et des heures tu

travailleras comme dans le propre chapitre le silon doit faire l'Experience avec une image de cire ou de quel qu'autre Matiere, il En faut agir comme dans le chapitre de cire.

Ce qui étant fait et toute chose étant mises En execution, sur la cire preparée tu proferras ces paroles suivantes.

Noga, Jes, Astropolem, Asmo cocau, Sabee, Besabaday, Jerim, Emus levaria, Neurim, Babus, sator, Ichi pirus, Theut, vereset, Lanistawd Sadonay, Fristet, Viloporas, Tamis, Astropiel, Luon, noaphoras, latis= ten, Amorales, Epicarmas, sephomi, Pironias, Sonotrabas, Pistorim, Inaposon, necopolitas, Usion, ornas, cudas, Moas, Sophina Amos, Trator, Soma, Inam, Iesil, Egeri, Artabael, Bacliah, Concifach, ator, Asari, Teupper, Medras, Ancl, Levias, Annala= bistem, Belzphar Emalzoor, Agaluta, lon, Telpolaterion, lalatente, Rusmator, Tu cons, [illegible], medrel, genihz, Serppora, Corrbeme, Tuzom, Ariende, clarmi, mamen, Bermona, Coazlooth, Temptator, somnator, Accusator.

Je vous conjure ô vous tous ministres d'amour et de fornication par celuy qui contraint tous les jours,

que vous consacriez et confirmiez cette presente 79 41 cire, tout de même et tout autant qu'il est neces= saire, affin que je puisse obtenir ma volonté par la vertu et puissance du tres-Saint-Adonay de qui la vertu et la gloire demeure sans fin dans tous les siecles des siecles ainsi soit il.

Toutes ces choses étant faites tu feras l'image comme il est dite dans cette Operation et s'il est besoin d'ecrire sur l'image cela doit être ecrit avec l'eguille, plume et lncre de qualité comme il Est rapporté dans leurs lieux. Il faudra par fumer ladite image; et si l'on doit faire quelquin= vocation sur ladite image elle se fera selon la doctrine particuliere de cette Experience, ensorte qu'a la fin de la conjuration tu fasse les Encense= mens dont il est parlé au chapitre des parfums; et pendant que tu tiendras l'image sur le par fums tu prononceras de telle ou semblables paroles.

O Asmodeé orient tres-reluisant et Roy tres excellant qui regnez et commandez dans les parties orientales le Regne et Empire duquel a eu son Commencement dans les siecles et durera jusqu'à la fin des siecles.

Ô toy Paymon Roy tres-glorieux qui domine puissamment dans les occidentales du Ciel.

Ô toy Egym Roy tres fort de qui le Royau= me et l'Empire s'etend dans les parties froids du nord.

Ô toy Amaymon Roy tres-noble qui domine

dans les contrées du Midi.

Je vous invoque puissamment
& je vous prie avec instance, par celuy qui a dit
& il a été fait, & qui par une seule parole a en=
gendré la parole & a qui toutes les creatures
obëissent, par le siege de sa majesté, par la
quelle Il a créé les Siecles & dont le nom saint
s'écrit en quattre lettres & par toutes les Medail=
les & leurs vertus & par les insignes et augus=
tes nom du createur, Que vous consacriez la
presente Image comme il est necessaire & que
vous la fournisiez de sorte qu'elle acquiere la vertu
qu'elle doit obtenir & impetrer & que nous luy
desirons par le tres Saints nom

Adonay la vertu duquel n'a eu aucun
Commencement & n'aura jamais de fin.

Cela étant tu conjureras de nouveau
avec la conjuration expresse de l'Experience & si la
la femme ne venoit pas alors il faudra que tu
mettes l'image sous l'oreillier de ton lit et avant trois
jours ou le troisieme jour tu verras des choses qui
seront merveilleuses et étonnantes de la part de
la femme qui viendra incontinent près de toy
ou t'envoyer quelqu'un te parler, & si tu executes
bien le tout, des chaines de fer ne servient pas
suffisantes de l'empecher de te venir visiter.

Que si l'on grave l'image sur quelque metail
ou si on la fond en étain ou argent ou plomb, pour
lors, il faut que les noms soient écrits; Mais si l'on
doit écrire l'experience ou depeindre des caracteres
ou des noms il se faut servire de l'équille, plume
de l'Art dans leurs lieux, temps et heures com=
me en leurs chapitres.

Si donc l'Experience se fait avec laquelle
l'Amant doit être touché ou bien quelqu'écriture
ou billet ou autre chose semblable pour mettre
sous le seuil de la porte ou dans quelqu'autre
lieux ou la femme doit passer, ou quelqu'operation
d'une telle nature par laquelle on doit faire de la
poudre pour jetter sur elle ou bien en luy donnant
quelque chose à manger; pour lors on doit faire
toutes les solemnitez requises & observer tout ce qui
est necessaire & les instrumens comme il est dit
dans leurs chap. & ensuite reciter l'oraison sui=
vante.

En quelque partie du monde que vous soyez
& de quelque noms qu'on vous appelle, Je vous
exorcize & vous conjure vous ô Demons qui avez
le pouvoir de renverser le coeur des hommes & des
femmes, par celuy qui vous a créé de rien, que
vous veniez incontinent & sans retardement
cett nuit en presence pour traitter de cette chose et
comme il est necessaire affin qu'elle ait et
prenne la puissance & la vertu necessaire
de contraindre & forcer à m'aimer celle de l'un, de

de l'autre sexe que je voudray, et de leur inspirer mon Amour.

Quand donc les caracteres seront preparez sur les figures ou images de cire ou seront gravé ou imprimées sur quel qu'autre Matiere, tu diras la conjuration suivante sur une telle chose.

Je vous conjure ô vous Anaël Donquel, Teliel Prince de l'amour et vos ministres tellequils puissent [illegible] qui avez la puissance de mettre en chaleur les hommes et les femmes et d'allumer en eux de l'amour. [illegible] vous conjure ô vous par celuy qui est assis sur les cherubins regardant les abymes et qui a fait trembler le monde, et à qui toutes les creatures obeissent, que vous ordonniez de sorte ces caracteres figures ou images lesquels vous sont consacrées, en façon que la personne que je la donneray, ou je feray par [illegible], je puisse inspirer un tel amour que sans aucun empechement elle me puisse aimer [illegible] quelle me cherisse, espere en moy, et brule [illegible] pour moy, ne sasse cas que de moy et [illegible] son regard soit en moy.

[illegible] mettras ensuite cette operation ensevelie [illegible] au milieu de la croisée et ensuite [illegible] pour l'heure comme il est porté au propre chapitre.

De l'Experience

De L'Experience de la pomme.

Chapitre douzieme.

Mais ensuite quand tu voudras faire l'experience, ou operation de la Pomme, tu la preparras dans l'heure et les jours ainsi quil est dit en leur chap. Il faut donc que la pomme soit belle et sans tache et ce que je dis de la pomme je le dis pareillement de tous les autres fruits comme poire, pêche et fruits semblables.

Tu prandras donc dans ta main ce fruit que tu mettras dans un lieu secret. Avant toutefois que tu le ceuilles sur l'Arbre tu l'arroseras avec de l'eau exorcisée et consacré et l'ayant detachée de l'arbre tu la parfumeras avec des odeurs, parfums et suffumigations de l'Art dans un lieu secret et tu diras en suite la conjuration suivante.

Seigneur Dieu tout puissant qui a formé la terre et Eve a été merveilleusement faite de la cote d'Adam, par son operation qui luy ayant donné le fruit a manger la fait pecher; fais aussi pareillement en sorte que celuy ou celle qui mangera de ce fruit ou qui le touchera fasse et execute ma volonté de toutes

sortes demanieres.

Je te conjure fruit de la pomme par celuy qui tá fait et creé, & par ces tres-sacrez noms El Eloym, Eloha, Uheye, & par les trois Princes des Anges du paradis Michel, Gabriel, Raphael & par tous les cœurs et Armées des Anges De plus par la vertu de Dieu et ses noms ineffables à sçavoir, Saday, Iah, Iah, Iah, El, et entoph qui a creé toutes choses et les Siecles dans le commancement des Siecles, affin que celuy ou celle qui mangera, nait aucune paix ou repos quelle naccomplisse ma volonté.

Je te conjure semblablement toy ô fruit par Theodor Cosma et Bina et par le nom des dix Sephirot, comme aussi par tous les demons de l'Antre infernal que celuy ou celle à qui je te mantreray, donneray ou feray toucher soit brulé du feu de Mon amour et que luy ou elle nayent aucune paix ou repos s'il naccomplit en tout ma volonté. Que si on veut écrire quelque chose sur la pomme ou autre fruit on doit se servir de l'Eguille de l'Art et aux heures requises.

Il y a encore d'autres Experiences d'Amour qui se font seulement à l'aspect et au regard de la faces, des yeux, de la personne.

Il faut donc quon fasse de telles Experiences dans les heures et dans les temps attribuées a l'Amour car si tu fais ainsi quil a été dit cy dessus tu éprouveras la verité.

de tes Operations.

De L'Experience de l'amour Endormant.

Chapitre Trezieme.

Si tu souhaites de te servir d'une personne aimée de l'un ou de l'autre sexe en songe, il faut que tu fasse ton Operation aux heures portées au second livre dans le commancement et avant que tu commences aucune Conjuration, il faut que tu observe que le Ciel soit serain et quil ne soit chargé d'aucun nuages obscurs que tu pouras considerer ou dans ta chambre ou cabinet duquel tu regarderas les Astres, les Etoiles ou la lune si elle luit pour lors et tu diras dans ton cœur, c'est a dire a voix basse ces noms suivans Agla, Iod, He, vau, He, Iah, Iah, Iah, Lamistarod, Adoe Elohemé Veaniglae, lancetob, Ulbaneno, Gadgalano.

Seigneur saint Pere tout puissant qui as creé toutes choses et qui connois les cœurs des hommes et des femmes par ces saints noms sus dits illumine le cœur de N. affin que luy ou elle

10. mecherisse d'un égal amour, que ie l'aime, Ensorte quelle accomplisse ma volonté de même que je suis prest de me rendre à la sienne; et que comme je porteray cette presente Image coucher avec moy, elle songe aussi quelle me tient tres doucement & veritablement Entre ses bras.

Tu mettras cette Image sous l'oreiller et tu reciteras trois fois la susdite conjuration et tu en trouveras l'effet.

Des operations pour la haine et destruction des Enemis.

Chapitre quatorzieme

Les operations de la haine et destuction des Ennemis se font En plusieurs façons, ce que Tu remarqueras En general.

Si tu te sers d'une Image de cire ou d'autre matiere & que par avanture le Jour et l'heure de cette operation Manquent, Tu auras recours au chapitre des heures; il faut que cette Image se fasse à sa propre Maniere et façon; [illegible] & si tu dois ecrire sur ladite Image,

Il faut

Il faut que tu ecrive selon l'Art, que tu la parfumes & dire sur elle les paroles suivantes Usor, Dilapidator, Tentator, Sommiator, Devorator, Commissator & Seductor, vous dis-je, ie vous conjure tous et vos ministres & vos conpagnos, je vous force et je vous commande quoy que fassiez librement tellement que vous consacriez, Solemnellement cette ou ces Images au nom de N. N. et le reste (et vous nommerez ceux ou celles là) En sorte quils se haïssent telle Ment que Jamais Il ne puisse se regarder.

Tu mettras En suite l'image En quelque Lieu encensé avec un odeur horrible et puante et principalement de l'Espece de Mars; comme du souffre, de l'Art foetida et semblables; et il faut que ces odeurs puantes y demeurent pendant une nuit, tu Enseveliras Ensuite l'image comme il Est dit dans sa propre operation & observatihheure et le temps cy dessus allegué. Que si l'Experience se doit faire avec des caracterres ou des noms, ou En touchant les Amans ou par paroles ou En quelqu'autre maniere; l'observation des Jours et des heures y est tres necessaire comme il est porté dans leurs chap. et si l'on y doit Encore observer quelque chose cela se trouvera au livre Second.

Que si on donne quelque chose a manger dans l'operation à quelque personne il a sans prendre aux jours & heures qui sont propre a cela comme il a été dit cy devant au chapitre des heures et toutes choses étant preparées tu les mettras devant

toy et tu diras ou êtes-vous-vous autres Somniator, usor, Lapidator, diversator, Tentator, Seminator discordiæ; ou être vous, vous autres qui causez la haine et qui semez des dissentions et ne desirez autre choses que des inimitiez, des discordes et des querelles?

Je vous conjure ô vous par celuy qui vous a crées et qui vous a ordonnez pour ce ministere; Je vous commande absolument de rechef que vous fassiez que celuy ou celle qui mangera de cette chose ou qui la touchera en quelque façon ne puisse jamais venir à une bonne et parfaite concorde, ni se reconseilier.

Tu en donneras ensuite quelque chose aux Amans ou aux autres à l'heure de Saturne ou de Mars et pour lors tout ce que tu desireras se fera.

Comment se preparent Les operations des Jeuex, des Moqueries, de l'Invisibilité et des Tromperies.

Chapitre Quizième.

On fait ces operations en plusieurs façons; et quand tu les voudras éprouver, tu observeras le jour et l'heure dont nous avons parlé et il faut que tu écrives toutes les operations comme il est porté dans leurs chapitres, et si on y doit écrire des caracteres ou des paroles, cela se doit faire sur du papier vierge dont nous parlerons plus bas, et pour l'encre (s'il n'est pas autrement porté dans l'operation) il est necessaire qu'on se serve du

84. Sang de chauve souris, auec la plume & léguille de l'Art: Mais quon écrive rien observer toutes les Solemnitez e toute étant parordre, ayant devant toy une semblable Operation tu diras dessus d'une voix basse ces paroles. Abbac abdac, Istac, audac, Cottrac, coac, Suses, Tristator, Derisor, Detestator, Incantator;

Venez icy Berlandiers frequenteurs de Jeux et des lieux ou se pratiquent toute sorte de Moquerie et tromperie, et vous qui faiz disparoistre les choses et les Rendez invisibles; venez pour tromper ceux qui regardent ces choses, affin quils soient deçus et quil leurs semble toujour de voir ce quils ne verront pas et Entendre ce quils nentendront pas, Que Leurs sens soient trompez, e quil leur apparoisse ce qui nést pas veritable. venez donc et vous arrestez e consacrez cette enchantement, Parce que Dieu tout puissant vous a deputez pour faire de telles choses.

Apres on a cheve cette Operation ou Experience qui est preparée de cette sorte dans le temps e l'heure que l'Art te signe a tes susdites paroles, Abbac & doivent être marquées et ecrites, avec la plume qui est icy ordonnée et si on les doit faire apres quelles soient écrites de quelque façon quon les fasse, on dira toujours les precedentes paroles et elles se doivent repeter comme dessus.

que si tu

Que si tu pratiques toutes ces choses, tu parviendras à l'effet de tes Operations.

Comment on Prepare les Experiences Extraordinaires.

Chapitre seizieme.

Nous avons parlé des Experiences communes dans le chapitres precedent; Il est question dans celuy cy de traitter des Operations extraordinaires; lesquels se font encore en plusieurs façons Comme par Exemple; pour noüer l'Eguillette pour Empecher que les hommes nayent aucune habitation de femmes; Les Operations Concordes et d'union e autre semblables dont les femmes ont coutume de se servir et quélles font sans aucune Solemnité qui quelque fois succedent à cause de la grande foy quélles y ont; Cést dans ces operations que la foy supplée au lieu des Solemnitez, et ceremonies.

Tous ceux néantmoins qui ont la volonté de pratiquer de telles operations, doivent observer les jours et les heures et user du papier vierge, & une telle Experience etant preparée tu la tiendras devant toy et tu diras:

Dieu qui as fait toutes choses et nous a donné la Science pour connoitre le bien et le mal, par ton saints nom et par ces saints noms — Jah, vau, Balos, Tafor, sapazor, Zucor, Amator, Creator, fais Seigneur que cette Experience se trouve veritables entre mes mains par ton tres sacré siege Adonay de qui le Regne et l'empire demeure eternellement et sans fin par les siecles des siecles, ainsi soit il.

Ce qui étant dit tu feras l'Experience selon son heure et tu la parfumeras et encenseras comme il est porté dans son chap. l'arrosant avec de l'eau exorcisée et en observant toutes les Ceremonies comme il est marqué au Livre second.

Des Sacrez

Des Sacrez Pentacule Canderie ou Medailles et De leur Matiere.

chapitre dix septieme.

Les Pentacules, Canderies, ou Medailles qui se font pour épouvanter les Esprits et pour les obliger à l'obeissance ont outre cela une merveilleuse vertu.

Que si tu invoques les Esprits en vertu de ces pantacles ils t'obeiront sans repugnance et les ayant considerez ils en seront étonnez et les craindront ensorte quils ne seront ne pas faire ta volonté.

Ils sont aussi de grandissime valeur et efficace contre tous les perils et danger de la terre de l'eau et du feu; contre toute sorte de necessité et infirmité; contre tous les Ennemis visibles et invisibles; contre le poison qu'on a bu; contre le

Denoiement de l'Eguillette; contre toute sorte de sortileges ou sorcelleries; contre la frayeur ou la crainte; A quel que part que tu t'en rencontreras armé tu seras asseuré tout le temps de ta vie.

On s'acquiert par ceux la grace a la bienveillance des hommes et des femmes; le feu s'éteint; Les eaux s'arrestent Toutes les creatures craignent à la vuë des noms qui y sont écrits et obeissent par crainte.

Ces Pentacules se font pour l'ordinaire du Metal le plus convenables a la Planette et pour l'ors il n'est pas besoin qu'on observe la regle des couleurs. Mais il faut qu'ils soient graves avec l'Instrument de l'art aux jours et heures propres et convenables, à la Planette.

Saturne pour ce qui est des Metaux domine sur le Plomb, Jupiter sur l'Etain; Mars sur le fer; le Soleil sur l'or; venus sur le cuivre, Mercure sur le Melange des Metaux Et La lune sur l'argent.

Ils se font

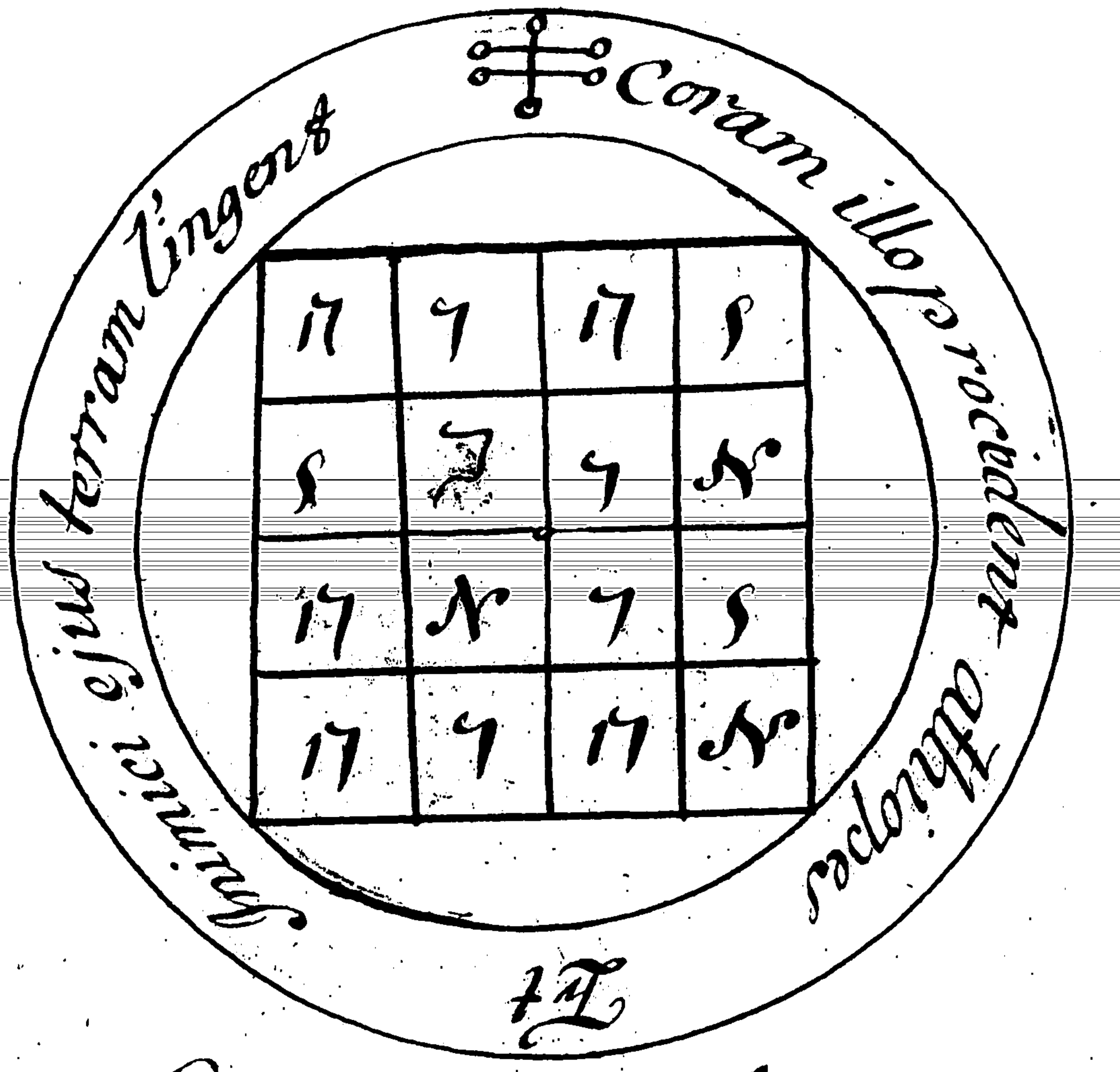
Ils se font néan moins avec du papier vierge exorcizé et se cruient avec des couleurs adaptées a chacune des planettes et le tout se raporte comme dans les propre chapitres et selon queles planettes ont plus de rapport aux Planettes,

C'est pourquoy a ♄ s'attribüe la Couleur noire; ♃ domine sur la couleur bleüe celeste; ♂ sur le Rouge; ☉ sur l'or ou jaune citron; ♀ sur le verd; ☿ sur le melange des couleurs; ☽ sur la terre d'ombre ou terre argentine,

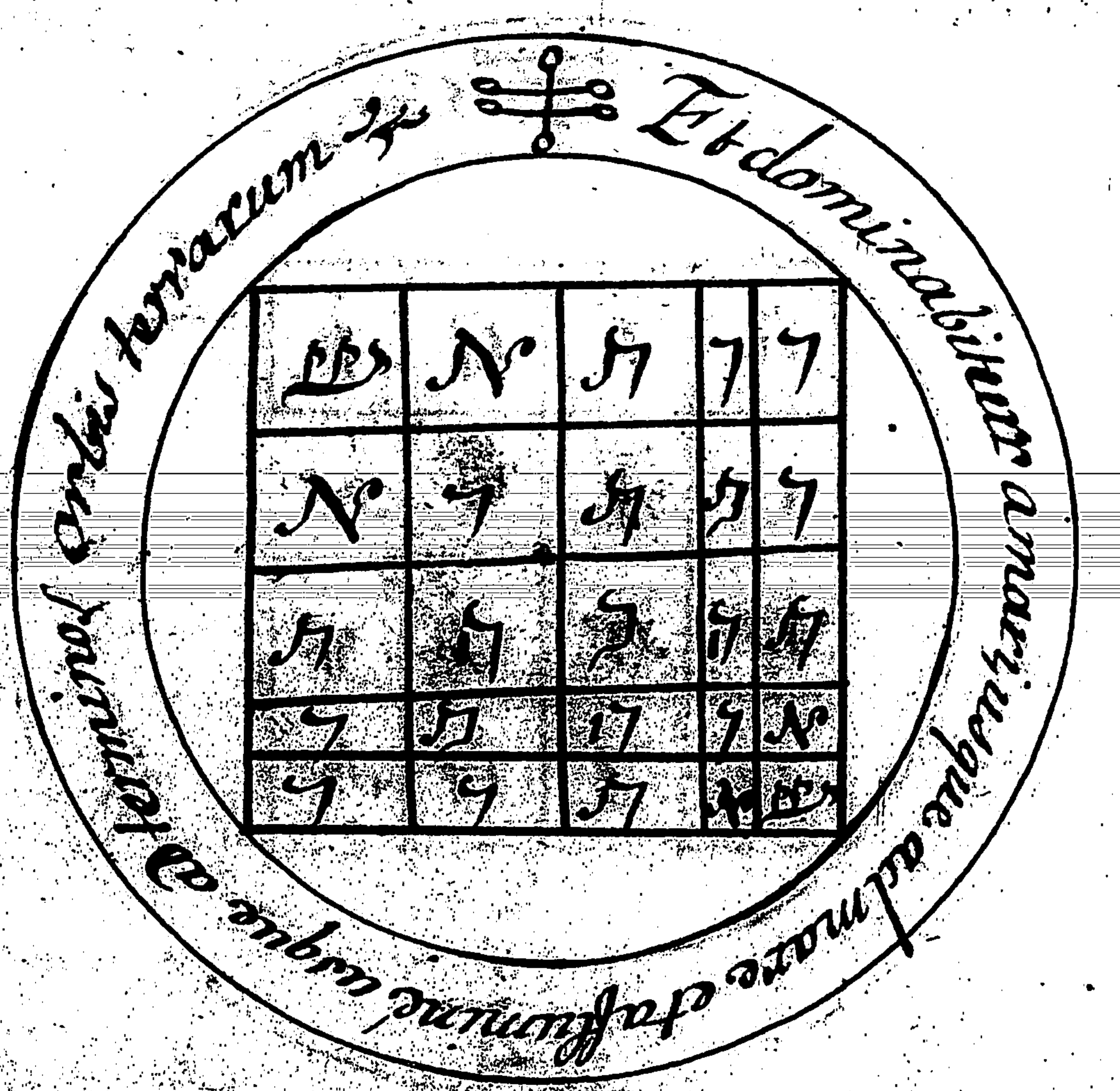
La matiere pour tant doit estre Vierge, c'est a dire, n'avoir jamais esté mise En oeuvre; ou du moins elle doit estre purifiée dans le feu si elle est composée de Metaux,

Pour ce qui est de La matiere elle est telle; Mais pour la grandeur elle est telle qu'il plait, Pourvu que les ceremonies s'observent exactement;

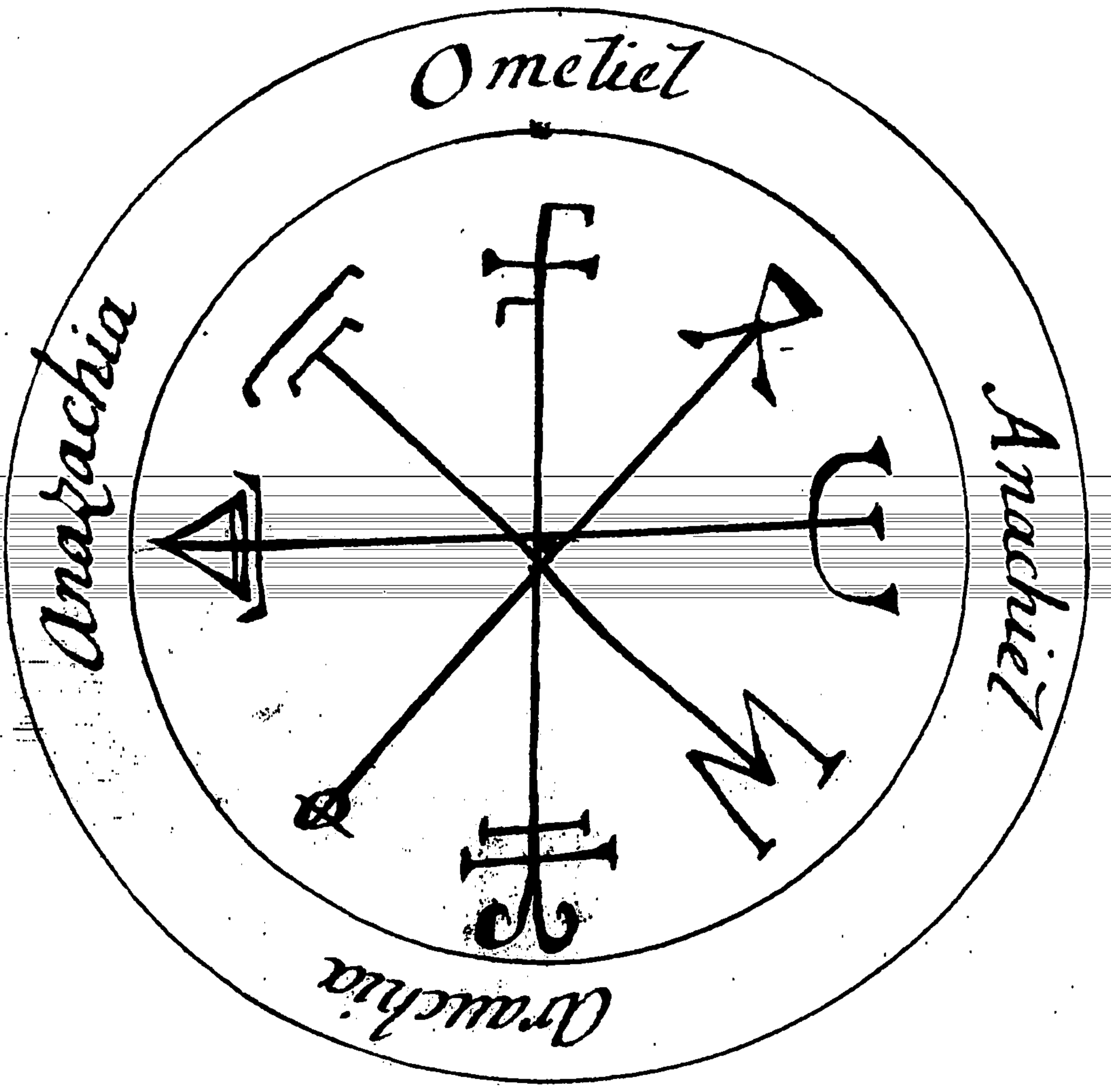
Suite
des sacrez Pentacules,
Exprimez
dans leurs couleurs
Et caracteres
Lettre Hébraiques ou
Pheniciennes,
Leurs propres Vertus
Pour la commodité
du maitre
de L'ART.



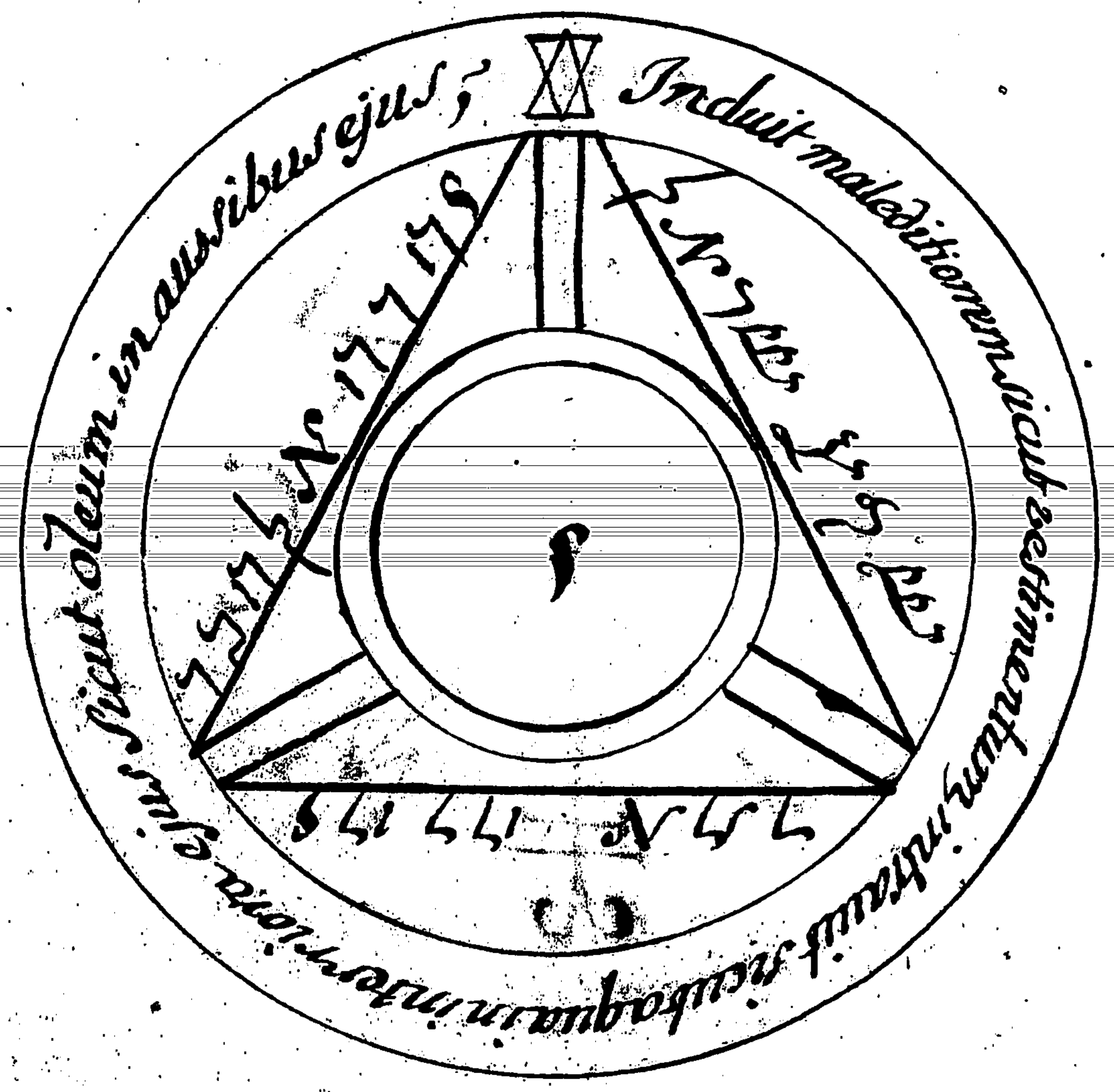
Ce Pentacule sert, et est de tres grande jmportance pour epouvanter les esprits; c'est pour quoy en le leurs montrant il flechisent le genouil en terre et ils Obeissent.



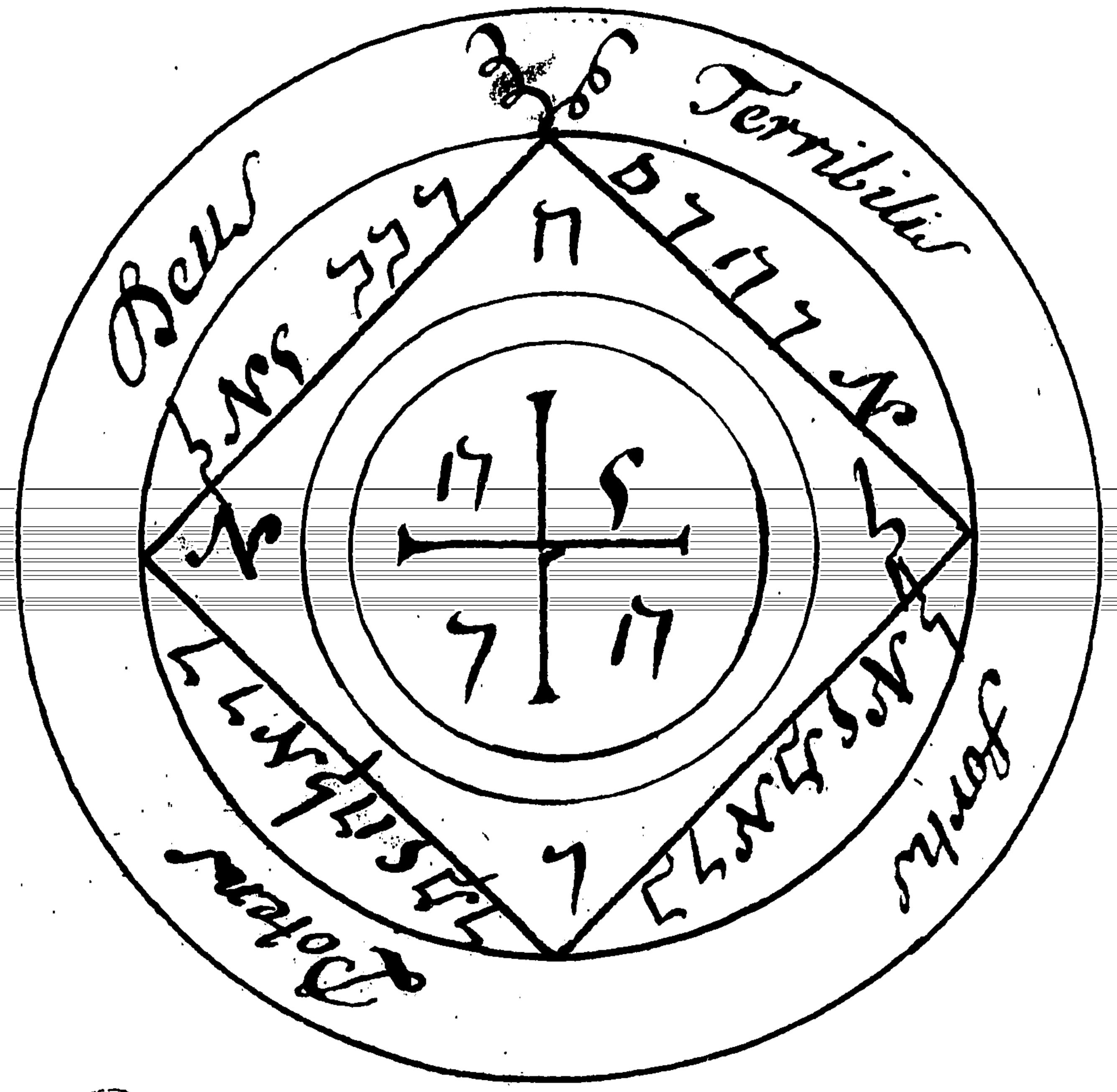
Ce Pentacule sert beaucoup contre Les adversitez et surtout pour reprimer L'orgueil des Esprits;



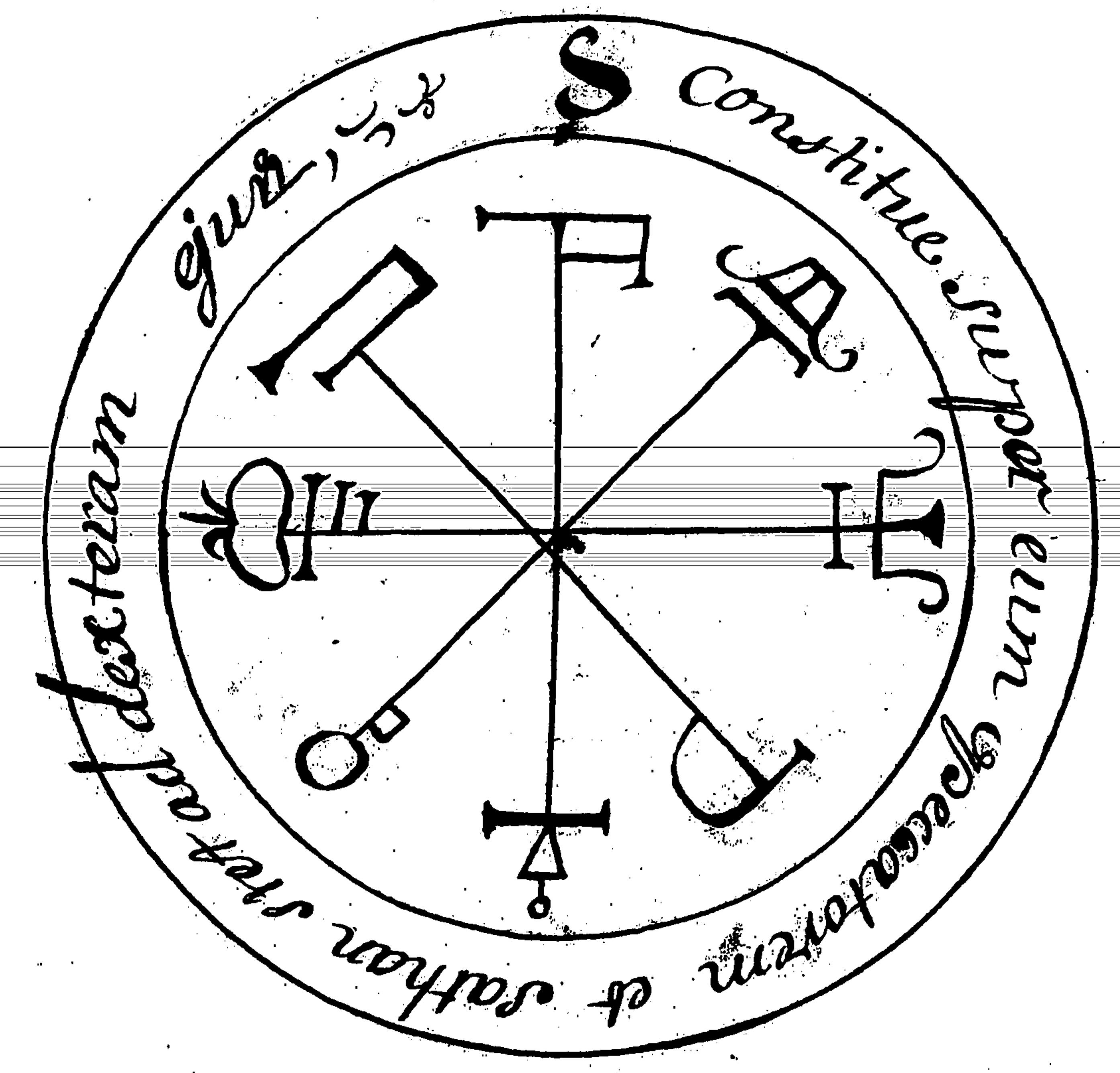
Celuy-cy se doit faire dans le cercle Et ce pentacule est bon la nuit quand on appelle Les Esprits de La nature de Saturne.



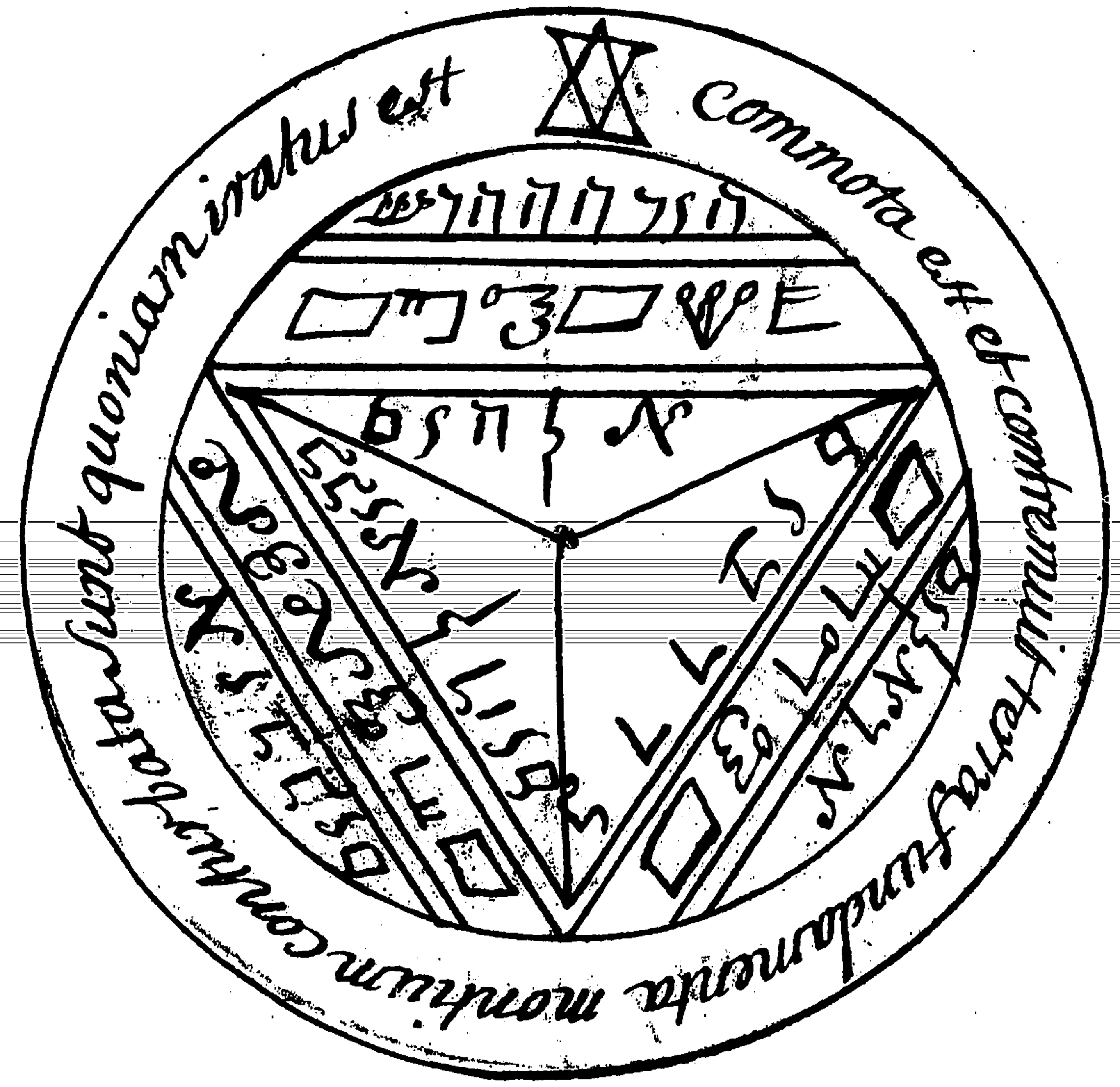
Ce Pentacule sert principalement pour executer toutes les Experiences et operations de ruine, de detruction de mort et quand el a sa perfection il sert pour les Esprits qui apportent des nouvelles, qu'on appelle les Demons du Midy.



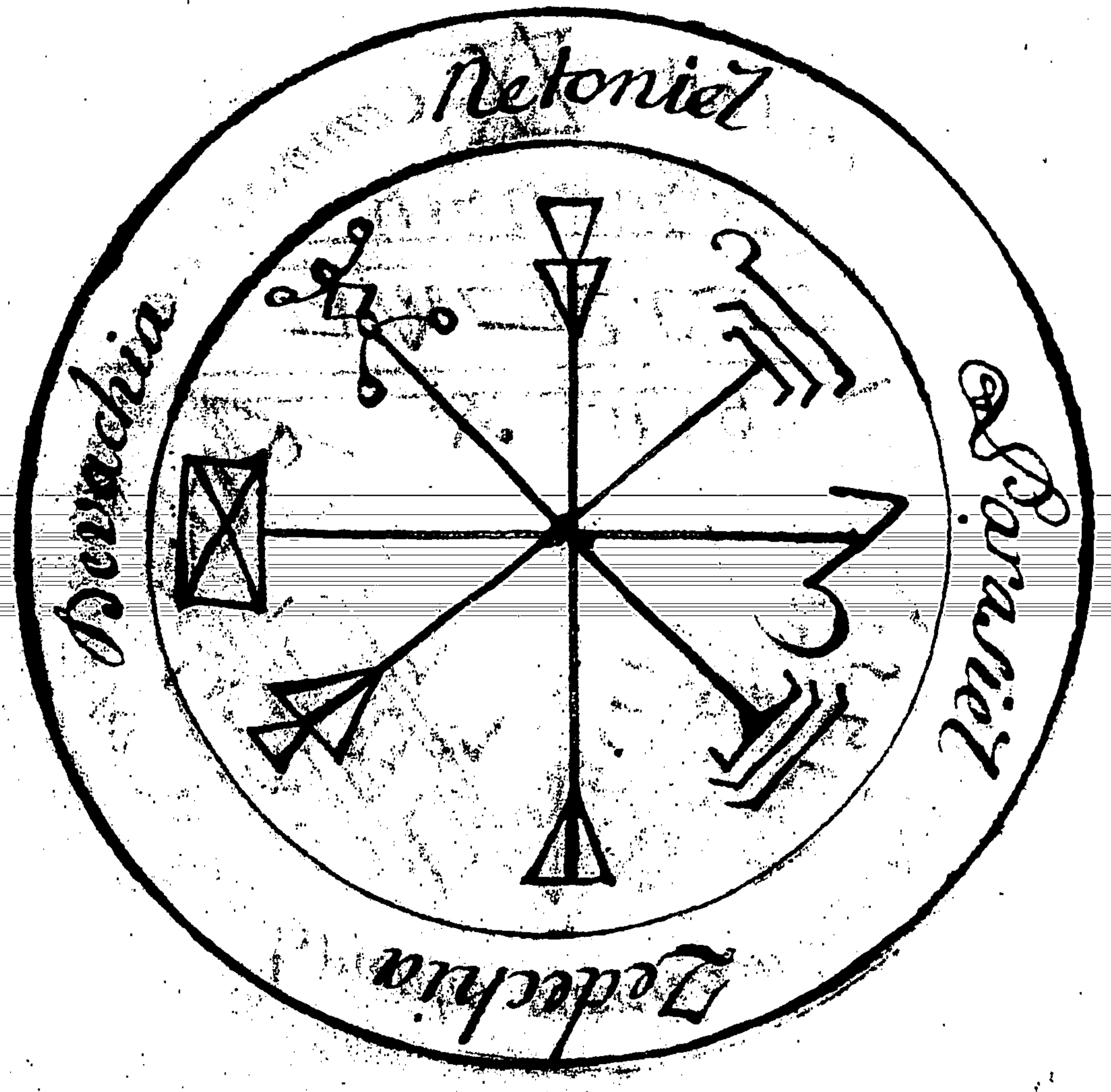
Ce Pentacule deffend ceux qui invoquent les esprits de Saturne dans la nuit et chasse les esprits qui gardent les tresors,



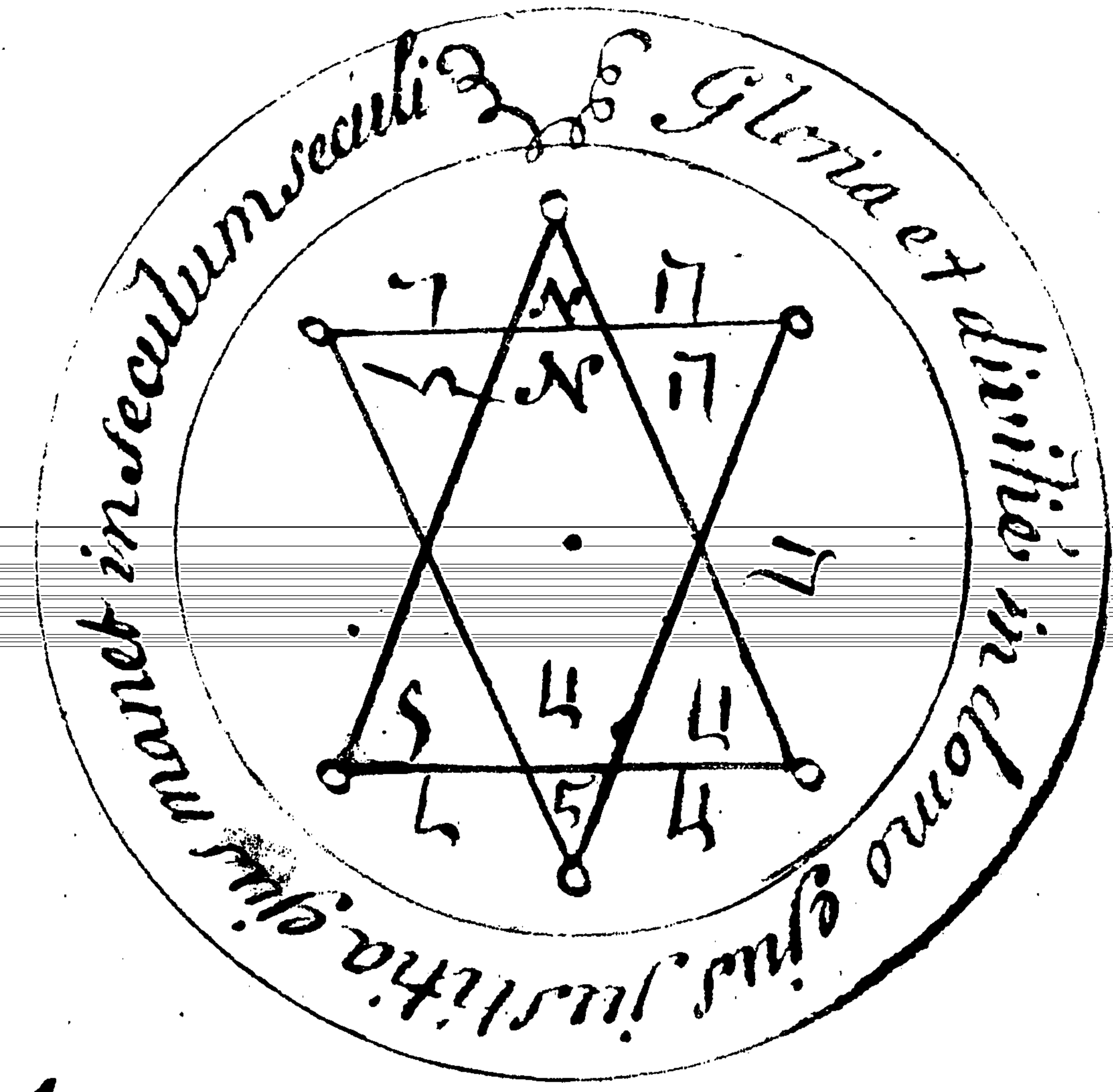
ce qui est marqué autour de ce Pentacule, écrit comme il se doit estre La personne à qui tu le diras sera obsedée Des Demons.



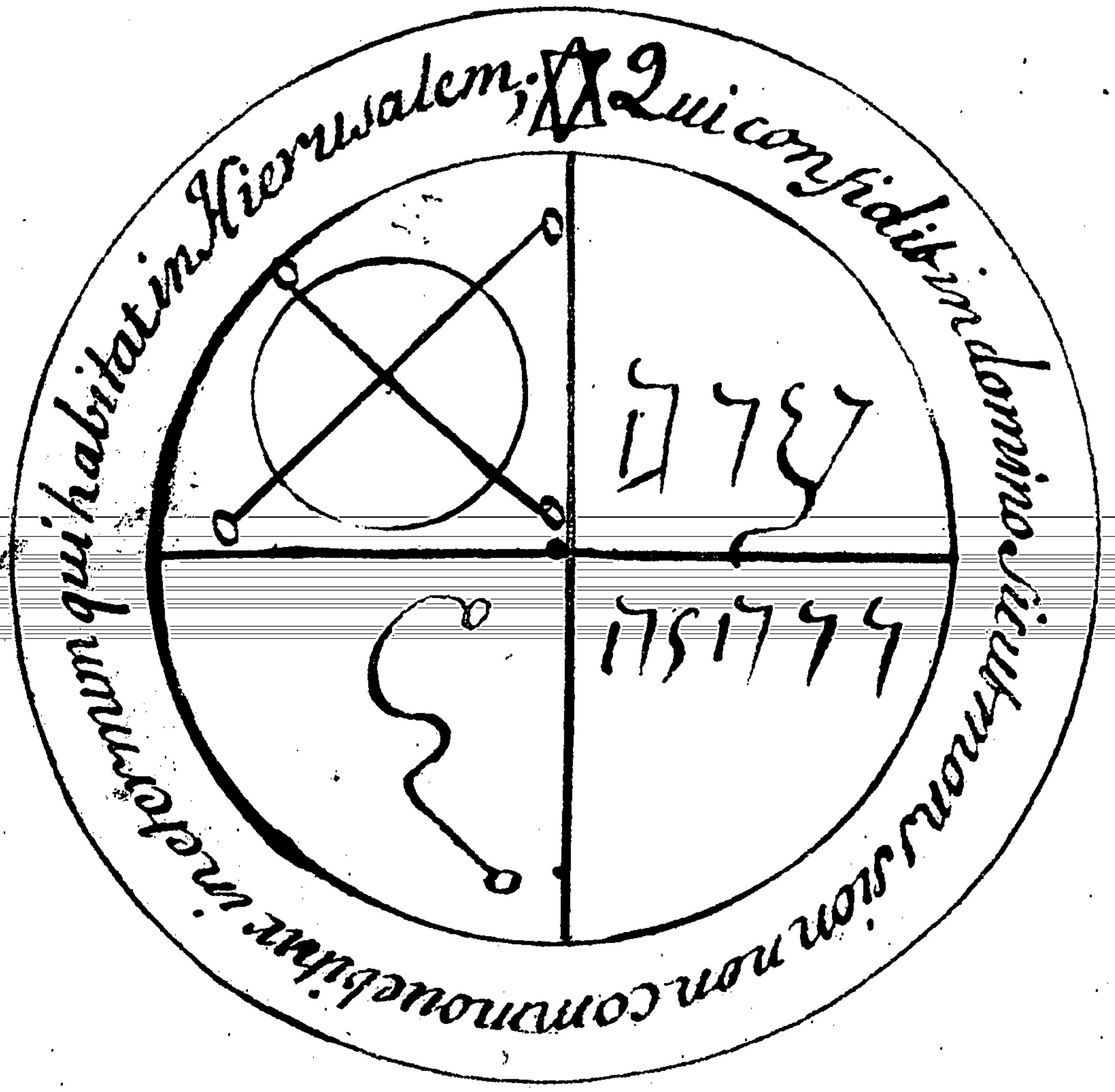
Ce Pentacule est tres bon et sert à exiter les tremblemens de terre, puis que la vertu de chaque Ange suffit à faire trembler tout L'Univers



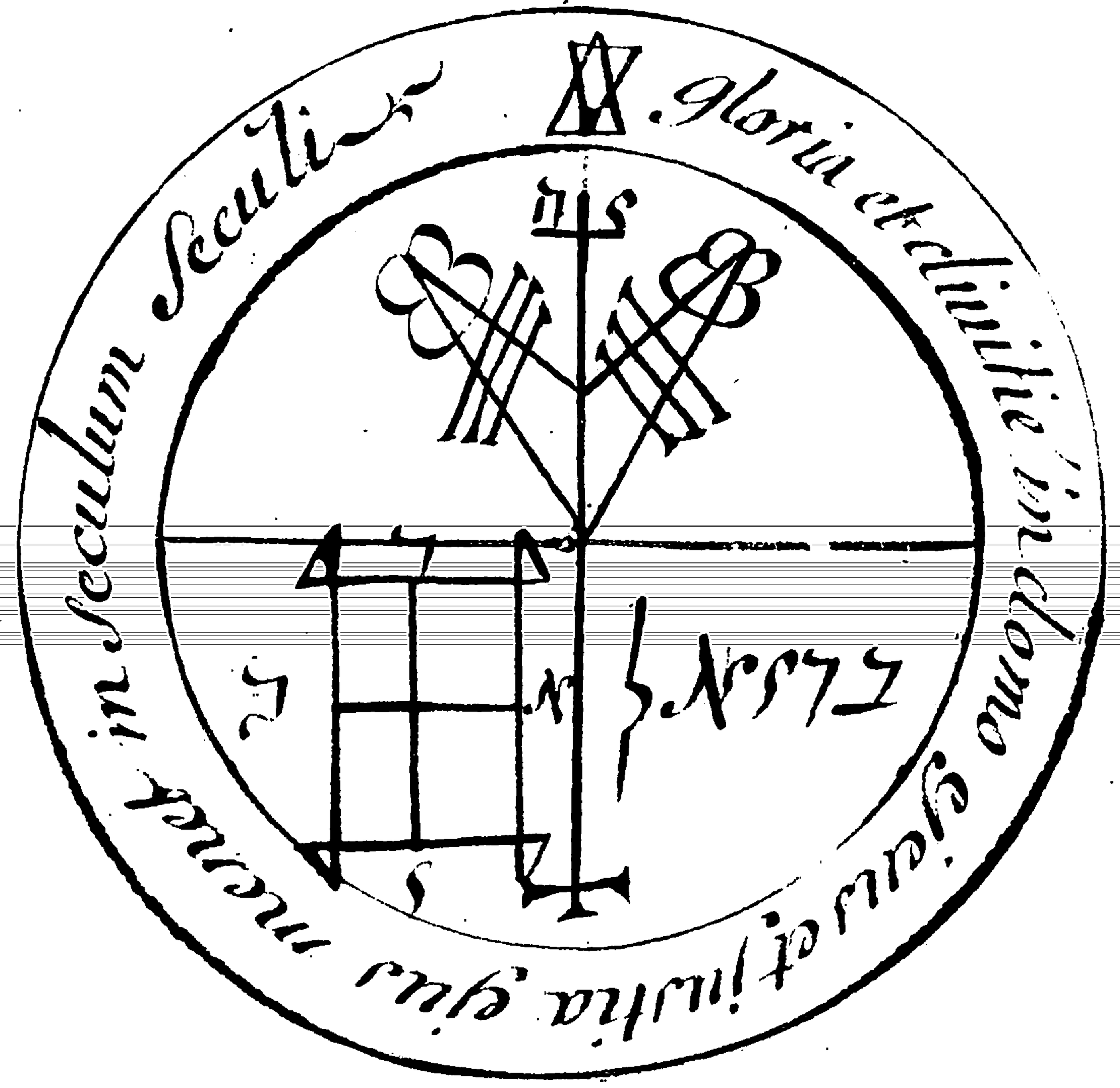
Celuy-cy sert pour invoquer Les esprits de Jupiter et particulierement ceux de qui les Noms sont écrits dans ce pantacule entre lesquels Parasiel est seigneur et maitre des Tresors et enseigne la façon comment on peu se Rendre possesseurs des lieux où ils sont.



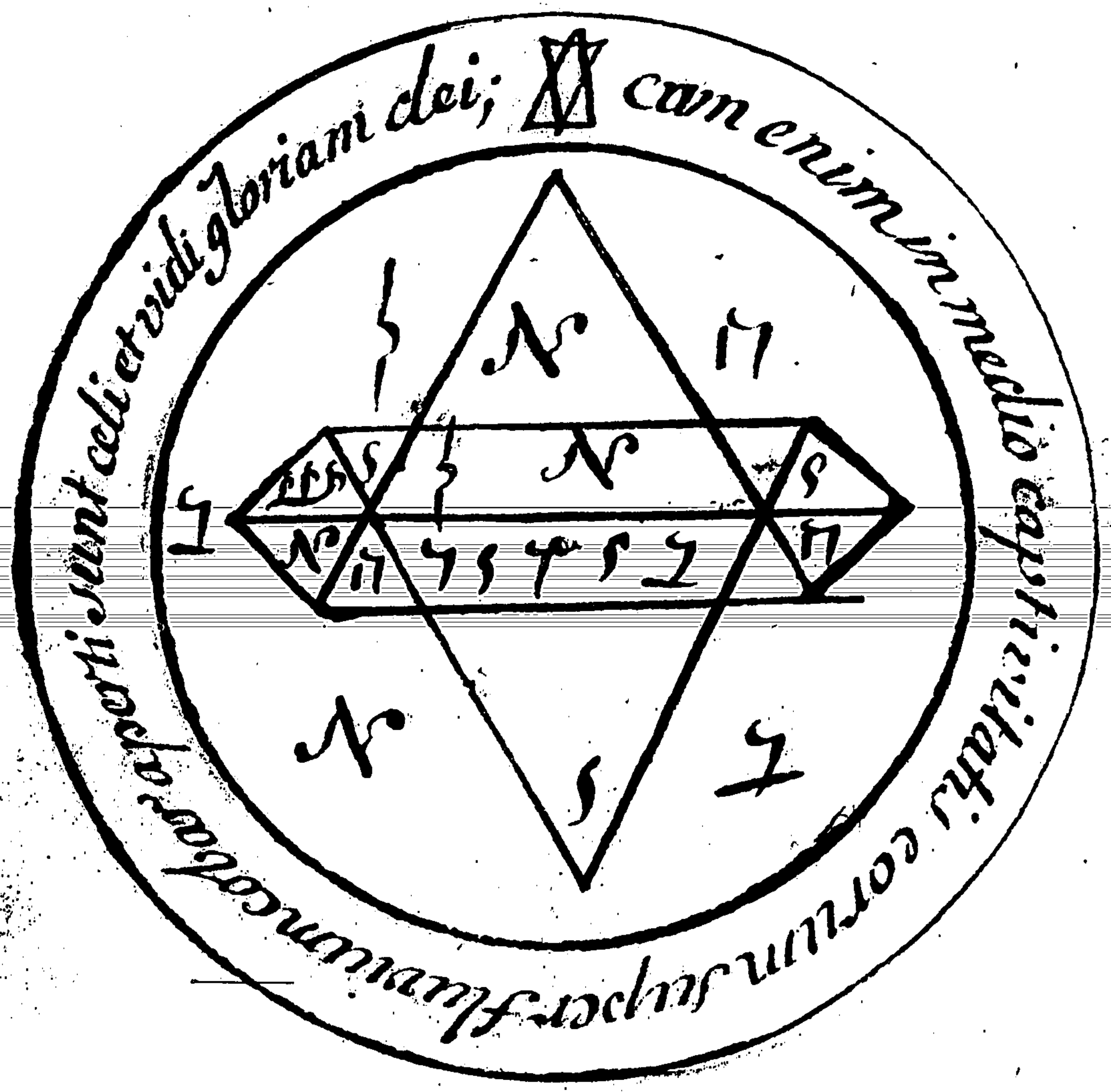
Celuy-cy Est propre pour aquerir de la gloire, des honneurs et des dignitez des richesses et toutes sorte, sorte De biens avec tres grand tranquilité de Jugement et pour Trouver des tresors, pour chasser les Esprits qui y president, Il se doit ecrire en pa= pier vierge avec une plume d'Hirondelle et du Sang de choüette.



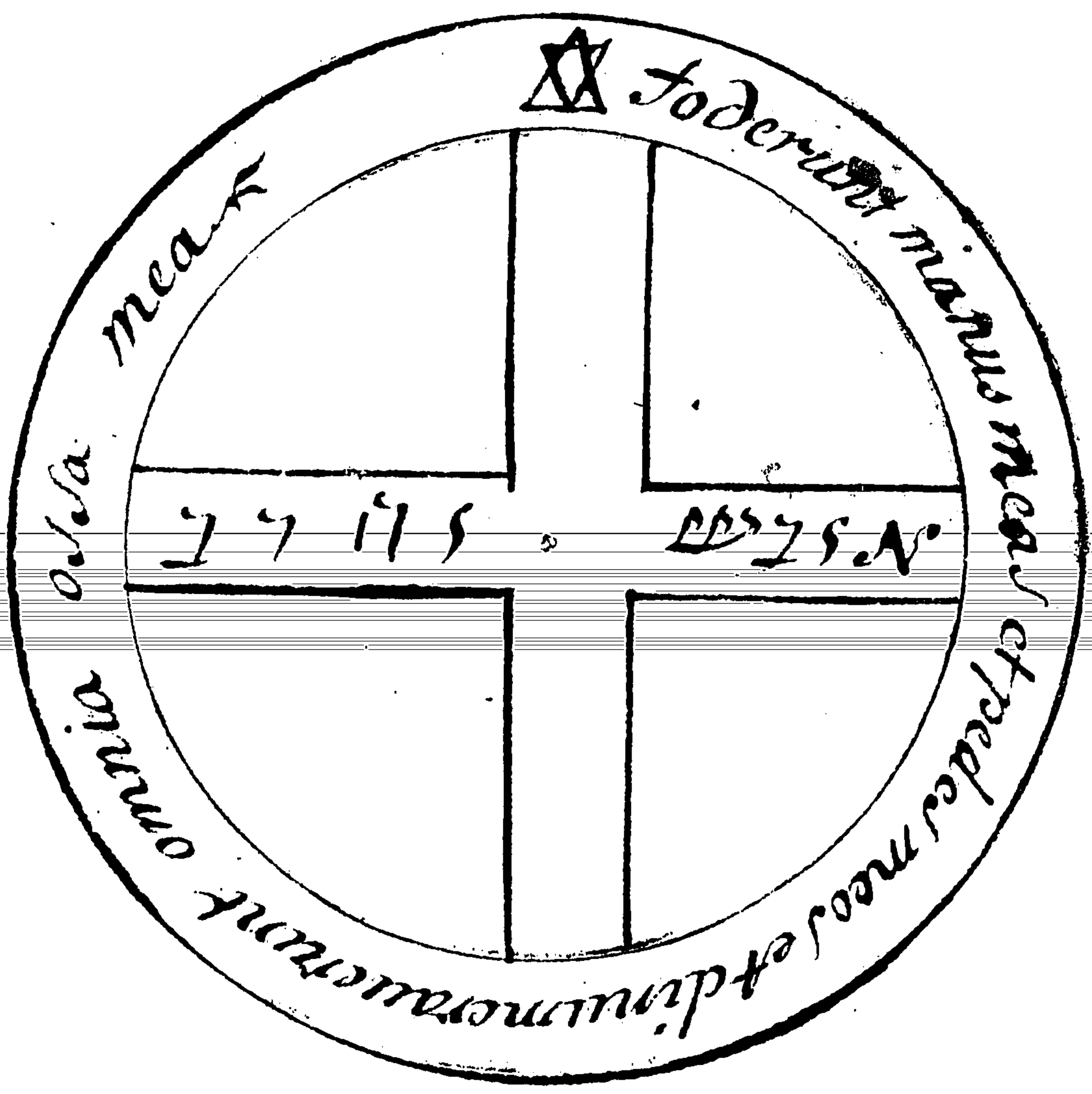
celuy-cy deffend et protege ceux qui invoquē et font venir les esprits: Quand ils aparoistront, montre Leurs cepentacule et ils obeiront incontinent



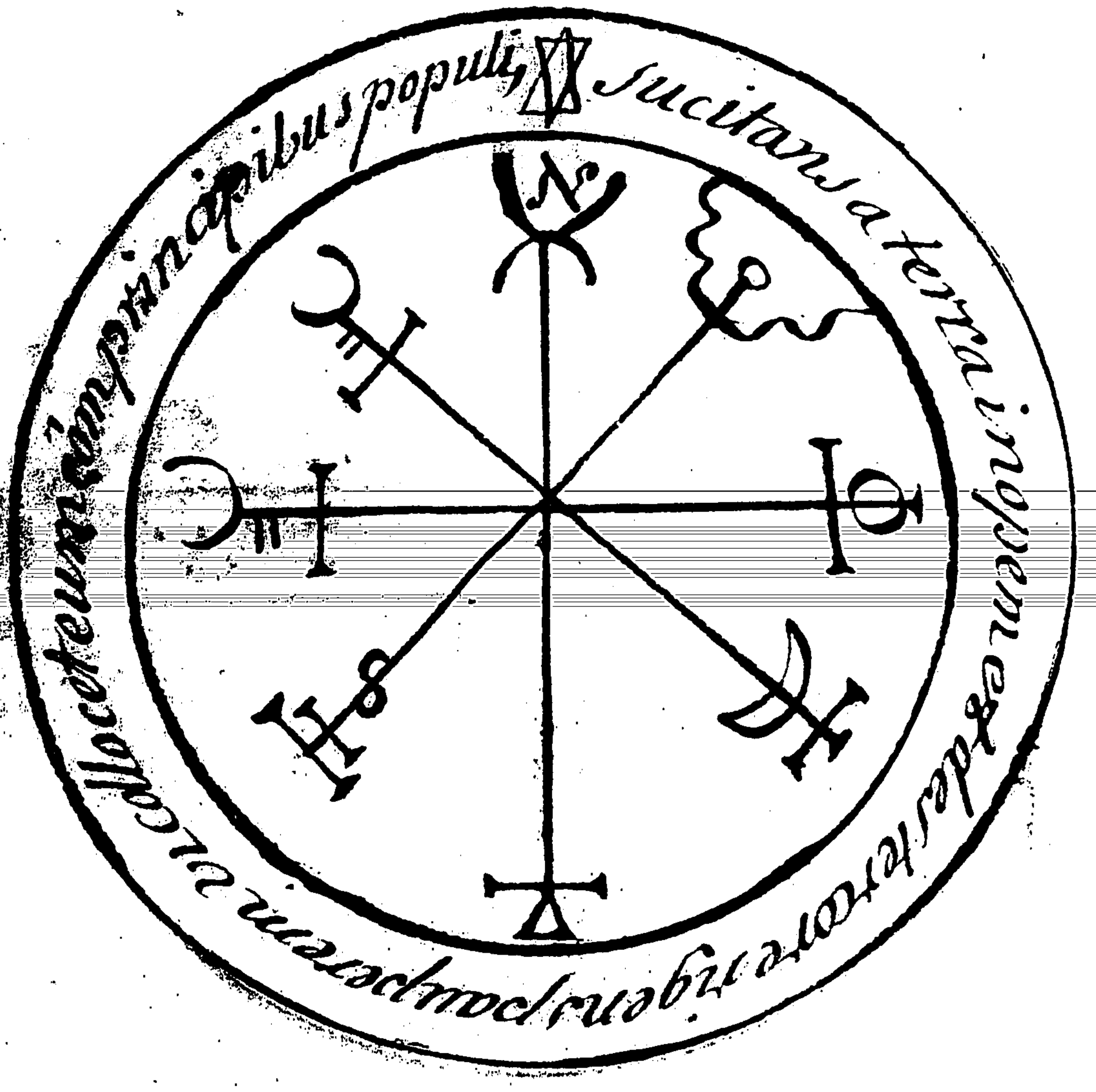
Il sert à aquerir de la gloire et de l'honneur; à obtenir beaucoup de bien; Son Ange est **Bariel**, Il se doit grauer sur largent dans l'heure et jour de ♃ étant en ♋.



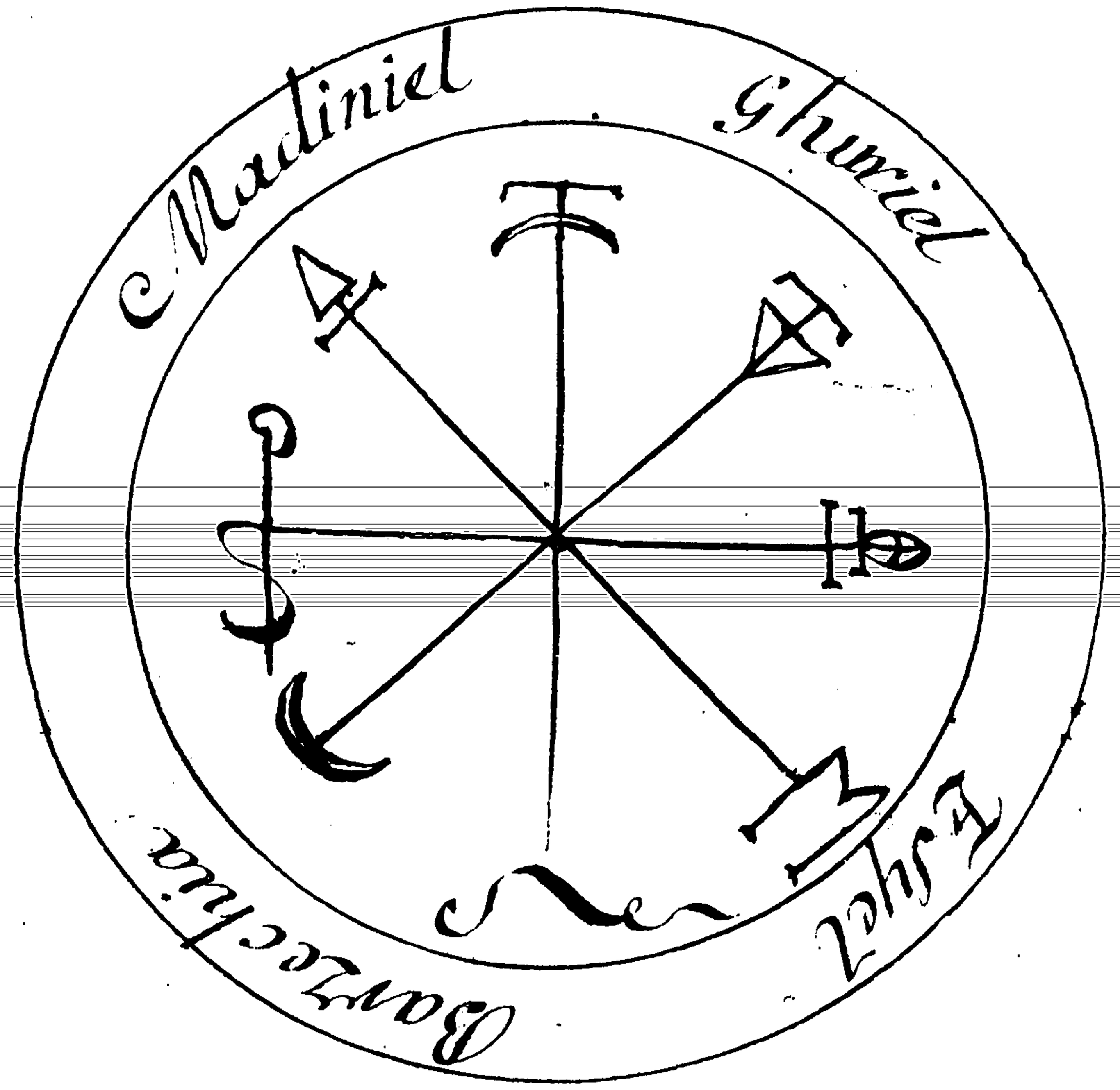
Celuy-cy a vn tres-grand pouvoir.
Il sert pour auoir des visions asseurées.
Jacob etant armé de ce Pentacule vit
l'echelle qui touchoit le ciel;



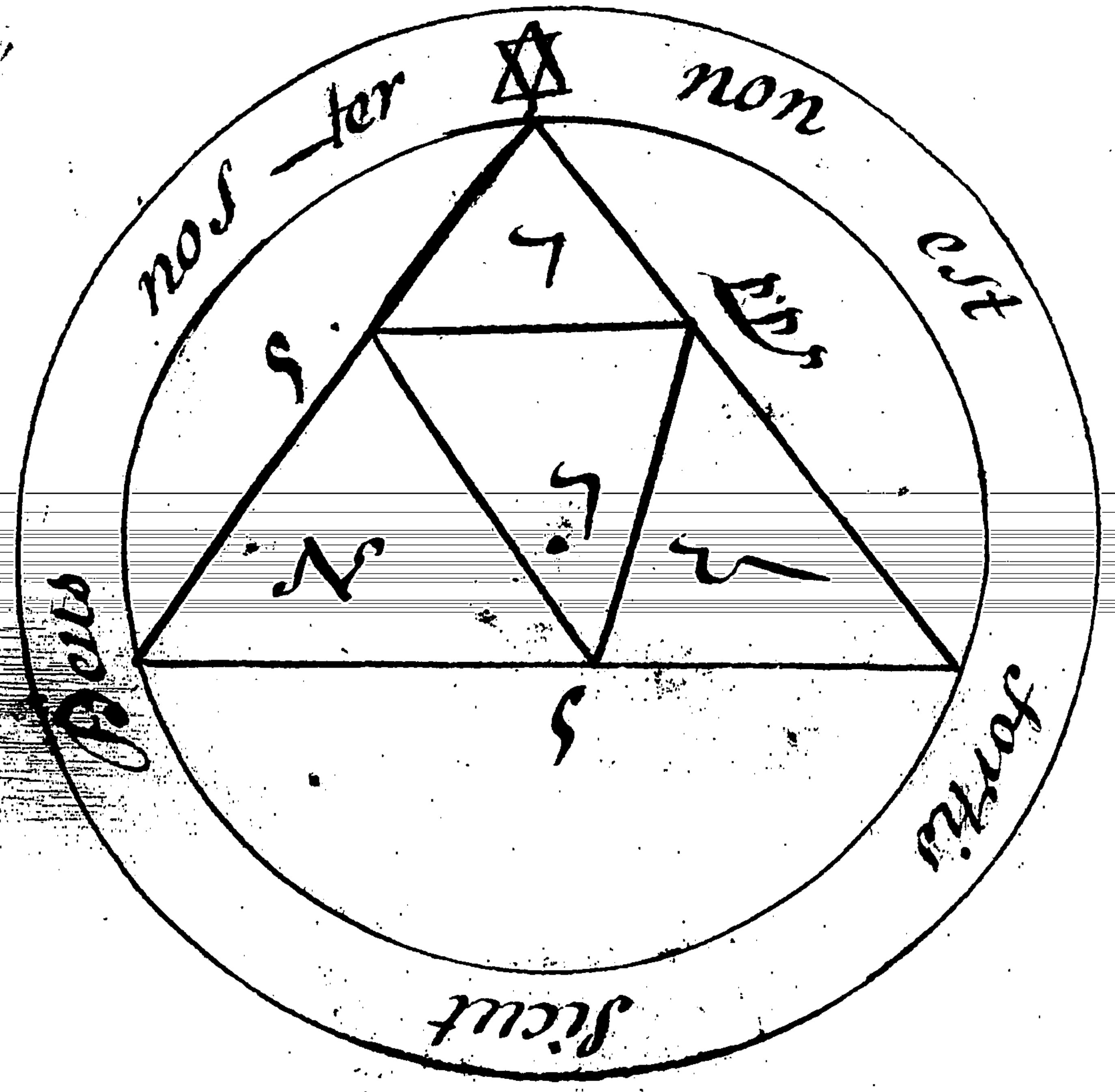
Il sert contre tous les perils du monde, et le
considerant tous les jours devotement et
disant le verset cy desus Tu ne periras
Jamais;



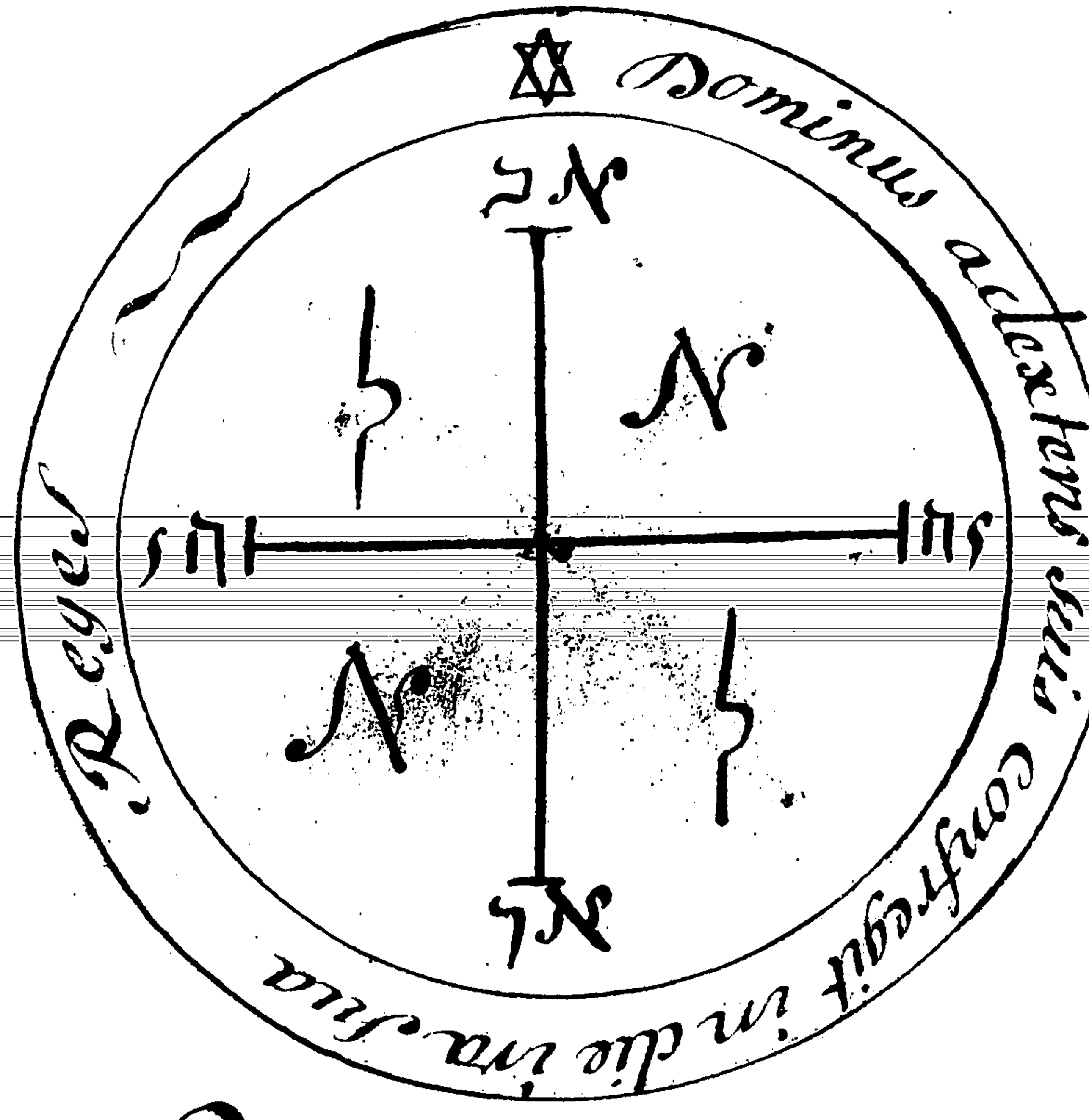
Il a vn tres grand pouvoir contre la pau=
vreté, si tu consideres avec devotion et le
regardes En disant le Pseaume.
Loüez enfans le seigneur &c.
Il sert de plus a trouver les Tresors,
Et à chasser les Esprits qui les
gardent.



Il est propre pour invoquer les Esprits
de la nature de mars, particulierement ceux
qui sont escrips en ce Pentacule.

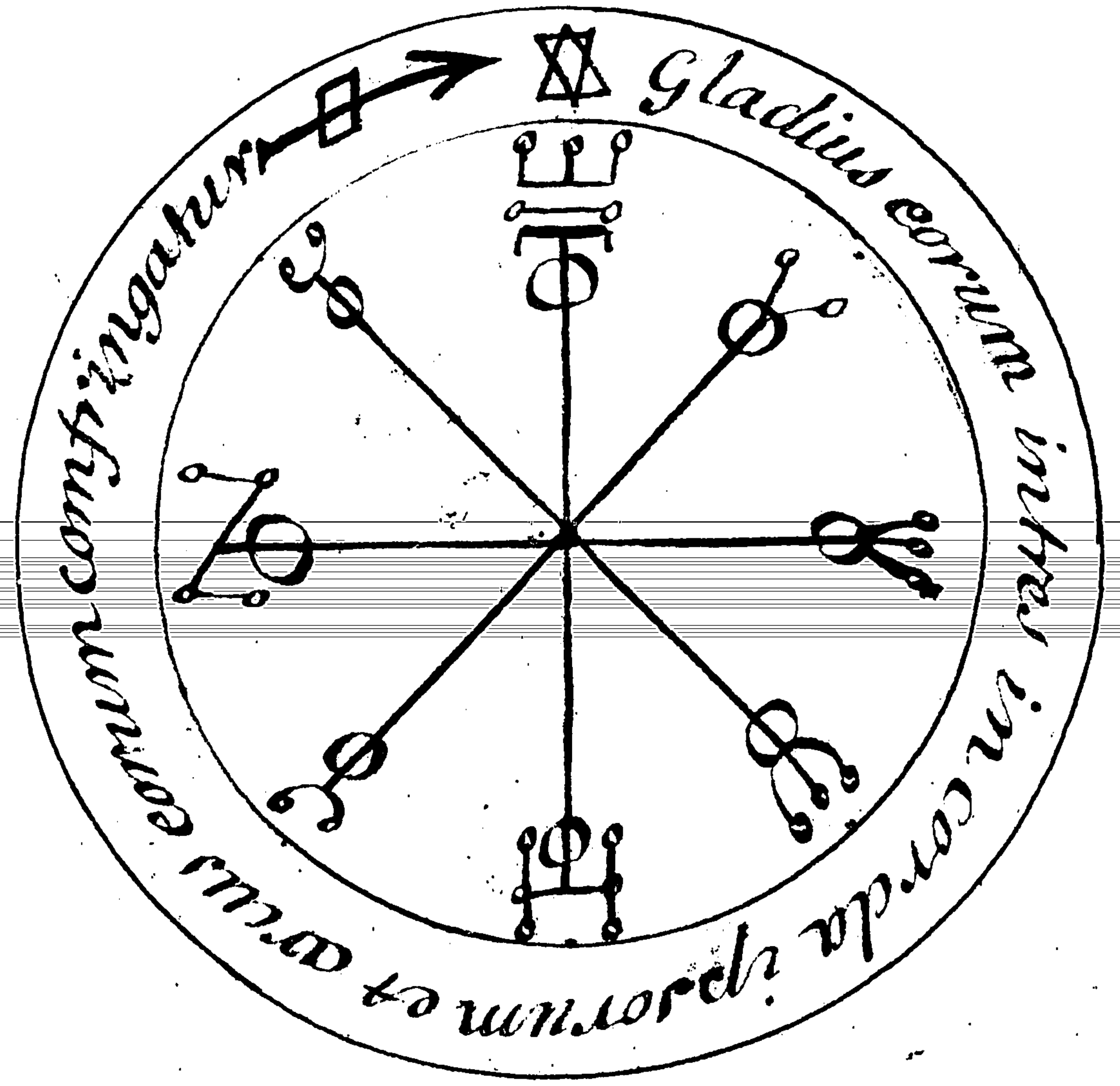


Il vaut, pour exciter la guerre la colerre, la Discorde et l'inimitiés et pour résister aux ennemis et à épouventer les Esprits rebelles; les noms de Dieu tout puissant y sont expressement Marquéz

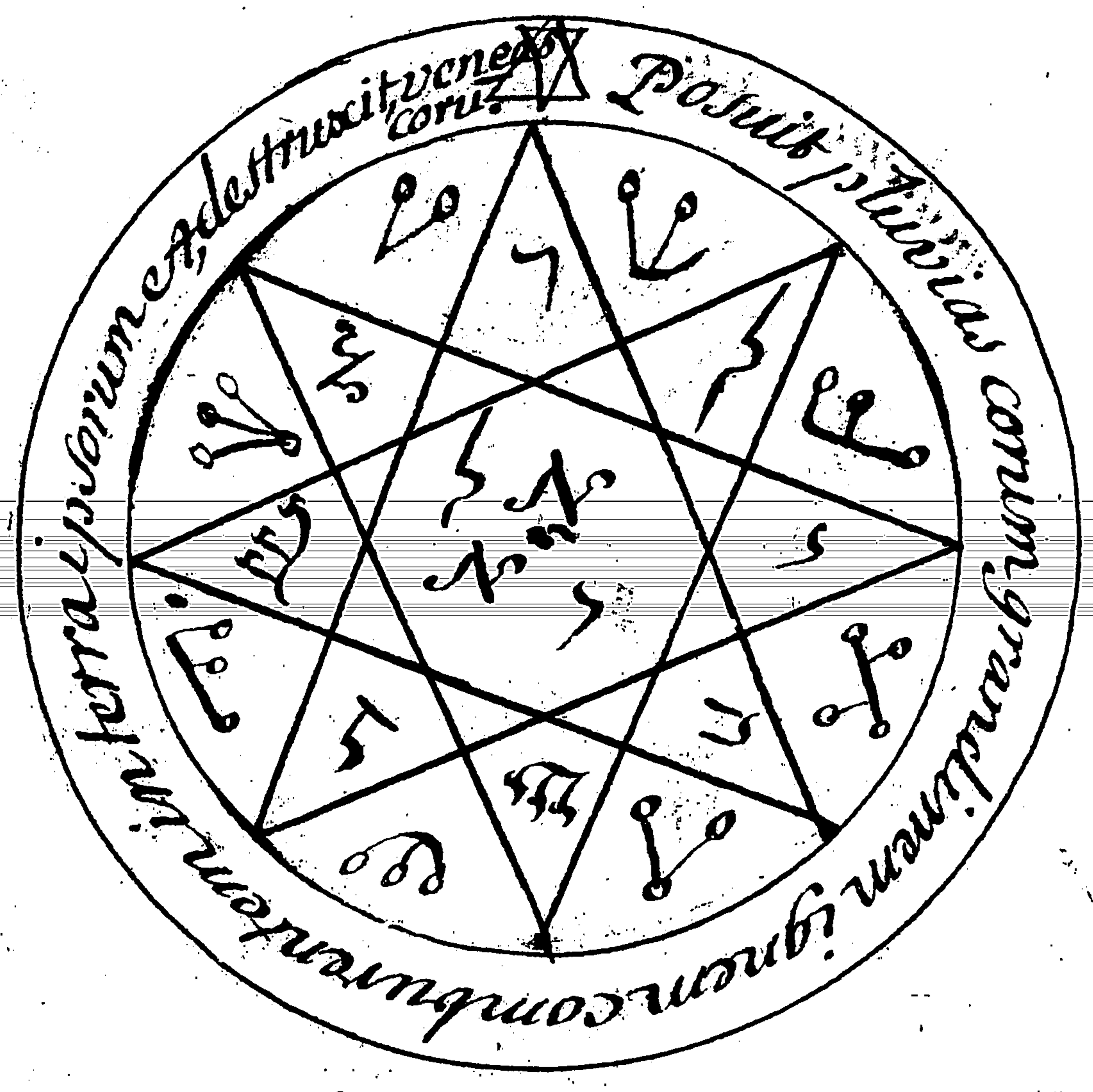


Il est de grande vertu et puissance en guerre; c'est pour quoy il donnera sans doute La victoir

Ecris ce Pentacule en papier vierge par ce quil est terrible aux demons et a sa vuë et aspect ils obeiront; car ils ne peuent pas resister an sa presence.

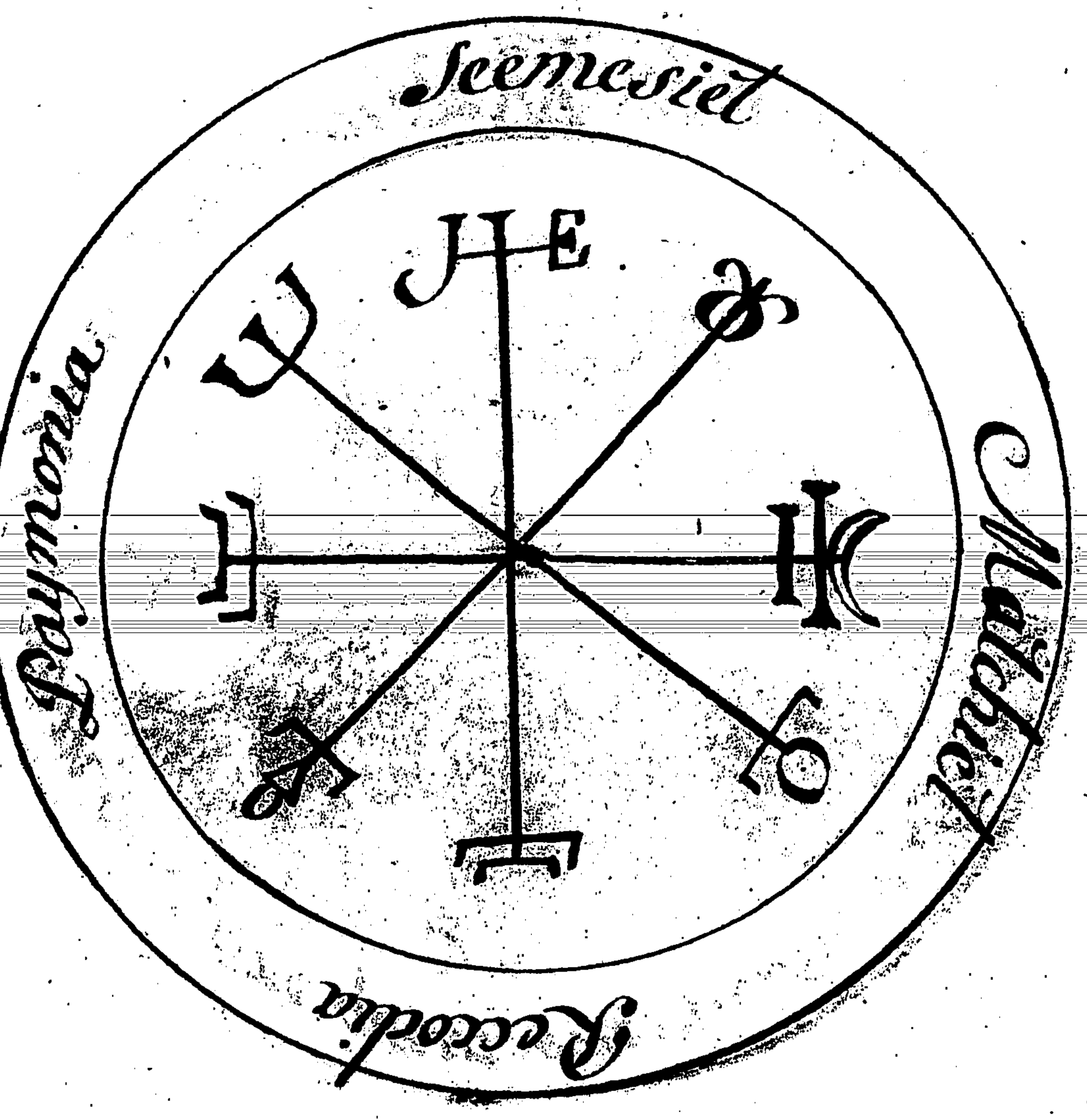


Il sert et a une si grande vertu, qu'en en étant armé, si tu est attaqué par quelcun, tu n'en pouras pas être offencé ni blessé quand tu combattras auec luy et ses propres armes se tourneront contre luy.



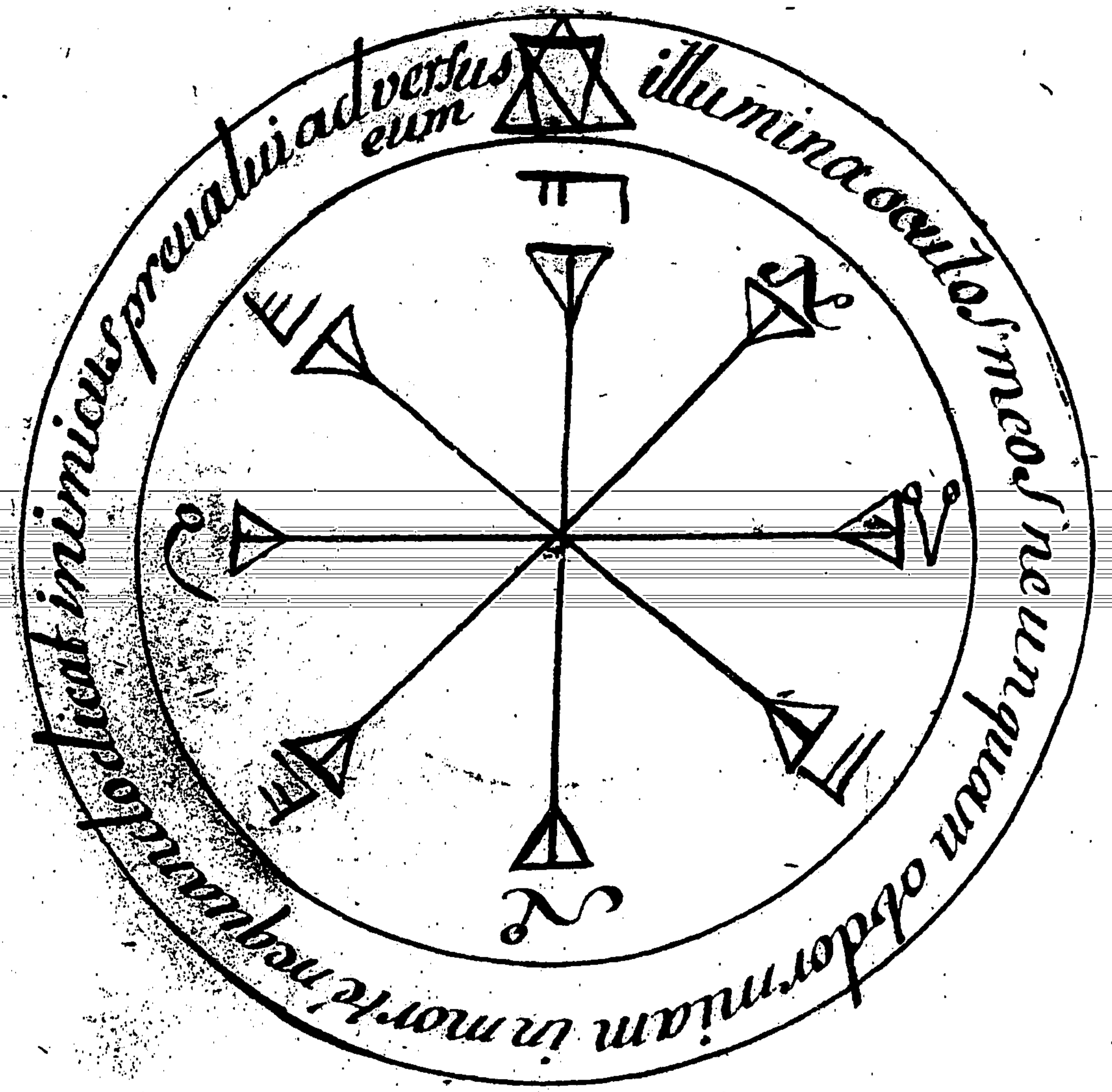
Ecris celuy-cy en papier vierge avec du sang de chauve-souris dans le jour et heure de ♂ decouvre le dans le cercle, invoquant les Demons qui y sont écrits et tu verras inconti= nent des grêles et des Tempestes.

La face du toupuisant à la vüe et à l'as= pect du quel obeissent toutes les creatures. Les Esprits Angeliques la reverent à Genoux.



Celuy-cy et le suivant se raportent à la Nature du ☉, ils servent à reprimer la super= be et arogance des Esprits du Soleil qui sont extremement superbes de leurs naturel.

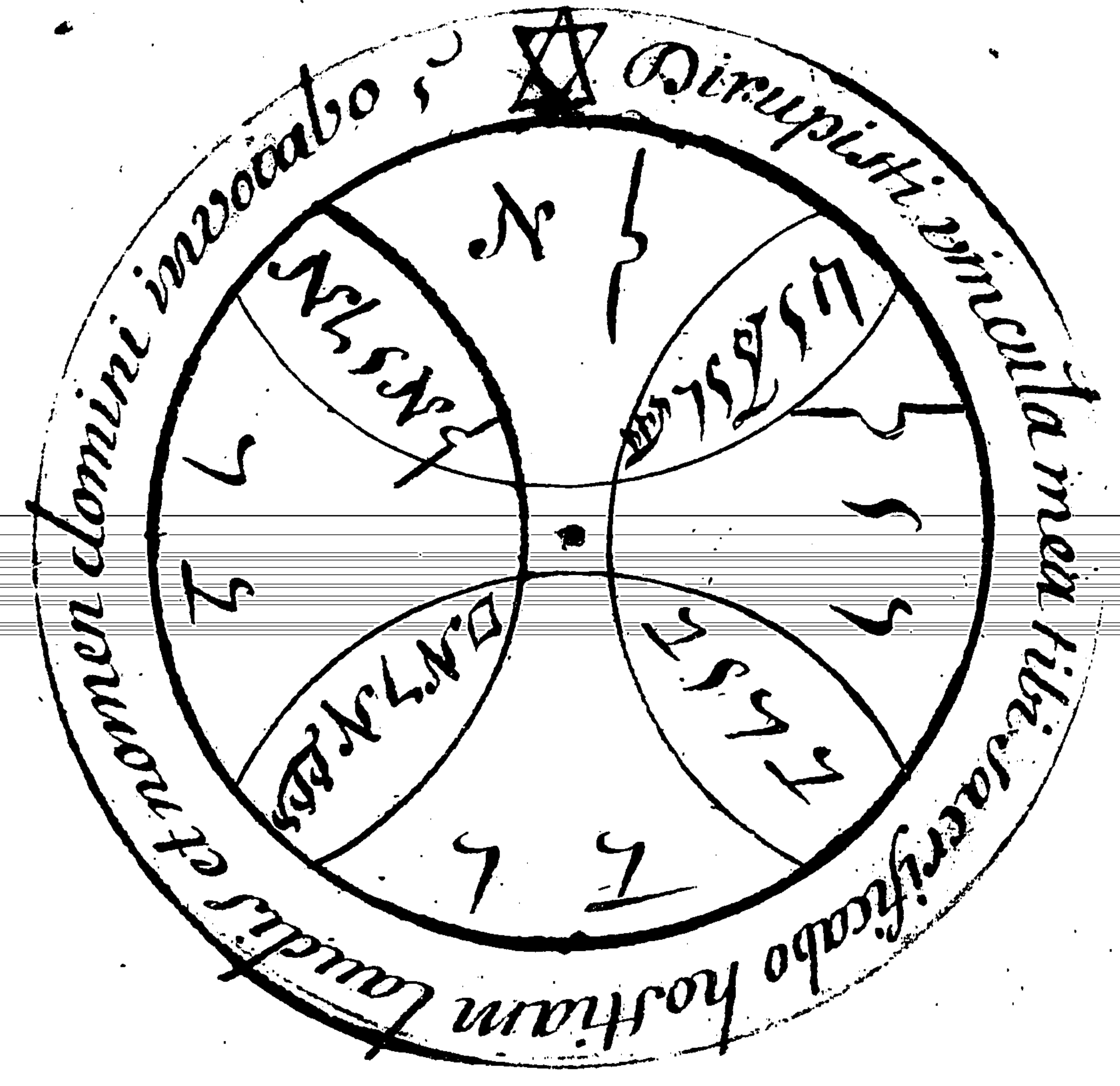
Ils servent de plus à aquerir un Royaume, un empire; Pour faire dommage, pour aquerir la renommée et de la gloire et particulierement par le nom de Dieu. Tetagramaton qui y est mis douze fois



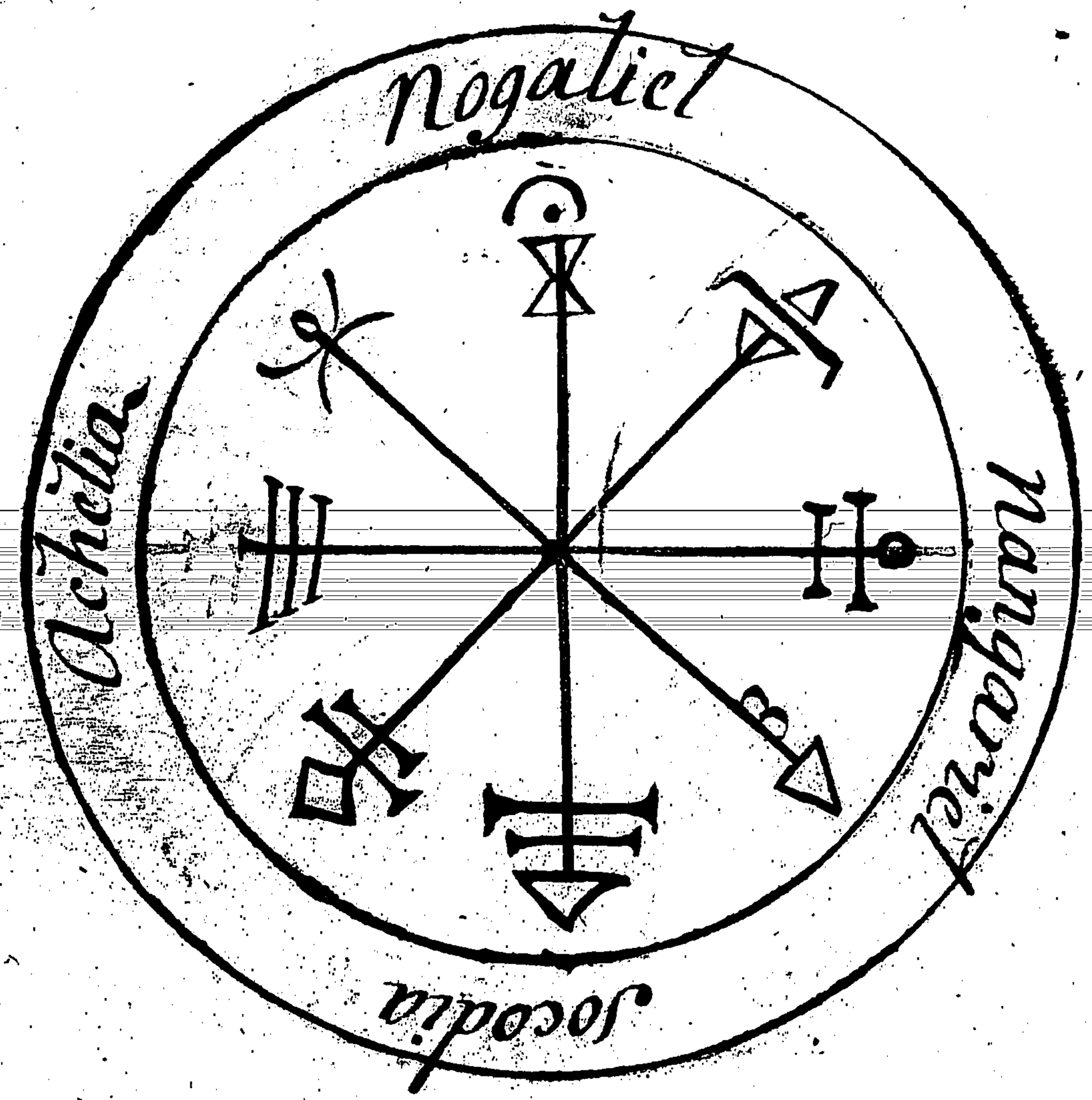
celuy-cy sert a voir les Esprits quand ils apparoissent invisibles a ceux qui les invoquent; parce que l'ayant decouvert, ils paroissent incontinent visibles.

Il Sert a invoquer les Esprits que portent du lieu a un autre en tres peu de Temps par une tres tres longue Distance.

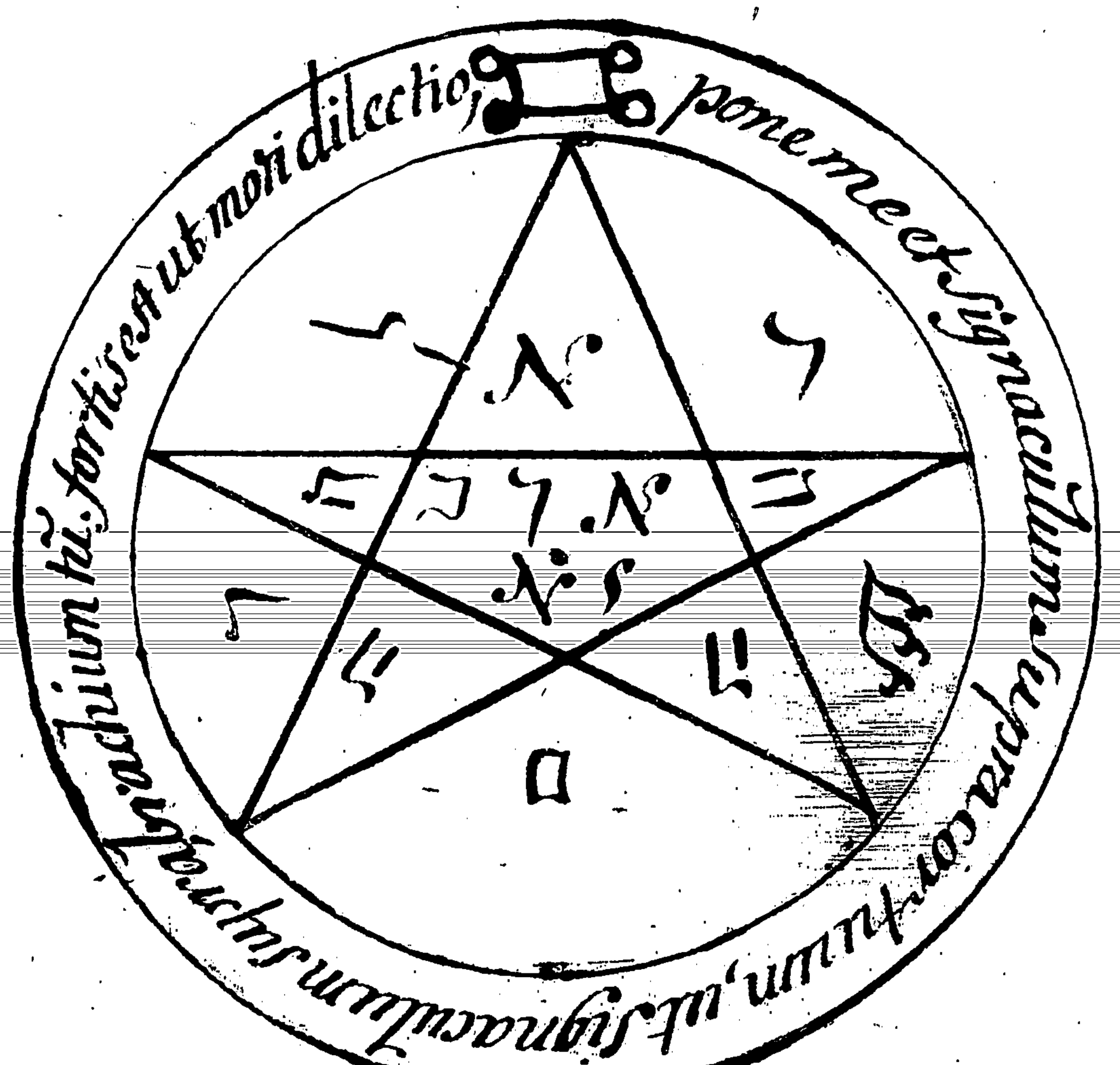
Il sert admirablement bien a operer L'Invisibilité, quand il est duement fait;



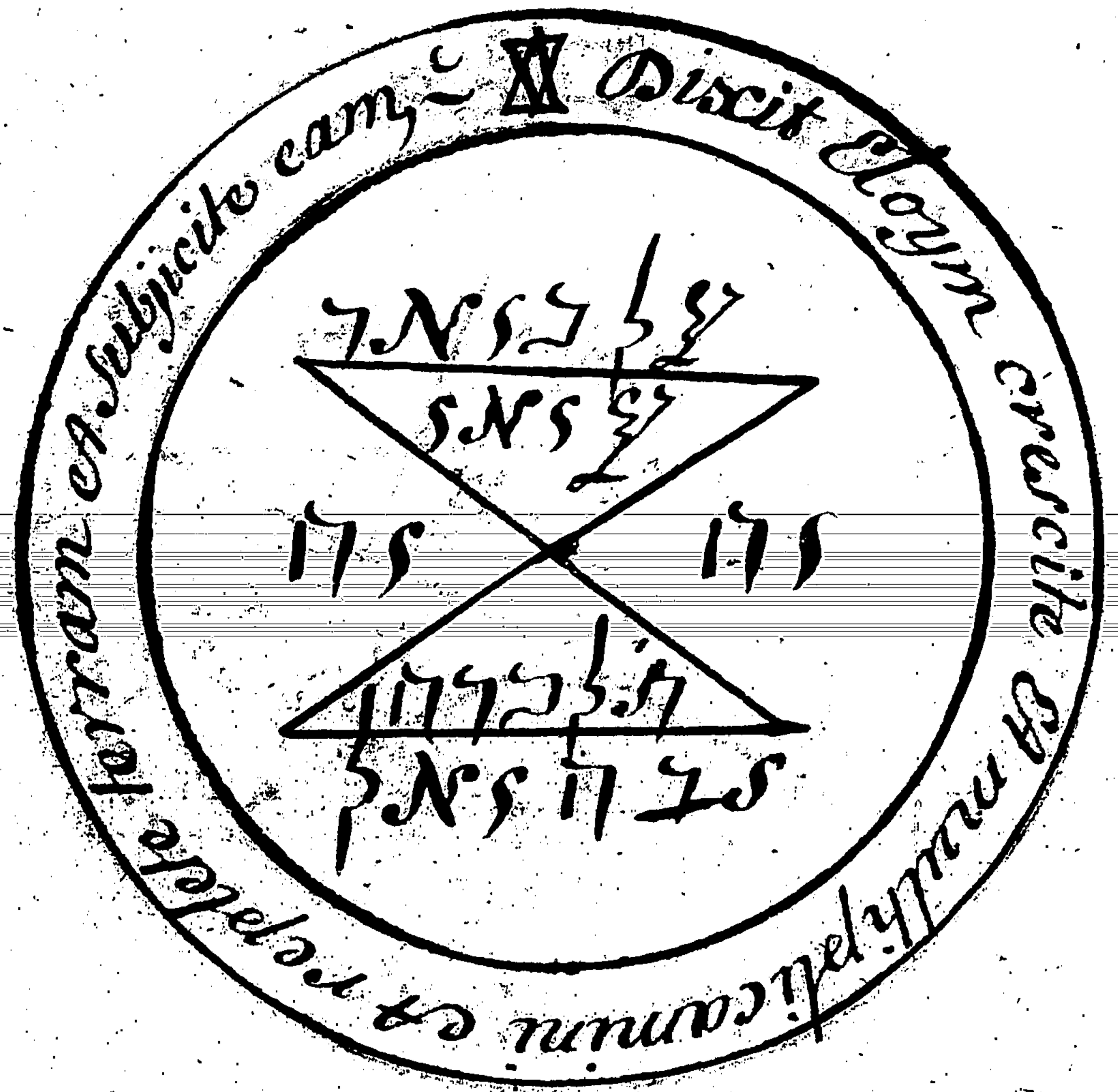
Siquelcun étoit par hazar emprisonné ou détenu avec des chaine de fer, à la presence de Pentacule gravé en or au jour et heure du Soleil il sera tou incontinen delivré et mis En liberté.



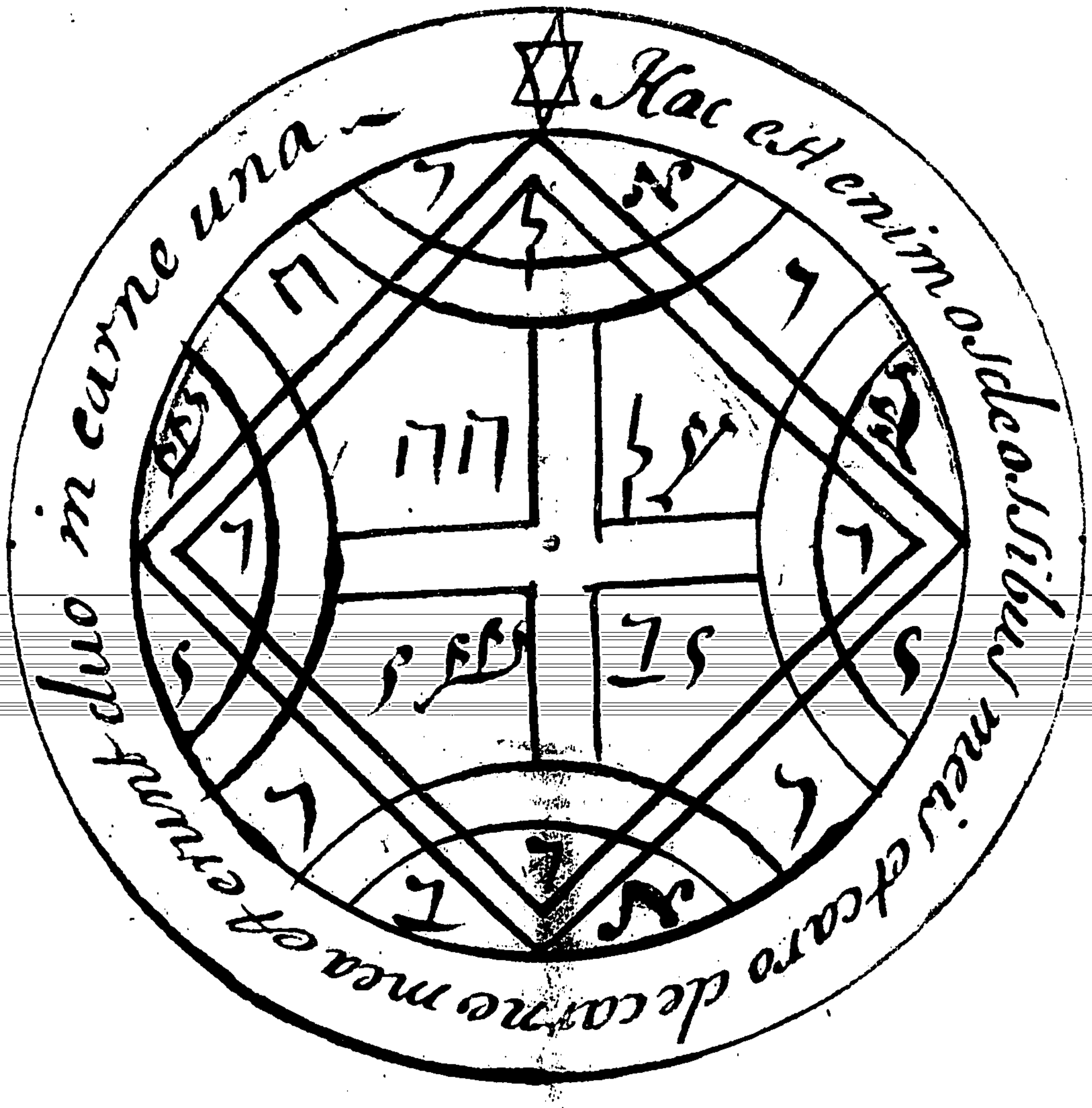
Celuy-cy Et le suivant servent a forcer les Esprits de Venus et particulierement Ceux qui sont Escrits cy-dessus.



Ils sont encore propre pour aquerir la grace et Lamour, et pour toutes les choses qui appartiennent à Venus et à effectuer Toutes a tes volontés.

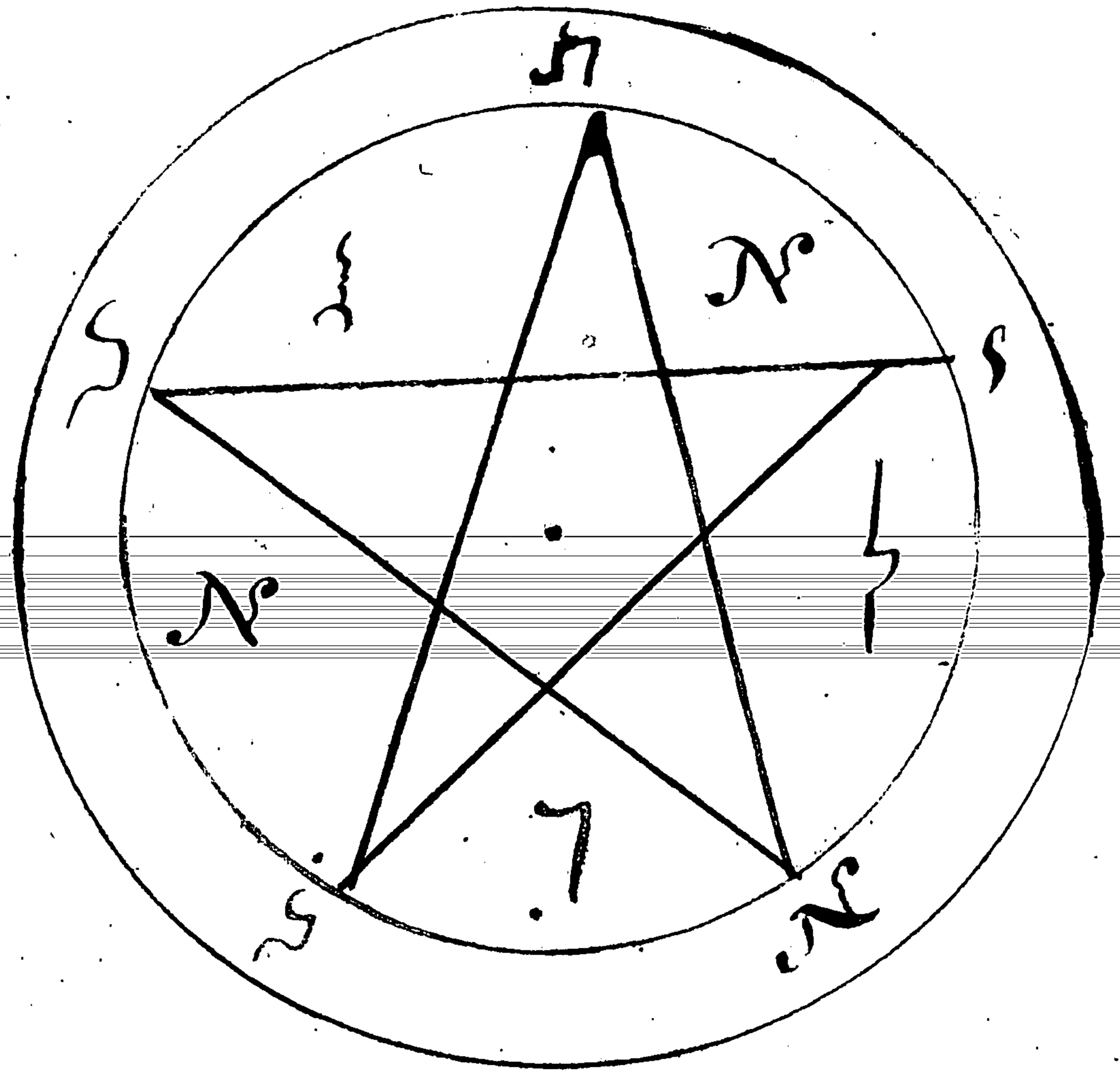


Celuy-cy sert quand il est seulement montré à quelcun pour alumer son amour et son ange Monachiel doit estre invoqué dans le jour et heure de ♃ à une heure oubien ahuit.

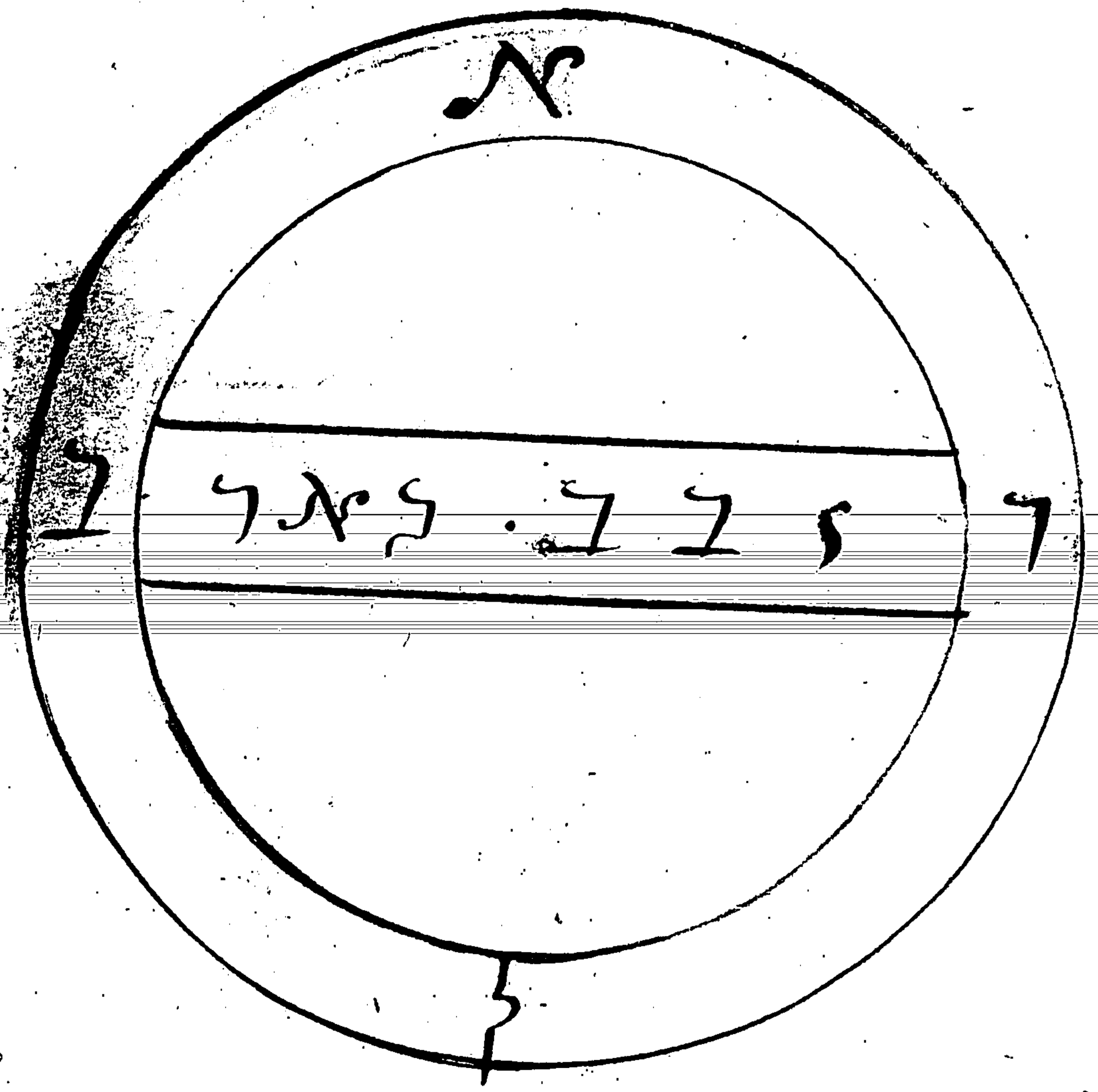


Il est dune grande vertu puis quil force les esprie de venus a obeir et a forcer dans un moment quelque femme que ce soit a venir

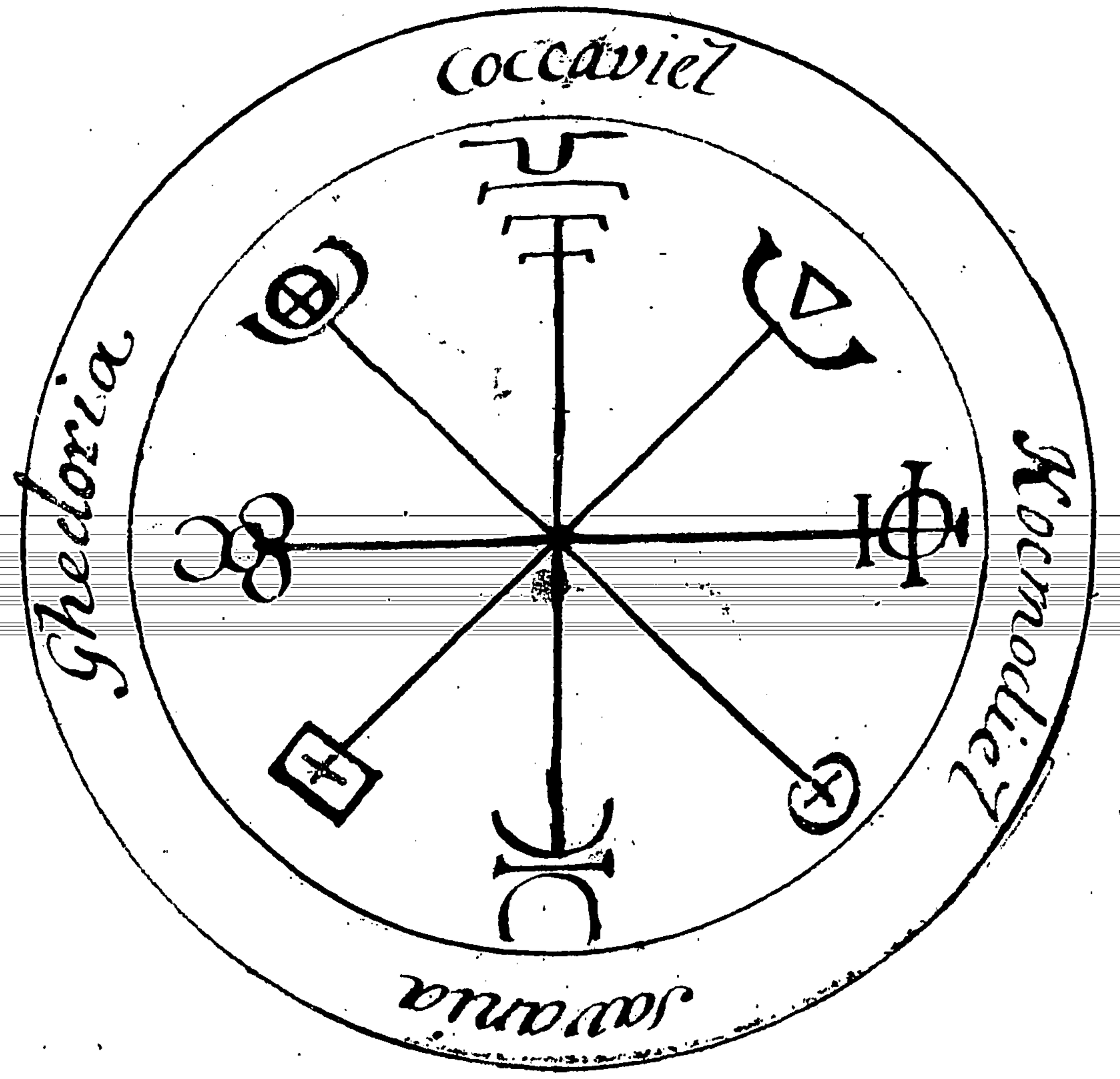
Quand il est seulement monté; il incite et excite merveilleusement l'amour a quelque personne que ce soit.



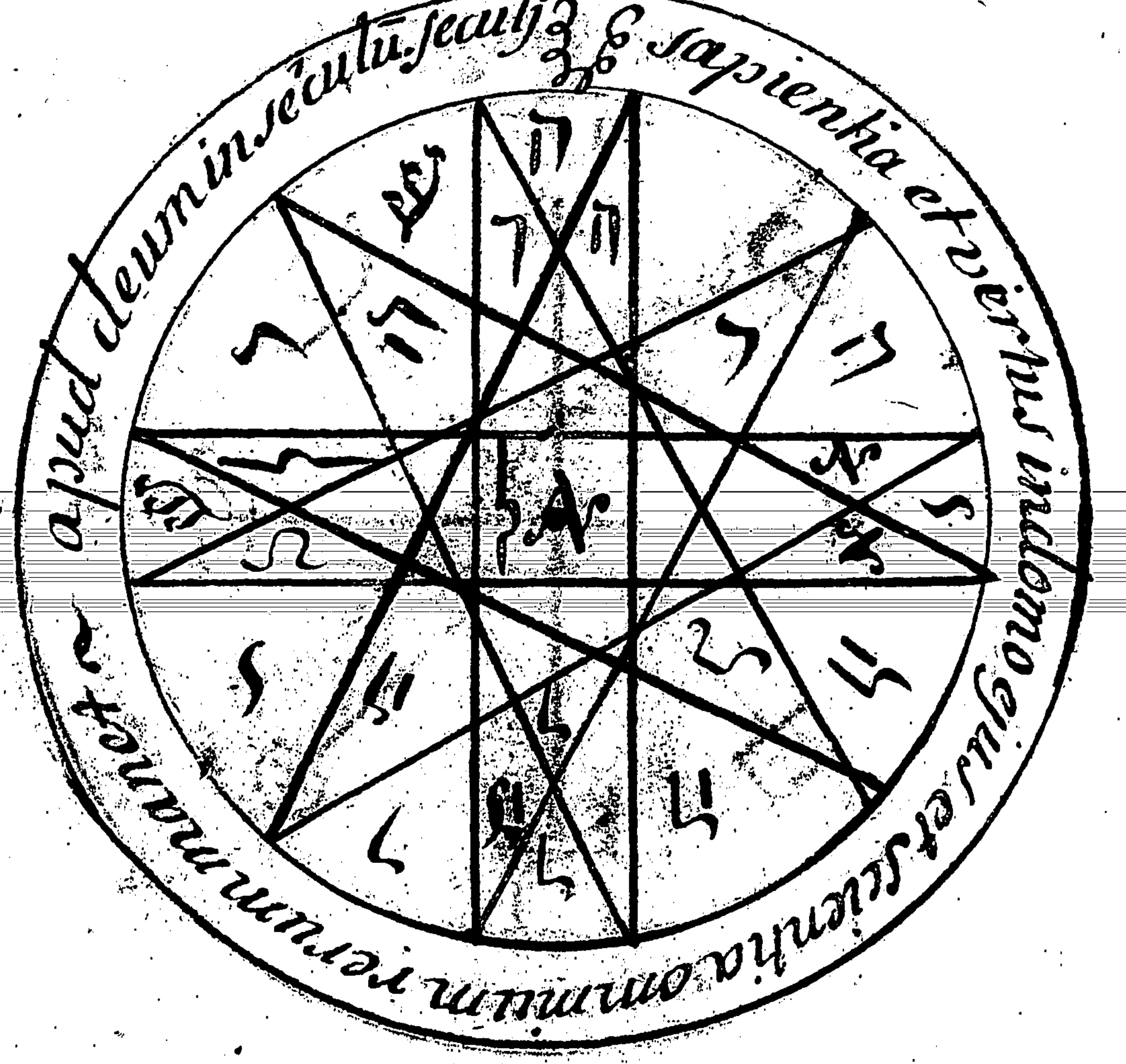
Il sert pour invoquer les esprits qui sont sous le firmament;



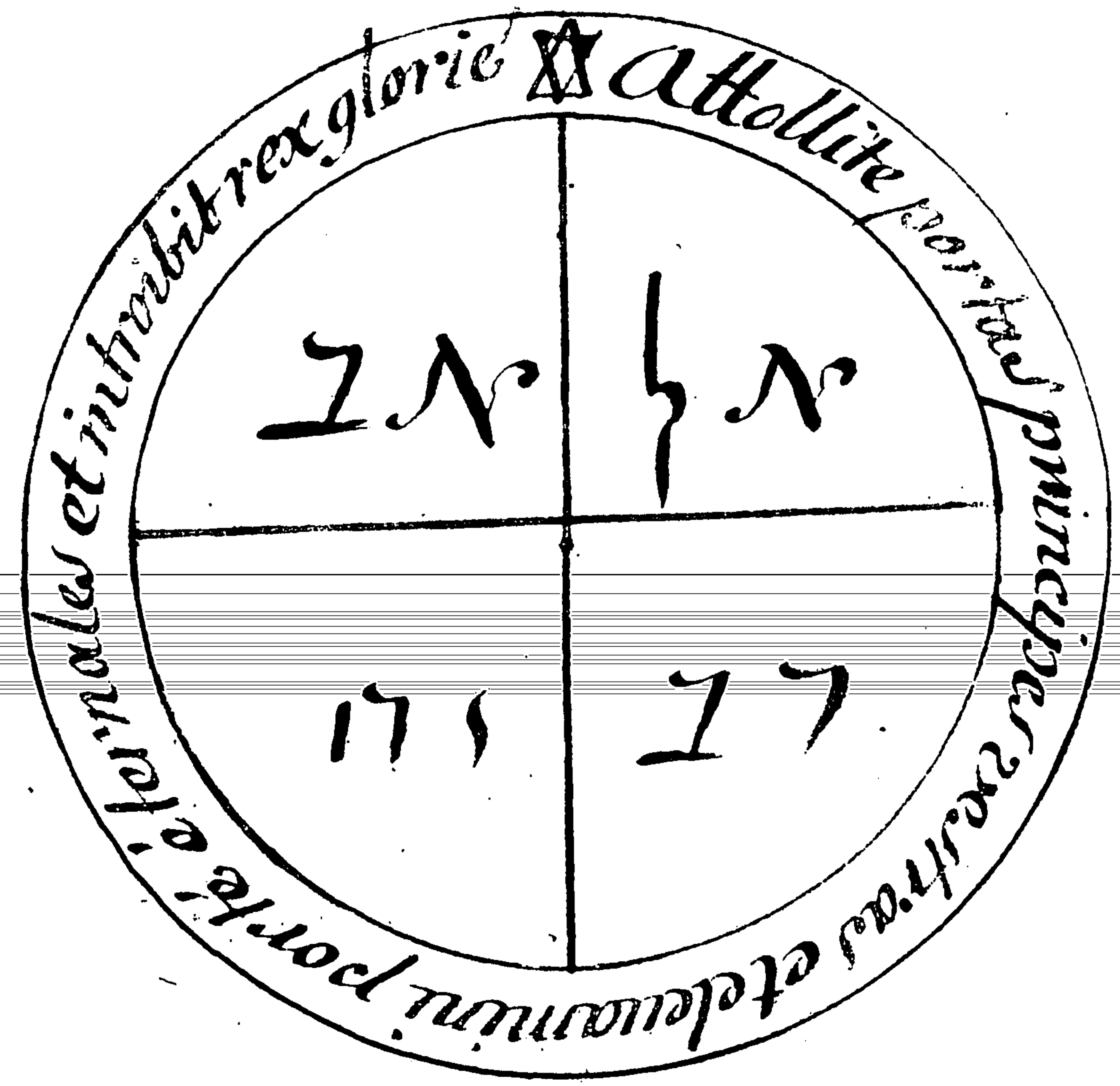
Les Esprits écrits cy devant servent a conduire á leurs effets et operer des choses contre lordre de la nature qui ne sont pas contenues sous aucune certaine espece; Ils donne facilement reponçe: Mais ils se peuvent difficilement voir.



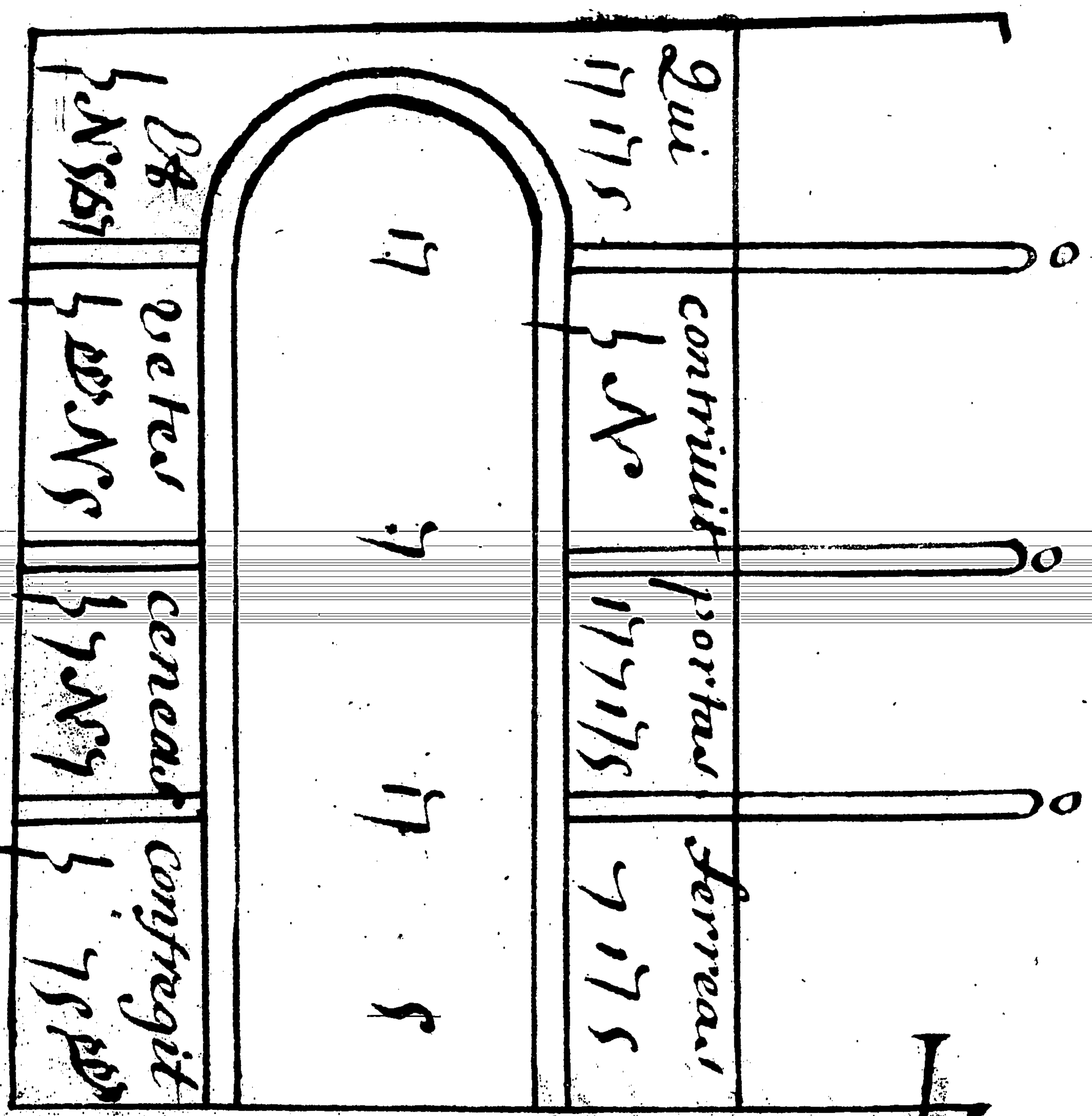
Celuy-cy et le suivant servent a invoquer les Esprit sujets à Mercure et particulierement ceux qui sont écrits dans ce Pentacule.



Ils sont Encore propres à aquerir l'intelligence et la science de toutes les choses crées et pour recher cher et penetrer les choses secrettes et commander aux Esprits de faire des Ambas=sades qui s'appellent attatori ils obeissent facilement.



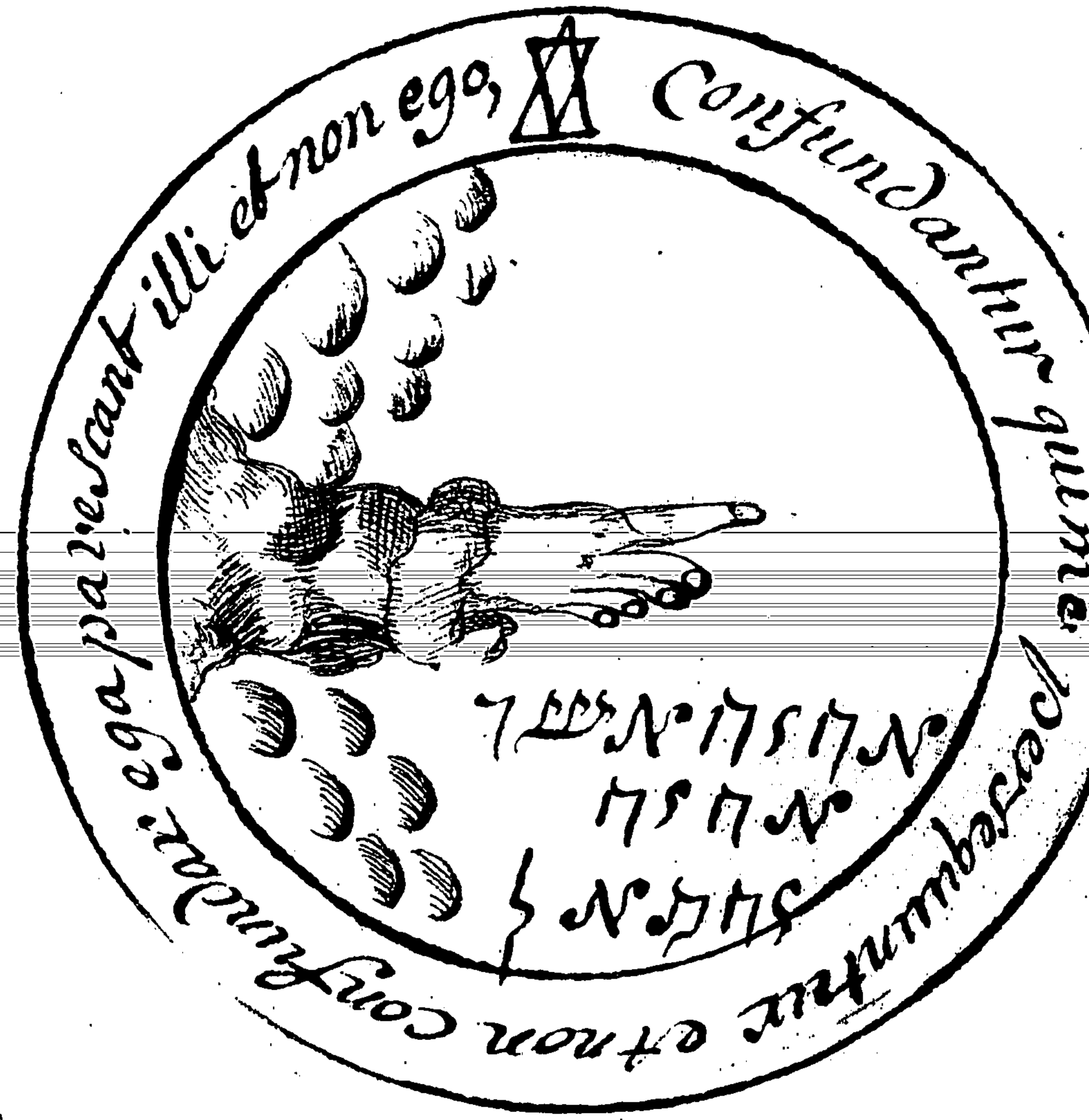
Celuy-cy commande aux Esprits de Mercure et sert pour ouvrir Les portes de quelle sorte quelles puissent être fermées et il ne se rencontre chose quelconque qui luy puissent resister:



Celuy-cy avec les suivant ser pour appeller et jnuoquer les Esprits delalune; Il sert encore deplus à ouvrir les portes dequelles maniere quelles Soient fermées,

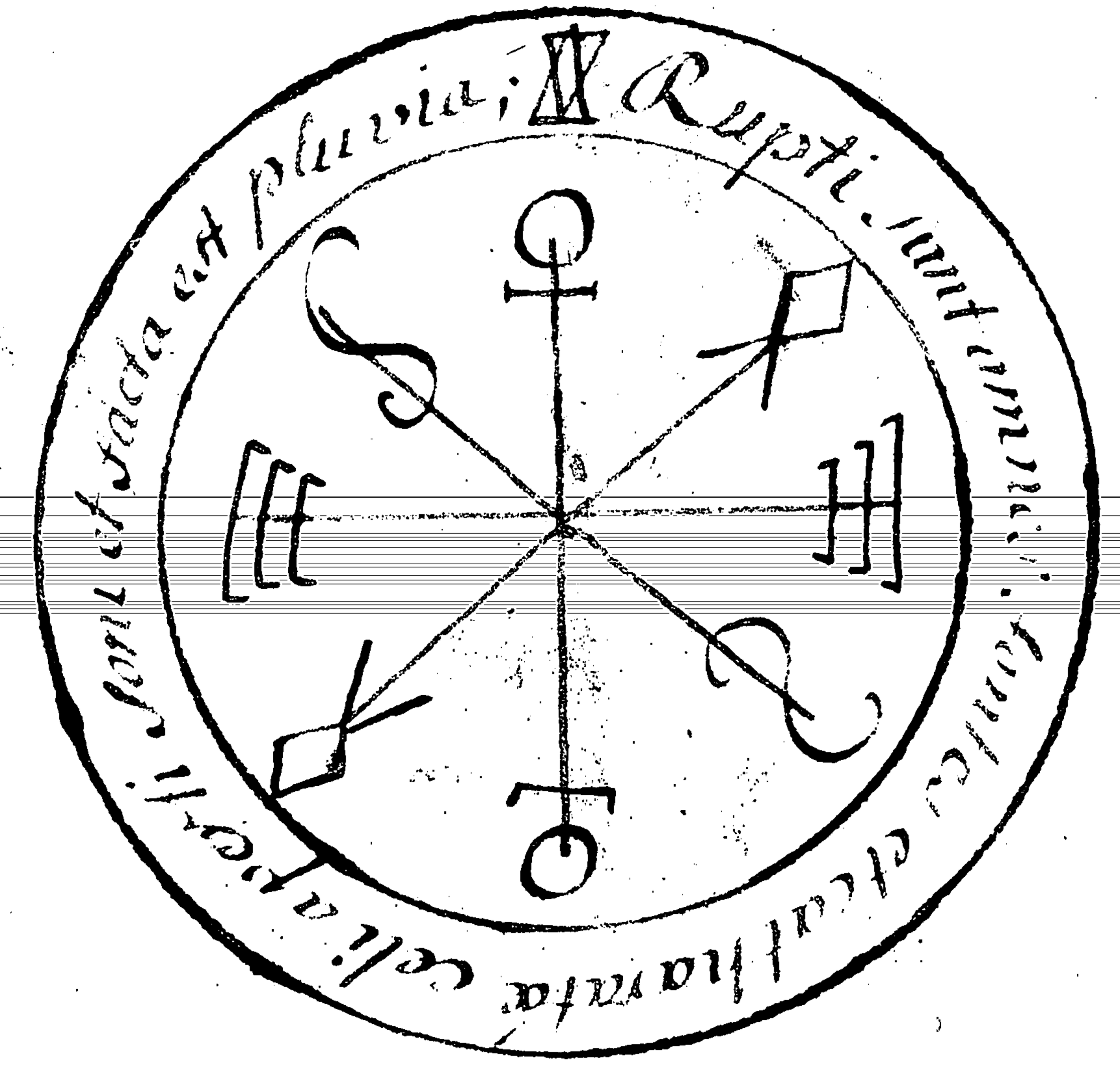
celuy-cy sert contre tous les perils et dangers de l'eau; et s'il arivoit que les Esprits de la lune pour te tonner et t'epouvanter sucitas=sent et te causassent des pluye et de fortes tempestes au tour du cercle, en leurs montrant ce Pentacule tout cessera aussitôt.

Celuy-cy étant deimant porté par voyage sert contre toutes les incursions qui se font de nuit et contre toute sorte de danger et de Peril d'eau.



Celuy-cy Deffen de tous les sortileges malins et de toutes sorte de dommages du corps et de l'ame son Ange Sophiel donne l'intelligence de la vertu de toutes les herbes et pierres, et a celuy qui le nommera il procurera la conoissance de tou;

Il sert pour avoir des reponses en
songe; son ange Iachadiel sert a la des=
truction et perte de bien qu'a la prete des
ennemis. On le peu encore appeller par
abdon et Dalé contre tous les
phantômes de nuit et avec luy appeller
Les ames des deffuncts et de L'enfer.



Celuy-cy Est merveilleusement bon pour
exciter et faire venir de tres grandes pluyes quand
on le grauera sur des larmes d'argent, et si on le
met dessous l'eau tout autant qu'il y sera, il
pleuvra. On l'imprime, graué ou écrit dans le
jour et heure de la Lune.

Fin Des Pentacule

Liure Second

Avant propos

Cet ouvrage de Salomon est divisé en deux Livres.

Dans le premier on decouvre les fallaces des experiences ou operations aussi bien que celles des Esprits.

Mais dans celuy-cy on Enseignera comme les arts Magiques se reduisent au but et a la fin qu'on se propose.

L'on doit pourtant observer le pren-dre garde soigneusement que cete clavicule des des Segrets ne tombe pas Entre les mains de quelque fols ou Ignorans; car celuy qui la sera possesseur et qui les retiendra bien par coeur et ce qui y est ecrit ne poura non seulement pas reduire tous le arts magiques à leur fin;

2 Mais même Encore s'il s'y rencontroit quelque
faute ou manquemens; il les poura corriger faci=
lement; c'est pourquoy aucun art ou operation
de quel que sorte quil puis être ne poura arriver
à sa fin; de sorte que tous les Maitres des
Arts ou Exorcisateurs n'oront pas cét ouvragre
assuré en leurs puissance; Qui ne pouront pas
voir la verité de quelque operation; Pour cét
effet; Je prie tres instamment et je conjure
la personne entre les mains de qui tombera
cést clavi[cule] des segret de ne la pas com=
[muniquer] ni de non pas faire participant a celuy
qui ne sera pas fidelle, qui ne sera pas capable de
garder le segret et qui ne sera pas tres expert
dans les Arts; et je supplie tres-humblement
le possesseur de ce livre par l'ineffable nom de
Dieu en quatres lettres Iod, He, Vau, He et par le nom
Adonay, et par tous les autres tres-hauts et
tres-sacrés noms de Dieu quil garde cet ouvrage
aussi chere que son ame et quil n'en fasse par à
aucun sot ou ignorant

A quelle Heure apres la Prepartion de toutes les choses on doit donner La perfection, a l'exercice De L'art,

Chapitre Premier:

ON A universellement traitté des jours et des heures dans le premier livre. Il faut donc maintenant voire specialment à quelle heure on doit donner l'accomplissement et la perfec=tion aux operations et aux arts ayant premiere=ment preparé et ordonné toutes choses.

S'il arrive donc que tu ayes quelqu'operation ou secret dans les mains pour par=

4 ler ou pour conjurer Les Esprit, et si le jour ou l'heure ni sont pas marqué, tu le mettras En oeuvre Le Jour et heure de Mercure a la Seiziesme ou vingt troisieme heure: Mais ce Serait beau coup mieux a la huitième qui Est troisième de la mesme nuit qui Sapelle et Sentend devant Le mattin; pour lors tu pourras Executer tous Les arts qui se doivent faire a ton gré de jour ou de nuit, pourvû qu'il Soient preparé et ordonner aux heures convenables à telles operations.

Mais quand on ne specifie pas ni l'heure ni le temps de l'invocation, pour lors il Est beaucoup plus apropos et bien asseuré que l'on pratiques de telles experiences et le plus asseuré est de travailler de nuit parce que Les Esprits apparoissent bien plus facilement dans le silence de la nuit que de jour; et les pratiques que tu dois observer inviolablement dans tes invocations tant de jours que de nuit, est d'operer dans un lieu caché, eloigné, secret et convenable, ou personne ne frecante ni n'habite comme on En parlera plus profanement dans Son lieu.

Si donc les Arts se doivent faire touchant des choses qui auront été desrobées, de quelque Maniere

Maniere qu'on les faisse, il faut nécessairement observer le Jour et l'heure de la lune, s'il est possibles dans son croissant depuis la premiere Jus qu'à la huitième du jour.

Mais si cest de nuit ce la doit Estre a la cinquième ou troisième et mieux de jour que de nuit parce que la lumiere et clarté les Justifie et les rend beaucoup plus propres à la publication

Mais Si ce Sont des operations d'Invisibilité il les faut mettre En pratiques a la premiere, seconde et troisième heure de Mars, de jour et pour la nuit, Jus qu'a la troisième heure de la même.

Si ce sont des Experiences d'amour, de grace, faveur et impetrations, il les faut pratiquer Jus qu'a la huitième heure du même jour, des la premiere heure du soleil et la premiere venus Jus qu'à la seconde du mesme jour.

Quant aux operations de la destruction, et desolation elle se doivent faire et reduire à leur perfection le Jour de saturne à la premier heure ou bien a la huitième ou quinzième du jour

h.. de La nuit depuis la premiere heure jusqu'à la huitième.

Les Experiences des Jeux, mocqueries, Tromperies, illusions et invisibilité se Doivent faire La premiere heure de venus et à la huitième du jour; et pour la nuit a la troisième et à La septième.

Dans toutes les heures auquelles Les arts Magiques se doivent reduire a leur derniere perfection, aussibien que les Experiences il faut que la lune soit augmentée de lumiere ou dans son croissant et quelle soit coloquée dans un nombre pareil avec le Soleil et beaucoup mieux du premier quartier jusqu'à l'opposition. il faut que la lune soit dans un signe de feu et cela principallement dans le belier ou Dans Le lion.

Pour executer donc toutes sortes d'operations quece soit, il faut que cela se fasse lorsque la lune éclaire ou quand elle est augmentée de lumiere.

Pour reduire a sa perfection cel de L'invisibilité, il faut que la lune soit dans le signe des poissons dans Les Heures propres et convenables et quélle soit dans son croissant.

Pour toutes Celles de l'amour, de grace et impetration de quelque condition quelles soyent, pourveu quelles se preparent aux heures propres; elles viendront à leur perfection pourvu quelles se preparent alors que la lune est dans son croisant ou dans Les Jumeaux.

Pour ceux qui sont Exprimentez dans L'Art, une si exquise preparation des jours et des heures n'est pas necessaires; parceque Ceux qui ont Eté peu ou point du tout Instruits, ou qui se sont appliqués legerement a cest Art, ne donnent pas tant de croyance à Cette operation, que ceux qui sont Experts et qui en ont la pratique; il faut que ceux cy observent Cette preparation tres exactement: Mais pour cequi est de ceux qui commencent il doivent toujours avoir les jours et les heures bien preparées Pour cequi touche a leurs Arts; Et les Sçavant doivent seulement observer Les preceptes necessaires de l'Art et pour lors ayant aussi observé les autres solemnitez, il opereront avec un Entiere asseurance.

IL faut néanmoins prendre gard que quand tu auras preparé quelque Experience de toy même aux jours et heures ordonnées, cela se doit faire dans un temps claire, serain doux et agreable; sans aucune

8. cune ardeur ou mouvement de lair qui ne soit point troublé; car quand tu conjureras quelqu'Esprit pour te servir En quel que art, il ne viendra jamais lors que l'air est troublé et agité de vents; puis que les Esprits nont ni chair ni os et sont crées de differentes matieres.

Ceux-ci sont créez deau; les autres de vents et luy sont semblables; Quelcuns de terre; Quelcuns de nuages Et les autres des vapeurs du soleil; Les autres de Laccreté Et force du feu Et qui quand ils sont invoquez ou appellez, ils viennent Toujours avec grand bruit et avec la terreur du feu.

Quand Les Esprits qui sont créez de L'Eau sont Invoquez, il viennent avec de grosses pluyes, des greles, des Tonnerez, des Eclairs, des sourres Et autre choses semblables.

Quand les Esprits creez des nuages sont Invoquez ils viennent avec grand monstruosité, dans une forme horible et qui donne de la crainte Et avec un tres grand bruit.

Quand on invoque les Esprits qui sont créez des vapeurs du soleil ils viennent En tres belle forme Et tres excellentes, enflez, remplis de faste

faste Et de vanité, superbes Et sont forts sçavans; souviens que ceux cy et tous ceux par consequ: qui sont specifiez par salomon dans le livre de la decoration ou de la beauté ont une tres grande ostentation Et une vaine gloire dans leurs habits; jouisse de plusieurs ornemens, sont glorieux de posseder la beauté mondaine et toute sorte dornemens

Il ne les invoquera pas cy ce nest dans un temps clair Et serain, Et En Mesme temps doux Et agreables.

Mais pour les Esprits creez du feu ils sont dans l'orient,

Ceux qui sont creez du vents sont du costé du midy

Remarque donc quil sera beaucoup plus aseuré de faire les experiences Et operations du costé de l'orient En mettant En pratiques toutes les chose Necessaires de ce costé La.

Mais pour toutes les autres experiences Extraordinaires & celles de l'amour Elle sera bien plus Efficaces, si Elle se font du costé du septentrion

Prends donc bien garde en outre que toutes les fois que tu feras quelque experience pour le reduire a sa perfection avec toutes les solemnités requise, tu pourras faire de nouveau la même operation sans beaucoup de preparation.

Et il arrivoit quelque fois que tu fisse quelqu'operation avec l'observation des heures, lesquel ne fut pas verifiée ; il faut que tu sache quelle seroit fauce au malcompasée.

De ce Chapitre depend toute notre clavicule de quoy que toutes les solemnités soient observées sans ce qui est contenu en ce chap. rien ne se pourroit verifier.

De quelle Maniere se doit gader, regir Et gouverner le Maitre De l'Art.

Chap. Deuxieme.

Celuy qui souhaitte de s'apliquer à une si grande & à une telle & si difficile chose doit avoir sa pensée exempte de toute sorte d'autre sentiment de quel que nature qu'il puisse être & doit ensuite soigneusement considerer quel art ou operation il faut écrire ce qui se doit faire comme il est dit cy dessous ; du papier, de l'encre & de la plume, & il faut observer le jour & l'heure & combien de chose sont necessaires pour preparer c'est art & ce qu'on y dit y devoir être ajouste. Lesquelles chose étant preparées il faut que tu cherches et que tu dises posés du lieu

12. ou l'Art & l'Experience se doit pratiquer; ce qui étant ordonné, le Maître y radant un lieu propre, sa chambre ou cabinet secret et où on ne puisse par voir.

Il faut qu'ensuite il se depouillent tout nud et qu'il ait un bain preparé, ou de l'eau exorcizée comme il est porté cy dessous afin qu'il s'en lave & se nettoye depuis le sommet de la teste jusqu'aux pieds, disant : Seigneur Adonay qui a formé un indigne pecheur a ton image et ressemblance de terre vile et abjete; daignes benir et sanctifier cette eaux, affin que elle soit la salvation a la mondification de mon ame affin qu'aucune fallace ou tromperie n'i puisse avoir lieu en quelque façon que ce puisse être.

Tres puissant et ineffable Dieu qui a fait passer a pied sec ton peuple la mer rouge lors que tu le tirois de la terre d'Egypte, accorde moy que je sois purifié et regeneré par cette eau de tous mes pechés passés affin qu'aucune ordure ne se fasse paroistre sur moy a ton aspect.

Tu te plongeras ensuite dans l'eau jusque par dessus le sommet de la teste, tu te nettoyeras avec un linge de lin fin et blanc et net et tu te vettiras sur la chair d'abillemens de lin blanc, fins et nets desquels nous parlerons plus bas.

Tu t'abstiendras

Tu t'abstiendras ensuite pendant trois jours pour le moins de tous entretiens et raisonnemens vains oisifs et sales et de toute sorte d'impureté, comme on le raportera plus bas au chap. de la Garde & du jeune et tu reciteras tous les jours l'oraison suivante, pour le moins une fois tous les mattins, deux fois environ tierce, quatre fois a none et sur le soir autant de fois.

Arachio, Asac, Asacra, Bedrimulat, Silat Arabonas Ierablem Iodadac, Achazal, Zophiel, Blautel, Baracalon, Eloy, Emagro, abraxe, Brebarach, Zamuel, cadat, Eraeli, Amostra, Malched, Bomed, Bamud, Elamay, breol, segen, Gomen, Bomas

Seigneur Dieu qui sied sur les cieux & regarde les abysmes, fais moy je te prie la grace, que ce que je connois, par esprits, je le puisse accomplir par oeuvre; par toy ô Dieu souverain qui vit & regne par les siecles des siecles ainsi soit il.

Les trois jours etant passer, il faut que tu attend l'heure a laquelle tu dois commancer l'operation et apres que tu auras commancé a cette heure tu pourras perseverer jusqu'a la fin de l'oeuvre, parce qu'il prend sa force de la premiere qui reprend sa force sur les autres.

Comment se doivent Gouverner les Disciple

Chapitre Troisième.

Quand le Maître de l'Art veut mettre En pratique quelque Operation d'importance il doit premierement considerer desquels Compagnons il se peut servir; Dans Operations qui se font dans le cercle il est apropos quil ait trois compagnons & s'il ne peut avoir de compagnons il doit avoir du moins aupres de luy un chien attaché, s'il a des compagnons Il sont tenu & obligée a toutes les choses quil leur comet prescrira & doivent s'étudier de les observer avec soin & se randre attentifs a toutes les choses quils Entendront & ceux qui seront autrement pou= ront bien souffrir. & Endurer beaucoup de peines & Courir des dangers que les Esprits leurs pourroient Causer & il pourroient bien meme En mourir, quelque fois,

Les Disciples s'étant donc bien & diligemment Enseignez et instruits, & fortifiez par un Esprits capable et suffisant, le Maître pran= dra de leau exorcizée & Entrera dans un lieu secret

avec ses disciples & lors quil sera net & purifié Celieu, il faut quil se depouille & ses compagnons & les mette tout nuds & il faut quil verse sur leur tête leau exorcizée, En sorte quil les lave & leur fasse descendre de leau Jus quaux pieds & les bai= gnant & lavant, il dira.

Soyez regenerez, lavé & purifiez au nom de l'inéfable, grand et Eternel Dieu, de tous vos peché & la vertu du tres haut descende sur vous & y demeure toujours, affin que vous soyez La force & puissiez ac= complir le desirs de vôtre coeur — ainsi — soit — il.

En apres Il que les Disciples, s'habillent com= me le Maistre & sabtienne de même que luy & disent pendant trois jours l'oraison que le Maître recite, & quil sacessent ce quil fait; quils se suivent en suite & quil luy obeïssent en toutes choses.

Mais si le Maitre veut auoir un chien pour compagnon, il faut quil le lave Entierement avec de leau exorcizée de la même maniere quil En à agy avec ses disciples & quil le parfume avec les odeurs & senteurs de l'Art & quil le conjure En cette façon.

Je te conjure Creature de chien par celuy qui ta creé et je te lave & te parfume au nom du tres haut & tres puissant Dieu, eternel affin que tu sois mon Veritable compagnon dans cette operation, & que tu sois pareillement mon amy En toutes celles que je feray dans la suite.

Mais s'il veut avoir pour compagnon un Jeune Enfant ou petite fille, ce qui seroit mieux, il faut il faut qu'il les dispose comme il a disposé le chien et qu'il leur ratisse et coupe les ongles des pieds et des mains et dise : **Je te** conjure creature de fille ou de jeune garcon par le Dieu tres haut pere de toutes les creatures, par le Pere **Adonay**, **Eloym** et par le pere **Elyon** que tu m'aye par la puissance ni le pouvoir de me celer aucune chose ni la verité de ce que je l'interrogeray et que tu me sois obeissant et fidelle.

Qu'il mondifie nettoye et lave de nouveau et Irine homme avec l'eau de l'Art En disant de rechef ce qui suit.

Soyez regeneré et purifié En sorte que les Esprits ne te puisse jamais nuire et ne puissent demeurer En toy.

Parfume avec l'odeur cy dessous et quand les compagnons seront ranges et ordonnés En cette façon, pour lors le Maitre pourra assurement operer conjointement avec eux toutes et tant de fois qu'il luy plaira et l'operation se fera heureusement et obtiendra son effet.

Pour la seureté tant de l'ame et du corps Il faut que le Maitre et chacun des disciples ayent des pantacules qui soyent devant leur poitrine et consacrez avec

sacrez avec un voyle de soye qu'il les couvrira et qui soyent parfumez des odeurs et senteurs avec lesquels étant confortez et animez ils Entre sans crainte et courageusement dans le cercle ou sans crainte ou frayeur ils seront libres et exempts de tous peril et danger et Ensuite Il faut qu'ils obtiennent et obeissent aux commandemant du Maitre et fasse tout ce qu'il leurs commandera : Mais s'ils se comportent de cette façon tout réussira à Leur souhait.

Les Disciples peuvent encore estre au nombre de cinq, sept ou neuf et tout autant qu'il seront, ils obeiront precieusement aux commandement du Maitre et par ce moyen tout succedera heureusement.

Du Jeûne
Garde et observation necêssaire
Chapitre quatrième.

Quand Ensuite le Maitre de l'Art voudra faire ses operations, les chose tant preparées qui se doivent faire auparavant et pratiquer des le premier jour de l'experience, il Est tout a fait necessaire de prescrire la garde et l'observation, comme de s'abstenir de toute chose illicite et salté ou déformité tant du corps

ce que dolâme, comme pourau être de manger beaucoup; de boire extraordinairement; de toutes sorte de parolles oysauses, de gauderie et choses superflues, de maudire, de murmurer, et des entretiens inutils, de s'appliquer a des choses particuliers; il doit garder en tout la bien séance, dans la promenad dans les repas dans les conversasions et en toutes chose: cequi se doit principalement dans le temps et espace de neuf jours devant le commancement de l'operation et il faut que les disciples fassent de même.

Mais avant le commencement de l'ouvrage, il faut sans contredit que le Maitre recite avec ses disciples la suivantes oraisons une fois seulement le matin et le soir deux fois

Seigneur Dieu tout puisant sois moy propice à moy pauvre pecheur parce que je ne suis pas digne de lever mes yeux au ciel a cause de l'iniquité de mes peché et de la multitude de mes fautes. O toy pere pieux et misericordieux qui ne demande pas la mort du pecheur, mais quil se convertisse et quil vive. Dieu aye pitié de moy et me pardonne tous mes peché, car je te prie moy indigne. Pere de toutes les creatures qui est remplie de misericorde et de pieté, par ton immense clemence que tu me daigne accorder par toy souverain pere, de pouvoir voir et connoitre ces esprits que je desire de convoquer pour paroitre devant moy et pour accomplire ma volonté, par toy qui triomphes et est dans tous les siecles des siecles ainsi soit il.

Seigneur Dieu qui est assis sur les cherubins et les seraphins et regardes la mer; j'éleve vers toy mes mains, et implore ton secours, toy qui es seule l'accomplisement des bonnes Oeuvres; Toy qui donnes le repos a ceux qui travaillent, qui humilie les superbes, qui a fait la vie et a déstruit la mort. Toy qui est notre repos et la protection de ceux qui t'invoque, protege, garde et déffend moy en cette article. Toy qui vis regne et demeure par les siecles éternels ainsi soit il.

Les trois derniers jours avant que de donner commancement a cet Oeuvre tu te contenteras de viandes peu nourissantes seulement une fois par jour et il seroit beaucoup mieux de te contenter de pain et deau, tu reciteras l'oraison susdite et le dernier jour quand tu voudras commancer ton operation, tu resteras tout ce jour sans manger et apres tu iras dans un lieu secrets ou tu confesseras devottement a Dieu tout tes peché d'un coeur pur.

Le Maitre et ses disciples reciteront ensemble la confession d'une voix basse et intelligible qui a été dite cy devant dans le premiere livre. Toutes ces chose étant trois fois recitée avec un coeur pur et contrit dans un lieu purifié et arosé pernant l'eau de l'Hyssope il dira

Purifie moy Seigneur d'Hysope et je serai netteyé, lave moy et je serai plus blanc que neige.

Lave toy ensuitte auec de leau exorcizée et te reuets de labit Consacré que tu auras despouillé, par fume toy et te remplis dodeur tout autour de toy, comme Il se dira plus bas dans les parfums et suffumigations.

Cequi estant fait, tu iras diligemment dans le lieu ordonné avec tes compagnons ou toutes choses estant preparées tu feras le cercles comme il a esté dit et les autre choses necessaires que tu commenceras à inuoquer les Esprits, par la voye des Exorcismes. Tu feras de nouveau la confession, le Insigne dá mandement de reconsilliation et de penitence chacun se baisera.

Note quil faut que les disciples fassent toutes les chose susdits jus qua ce point

le Maitre commandera a ses disciples et poursuivra son operation auec dilligence et travaillera a la reduire a sa perfection.

Des Bains,
Et de
Quelle facon on les fait.
Chapitre cinquiéme.

Le bain est necessaire a tous les Arts magiques et de negromance; cést pourquoy si tu veux faire quel[illegible] [illegible] de preparation ayant [illegible] toutes les choses necessaires aux jours et heures

convenables

Convenables; il faut que tu ailles a un fleuve ou riuiere Courante, oubien aye de leau chaude dans quelque grand vayseau dans ton cabinet et en te despouillant de tous tes habits et draps que tu porte, recite ces Pseaumes.

Ps. le Seigneur mon éclaircissement,
Ps. le fol a dit en son cœur il ny a
Ps. Dieu rend moy sain et sauve.
Ps. Chantons glorieusement au seigneur
Ps. confessez au seigneur, car &.

Et quand le Maitre sera nud, quil entre dans leau ou le bain et quil dise.

Je téxorcize creature de léau par celuy qui ta crée et ta assemblée dans un lieu, de sorte que la terre parut que tu decouvre toutes les tromperies de lennemy a que tu rejette les immondices et que des Esprits dans un monde fantastique en sorte quil ne me puisse nuire par la vertu de Dieu tout puissant qui vit et domine par les siecle des siecles ainsi soit il.

Tu commenceras en suite à Te laver entierement dans le bain en disant.

22. Morabalia, Musalia, De falia, onomalia, libarina, Guldafaria, Bedulsaria, Gervasia, Geminarim, Giegrofuria, ceduc Gittach, Gaudik, Rogil, Mussil, Grassil, Tranci, Bucri, godue, Augneb, Ascheroth, Sababth, Adonay, Aglon, El, Tetagramaton, sedim, Aneraton, et Anapheron, Sifilator Pra=renaton.

Tous les quels tu repeteras deux ou trois fois jus qu'à ce que tu soit baigné et entierement mouillé et quand tu seras net tu sortiras du bain, et t'arroseras avec de l'eau exorcizé comme en bas, et tu diras.

Lave-moy Seigneur d'hisope, et je seray blanc et nettoyé, lave moy et je seray plus blanc que la neige; et quand tu t'habilleras tu reciteras les Pseaumes Seigneur exauce mon oraison.

Ps. Ayes pitié de moy Dieu
Lors que Invoquois.
Ps. Je te confesseray Seigneur de tout.
Comment aye cheri ta loy.
Ps. Das la sortie d'Israel.
Le Seigneur en convertissant.
Seigneur tu m'as eprouvé.

En apres tu reciteras cette oraison.

El fort et admirable, je te benis je t'adore, Je te glorifie, je t'invoque, je te rends graces de ce bain, affin que l'eau m'en soit salutaire, pour rejetter de moy toute sorte d'immondice et le desire de mon coeur, par toy tres saint Adonay, qu'il puisse en toutes façons être accompli, par toy qui vis et regnes par les siecles des siecles ainsi soit-il.

Prens le sel ensuite et le benis en cette façon.

La Benediction de dieu le pere tout puissant soit sur cette creature du sel et que toute sorte d'empêchement en sorte que tout bien y entre; parce que sans toy les hommes ne peuvent pas vivre; c'est pour quoy je te benis de plus je t'invoque affin que tu m'ayde en ce point et article, en sorte que qui conque te connois ne puisse pas vivre sans toy, et ensuite tu diras ce Pseaume.

Ps. Benissez toutes oeuvres du Seigneur au Seigneur.

En prenant les espées et le sel exorcizé, tu le jetteras dans le dit bain dans le quel tu te voudras laver, tu te depouilleras derechef tout nud et en te devêtant tu proferas ces paroles.

Immamon, Ammamon, Iman, Mamcon, Lectaron, monby, Myon, peteaton, Vafuron, gardon, Eypisson, Tagaron,

24 Monerton, Sinon, Sation, Mamon, Felicon, Zannator, Felicon.

Tu entreras une autrefois dans le bain et tu reciteras ces Pseaumes.

Ps. mon ame benit le seigneur

Ps. Chantons glorieusement au seigr.

Ps. Louez Enfans Le Seigneur.

Cela etant fait tu sortiras du bain et te vettiras comme il a esté dit cy devant d'habits de lin et étant vetu de cette façon tu viendras pour achever ton operation: il faut donc pareillement que les disciples se lavent de la même sorte que le maître.

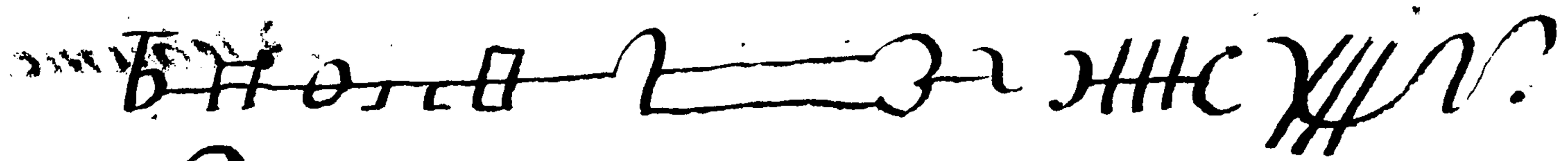
Des Habits Chausses et souliers

Chapitre sixieme.

Les Habits exterieurs qui sont pardessus, doivent être de lin et faits du fil qu'aura filé une Jeune fille pucelle, comme ceux de dessous et etant que ces caracteres souscrits y soyent mis sur la

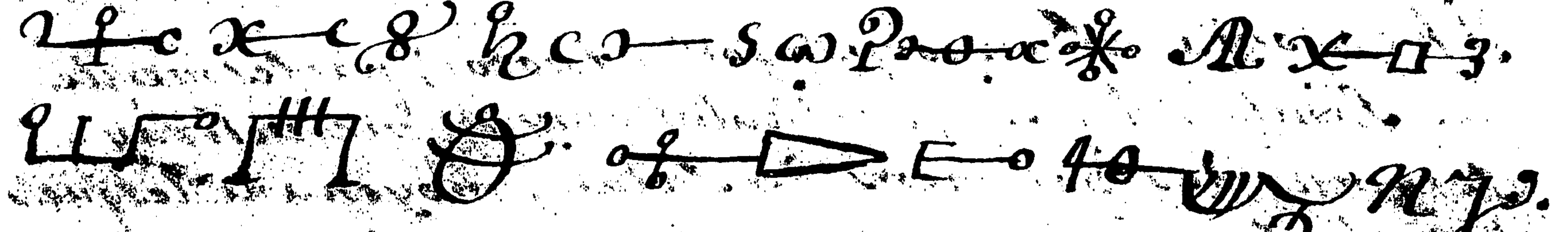
poitrine

poitrine avec le guil de l'Art et un filé de soye rouge.



Les souliers ou bottines et aussi les chausses doivent être celles cy blanches et ceux cy de cuire blanc sur lesquelles on ecrit ces signes ou caracteres.

Ces chausses ou souliers se doivent faire dans le temps de l'observation et de la garde et on doit preparer aussi tous les instrumens possibles, lustrez et nets en ce temps. Outre cela le Maître doit avoir une couronne faite de papier vierge dans laquelle ces quatre noms seront écrits dans la partie anterieure Jehova, dans la posterieure Adonay, à la droite El, a la gauche, Gibor, et il faut que ces noms s'ecrivent avec l'encre et la plume de l'Art comme tu le pourras voire dans leurs chap. et pour les disciples un chacun d'eux doit avoir une couronne de papier vierge dans laquelle ces lettre divines seront écrits avec de la couleur de cinabre



26. **Prens** aussi garde qu'en te vêtant ou avant que tu te couvres & habille de semblables habits, chausses canneçons et souliers tu dise les Pseaumes suivans.

Ps. Seigneur qui habitera.

Ps. Seigneur mon coeur n'est pas exalté.

Ps. Combien sont cheris tes tabernacles.

Ps. Sur les fleuves de Babylone.

Ps. Si le seigneur ne batit la maison

Ps. Toutes nations Loüez le seigneur.

Ps. Dieu ayés pitié de nous.

Ps. Que Dieu s'eleve et qu'il dissippe.

Parfume en suite tous les habillemens avec les hodeurs parfums & suffumigations de l'Art et tu les arroseras avec de l'eau et de l'hyssoppe de l'Art. **Mais** quand le maitre et les disciples commanceront à se servire, apres le premier Pseaume, et avant qu'ils poursuivent les autre, ils doivent prononcer et proferer ces paroles.

Ancor, amacor, amade. Theodonia, Pangorpsagor anotor, par les merites des saints Anges, je m'habilleray et me vetiray — seigneur des vetemens de salut, moyenant lesquels, les choses se souhaitte instammens; ie les puisse conduire et faire venir a leur fin par toy tes saint

adonay le Royaume et l'empire du quel regne par tous les siecles des siecles — ainsi soit il.

Remarque que si les habillemens de lin étoient des habits de levite ou des Prestres des quels ils se servent dans les chose sacrées, ils seroient tres asseurement fort bons.

Des lieux dans lesquels on peut comodement — Les Arts

Chapitre septieme.

Les lieux propres pour exercer & faire les Arts et parler les esprits doivent être cachez, éloignez et separéz et loins des Entretiens des hommes & pour cet effet les lieux deserts sont propres qui sont separez des lieux habitez comme les lacs et les bois, les lieux remplis d'ombrages les vieilles habitations renouvellées ou rarement habitées ou presques jamais il ne se fait d'Assemblées d'hommes, les montagnes, les cavernes, les grands Antres, les cimes des montagnes les jardins et vergers les meilleurs de tous les carrefours, dans le temps du silence de la nuit, Mais quand tu ne puis pas aller commodement dans quelqun de ces lieux, les maisons même et ta propre chambre. Tous ces

28 lieux pourvû qu'ils soient purifiés par les ceremonies dües, elicitez et consacrés, seront tres propres pour convoquer les Esprits.

Mais pour les Arts qui se doivent faire aux temps ordonnés ils se doivent faire lors qu'il ne requierent pas un temps precis, se font beaucoup mieux de nuit.

Quand tu auras choisi un des lieux cy devant allegués, tu reciteras Les Pseaumes suivants.

Ps. Pourquoy les nations ont elle fremi.

Ps. Dieu aye pitié de nous
Dieu sauve moy en ton nom.

Apres tu parfumeras le lieu avec les suffumigations et odeurs de l'Art et tu l'arroseras avec de l'eau et de l'Hysope et tu pourras faire toutes les experiences.

Mais quand ensuite tu iras dans un tel lieu tu diras au commencement de ton chemin l'oraison suivant d'une voix basse: mais intelligible.

Lazay Lemay, Ilazay, Orion, Nalarion, tres fort, [illegible], tres puissant, [illegible] tres robuste. Iod, He, Vau, He, Ieh, agla, assistez moy pauvre pecheur qui ay eu la hardiesse de proferer de tels tres saints noms, que personne ne doit nommer, et

invoquer

invoquer, si ce n'est dans de grands dangers; c'est pour quoy moy étant constitué dans un grand peril de corps et d'ame, je recours a l'invocation de ces tres sacres noms. Pardonne moy, si j'ay peché ou si j'ay trompé quelcun en quelque chose, parce que je me commets à ton assurance et seureté et specialement en ce passage.

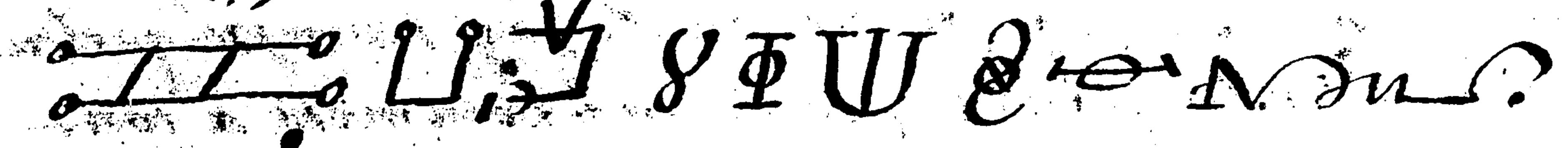
Que le Maitre se promene ainsi avec l'eau et l'Hysope avec les quels il arrossera, et il faut qu'un chacun des Disciples dise à basse voix cette oraison qui se pratique dans le temps de l'observation et de l'egard des neuf jours.

IL faut de plus que le Maitre divise ses Disciples pour porter les choses necessaires qui sont propres a l'Art, Le premier portera l'encençoire avec le feu et l'encens; le second le livre, le papier, les plumes et l'encre, et en outre les especes de parfums; troisiême le couteau et la faucille; le Maitre le baton et la baguette et s'il y a plusieurs Disciples, il disposera des choses qu'on doit porter selon leur nombre.

Mais quand tu seras parvenu au lieu ou toutes les choses etant bien disposez par ordre convenables, il faut que le maitre prenne le couteau ou quel quautre instrument de fert consacré pour former le cercle de l'art ce qui etant fait il faut que tu le parfumes et l'ayant et ayant ensuite enseigné et instruits les Disciples apres des avertissements et remontrances, tu feras comme il est porté yci bas.

Ayes premiérement une trompette de bois neuf sur la

30 qu'elle soyent écrits d'un côté avec la plume et l'encre de l'Art ces noms de Dieu, Eloym Gibor Dieu des armées ; et de l'autre côté ces caracterres.



Et lors qu'il sera dans le cercle, il faut qu'il sonne avec cette trompette, aux quatre partie du monde en commançeant par l'orient, ensuite au midi, apres a l'occident et en derniere lieu du côté du septentrion, et qu'il poursuive en disant.

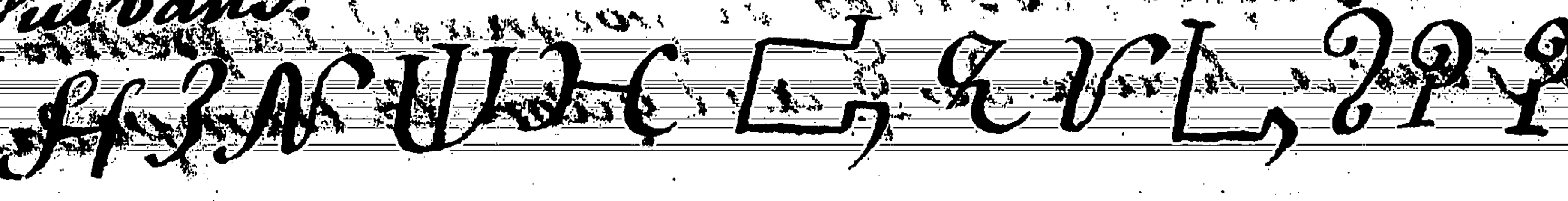
Ecoutez et soyez prest en quel que part du monde que vous soyez pour obeir a la voix du grand Dieu et aux noms du createur ; nous vous faisons sçavoir par ce signe et par le son de cette convocation future que vous soyez prest pour venir obeir a nos commandemens. ce qui étant fait, il faut qu'il acheve son operation ; qu'il renouvelle le cercle et qu'il fasse des suffumigations.

Du couteau, Epée, Faucille, Poignard, ou Stilet, de fer ; Lancette, Baguette, Baton, ou autres Instrumens de L'Art

Chapitre Huitieme.

Pour executer les principeaux et plus importantes operations ; il faut avoir plusieurs sortes d'instrumens com. le couteau noir, le couteau blanc, la petite lance, avec les quels on imprime et on fait les cercles, les sacrez caracteres et plusieurs autre choses.

Pour faire donc le couteau avec le manche blanc, il faut ~~faut~~ que tu procure de faire au jour et heure de ☿ quand ♂ sera s'il est possible en ♌ ♈ ou ♏ et que tu fasses qu'il soit trempé dans le sang d'oison et dans le suc de pimpernelle et que la lune soit plainne ou au croissant. mets y le manche blanc ou tu graveras ou feras graver les caracteres suivans.

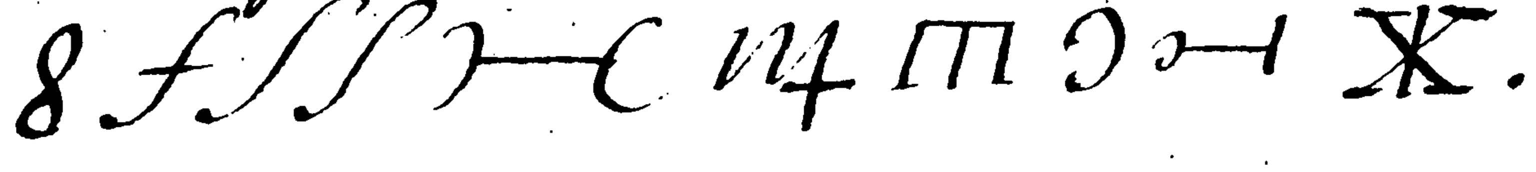


apres

Apres les ayant encensez avec des parfums, avec un tel couteau tu dois faire toutes les choses necessaires de l'Art, excepté que tu ne feras pas les cercles; et si la chose te semble penibles de faire un tel couteau, prends-en un faits mais de la même façon, et tu le feras trois mettre dans le feu de sorte qu'il devienne rouge et toutes les trois fois tu l'éteindras dans le dit sang et suc et ly apres tu luy feras mettre un manche et y graveras ces susdits caracteres, et sur la lame, commanceras depuis la pointe jusqu'au manche, tu ecriras avec la plume et l'encre de l'Art ces noms Agla, On, Tu le parfumeras ensuite et l'arroseras et remettras ~~[illegible]~~ dans un drap de soye.

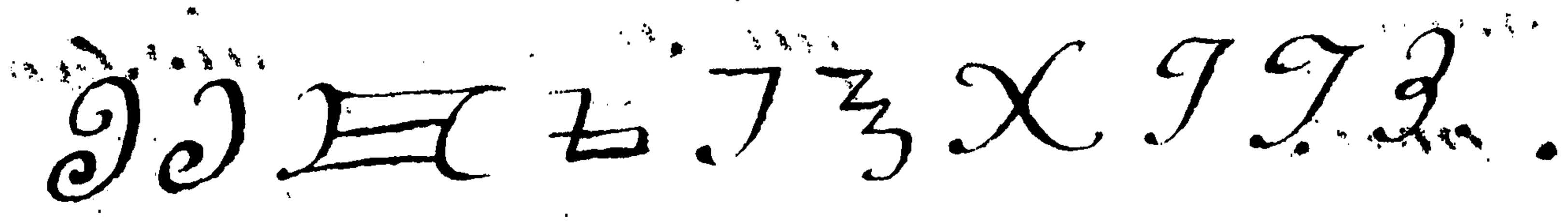
Mais pour le couteau à manche noir pour faire le cercle pour étonner et épouvanter les Esprits et autre semblables, tu le feras avec toutes les choses susdites excepté qu'il le faut faire au jour et heure de ♄ et qu'il le faut tremper dans le sang du chat noir et dans le suc de la ciguë, en écrivant les caracteres susdits et ces noms Alpha et Omega, Jah, Eloym, Primaton, Finei ou Ariel, Alphetel, commançant de la pointe et retournant jusqu'au manche avec la plume et encre de l'Art; il faut que l'Arcavé ou faucille se forme de la même façon, le stilet ou poignard, la petite lance au jour et heure de ♀ et il qu'on le trempe dans

du sang depie et dans du suc de Mercurialle et tu y mettras un manche de buit blanc coupé d'un seul coup, au lever du soleil avec un couteau qui soit du moins neuf; Il y faut graver de telles caracteres en le parfumant et arrosant comme dessus.



Ce qui étant acheué tu le remettras dans le drap de soye comme dessus.

Le Baton et la baguette doyvent être celuy la de sureau ou bien d'une canne ou roseau et celle cy de coudre, l'un et l'autre vierge, à sçavoir d'un an tous deux coupez d'un seul coup, dans le jour de ☿ au lever du soleil et il faut que ces caracteres y soient écrits avec la pleume et l'encre de l'art.



Surquoy ces choses étant finies tu diras Adonay tres saint daignes consacrer et benir cette baguette et ce baton, affin qu'ils obtiennent la puissance qu'ils doivent avoir, par toy Adonay tres saint de qui le regne demeure par les siecles des siecles, ainsi soit il. parfume les ensuite, les arrosant comme dessus, et les remets dans un lieu pur et net pour s'en servir au besoin.

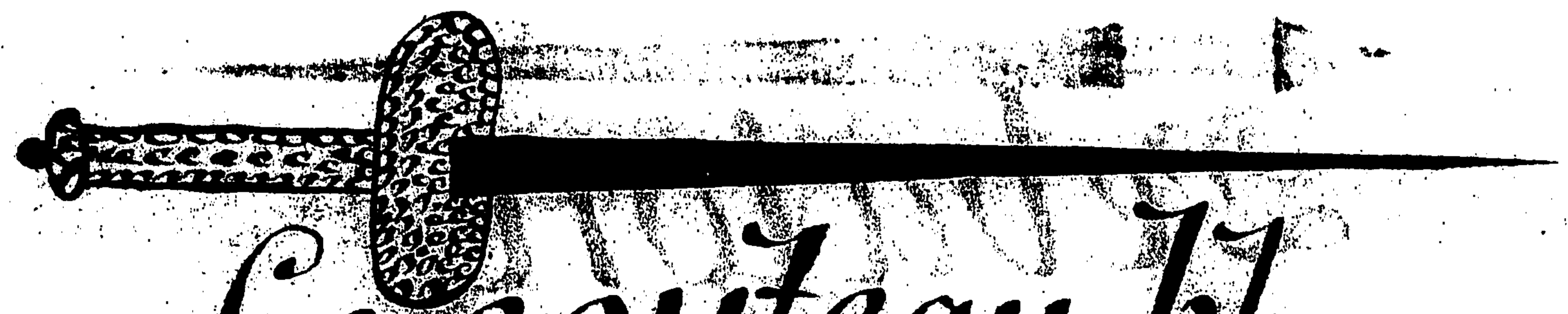
34. Il faut aussi se servir quelque fois d'Epée qui sont necessaires dans les Arts magiques; c'est pourquoy tu prendras une Epée neuve que tu feras fourbir et nettoyer au jour de ☿ dés la premiere heure de ce jour jusqu'à la quinzième Tu y écriras ensuitte d'un coté ces divins noms Jehova, Adonay, Eheye, Jeya et de l'autre coté ces autres noms Eloym gibor et vous y ferez un manche d'os que vous aroserez et parfumerez comme cy-devant et vous reciterez dessus la suivante conjuration.

Je te conjure Epée par ces noms Imabrach, Abrach, abracadabra, Jehova que tu me serve de force et deffande en toute sorte d'operations magiques contre tous les ennemis visibles et invisibles; Je te conjure derechef par le tres saints nom et indivisible El, fort et admirable par le nome Saday, qui est tout puissant et par ces noms Cados, Cados, Adonay Eloym, Zevaoth, nhaghimanuel, premiere et dernier Sagesse, voye, vie vertu, clef, bouche, Parole, splendeur, lumier, Soleil, fontaine Gloire, Montagne, Entrée, porte, pierre, Pasteur, Sanctus, Immortel, Messie, Par ces noms donc et par d'autres je te conjure o Epée que tu me serve de garde contre tous ceux qui me sont contraires Amen.

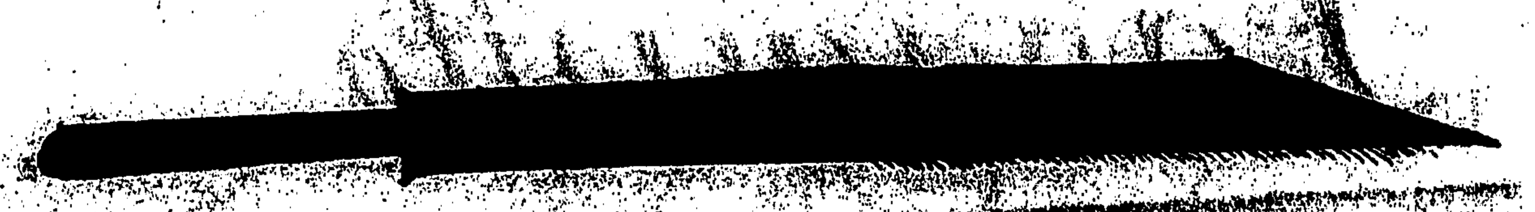
Ce qui étant fini, tu le mettras dans un drap de Soye, ainsi que le couteau, de même que tous les Instrumens consacrez et purifiez par les ceremonies duës et requises pour perfectionner et achever les Arts et les Operations Magiques

Forme des Instrumens.

L'Epée.



Le couteau blanc

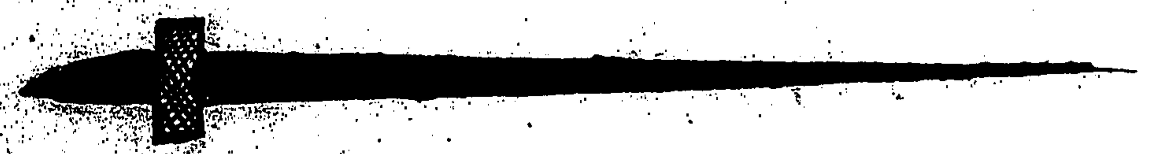


Le couteau noir

La faucille

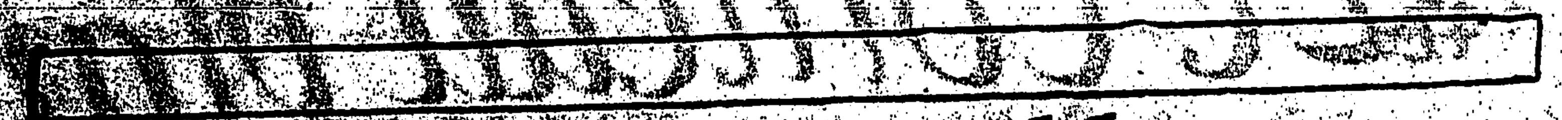
2

Le stilet,



La lance,

Le baton.



La baguette

Des Encensemens suffumigations Parfums des choses qui se doivent operer et pratiquer dans les Arts magiques

Chap. Neuvième.

Il y a plusieurs sortes dencenssemens, suffumigations et parfums qui se font et se Montrent aux Esprits. ceux qui rendent de bonnes odeurs sont pour le bien et les parfums dodeurs puante servent pour le Mal.

Si tu veut faire des parfums, de bonne senteur, il faut prendre de l'Encens, du bois d'aloe, des noix de Muscades, du Benjon, du Musquas et autres

 especes de bonnes Senteur sur qui tu diras.

Dieu d'Abraham, Dieu d'Isaac, Dieu de Jacob, daignes benir ces creature d'Especes odorifes= rantes, afin quelles reçoivent la forces, la vertu, et puissance d'attirer les bons Esprits, et pour chas= ser et faire retirer les Ennemis et les phatômes par toy tres Saints Adonay qui vit et regnes dans les Siecles des Siecles, ainsi soit il.

Je Texorcize Esprits impurs et im= monde qui est un phantôme ennemi, que tu sorte au nom de Dieu tout puissant de cette espece de parfums, En sortes quelle demeure santifiée au nom de Dieu tout puissant.

Seigneur daignes benir et sactifier cette Creature de parfums affin quil soit un remede salutaire au genre humain et la salvation de nos corps et de nos ames par l'invocation de ton tres Saint nom et de celuy qui a crée les Siecles et qui doit regner par les Siecles des Siecles ainsi soit il.

Tu arroseras en suite ces especes avec l'eau de l'Art et tu les mettras derechef dans le drap de Soye comme cy dessus ou dans un petit coffret qui en sera fait et tu les tiendras bien proprement affin

quils

quils prennent pas beaucoup d'air, ce qui n'impor= teroit pas cependant et tu les y Laisseras pour t'en servir dans le besoin et quand tu t'en voudras ser= vir, tu allumeras un feu des charbons nouveaux dans des pots neufs vernissé, de dans et dehors et tu feras du feu avec un fusil et une pierre et le feu étant allumé ainsi, avant que tu le mettras sur cette espece, tu diras.

Je téxorcize ô creature du feu, par celuy qui toutes Choses sont faites, affin que toutes sortes de Phantômes se retirent de toy sans retardement et ne puisent nuire ni sejoüer d'aucun dans ses oeuvres par l'invocation du createur tres haut, ainsi soit il.

Beny Seigneur tout puissant et misericor= dieux, cette Creature des especes, affin quétant benite, ce soit à l'honneur et loüange de ton tres saint nom, affin quil ne soit fait aucun empeche= ment ni peine à ceux qui les portent, par toy ô Seigneur éternel et tout puissant et par ton tres saint nom ainsi soit il.

Cela étant fait tu mettras de ces Especes dans l'encensoir sur le feu, et tu feras des par= fums et des odeurs Comme tu voudras.

40 **Pour** les Especes de odeurs puantes, elles se preparent en cette sorte en disant comme il s'ensuit

Adonay, Iazay, Salmay, Amay, Elay, Saint Pere accorde nous l'assistance et la faveur de ta grace; par l'invocation de ton tres saint nom; affin que ces especes nous servent et aydes dans les choses que nous voulons operer et que toute tromperie et immondice en sortent et quelles soient benites et sanctifiées par ton tres saint nom.

De l'eau et de l'Hissope
Chap. dixiême.

S'il est necessaire d'arroser quelque chose en quelque sorte d'Art, avec le goupillon ou l'asperges, l'un et l'autre se doivent faire en cette façon. Il faut avoir preparé l'encensoir au jour et heure de ☿ avec les especes odoriferantes de l'Art; en apres tu prendras un pot d'étain ou un autre plombé et vernis=

sé de hors et dedans ou bien de verre et le rempliras de tres belle eau de fontaine et tu auras du sel exorcisé disant en cette façon sur le sel, **Zevaoth, Messiah, nhimanuel, nghelion, Gibor, Jehova.** Dieu qui est la verité et la vie daigne benir et sanctifier cette creature du sel, affin quil nous servent de proportion, de secours et d'assistance, dans l'Art quil nous y prête secours.

Jette en apres le sel dans le vaisseau ou est l'eau et tu diras dessus ces Pseaumes.

Ps. Seigneur en ta faveur ne

Ps. Seigneur exauce mon oraison.

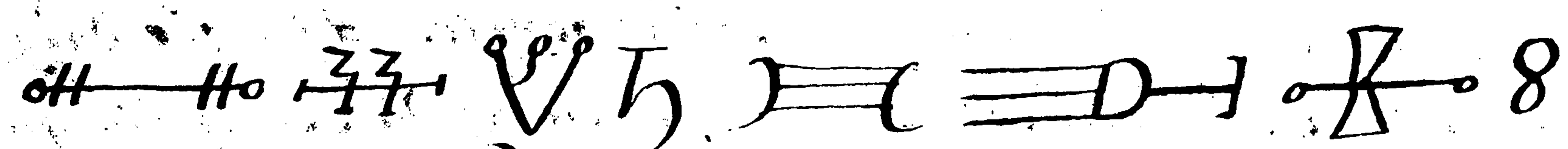
Ps. Seigneur sauve moy en ton nom

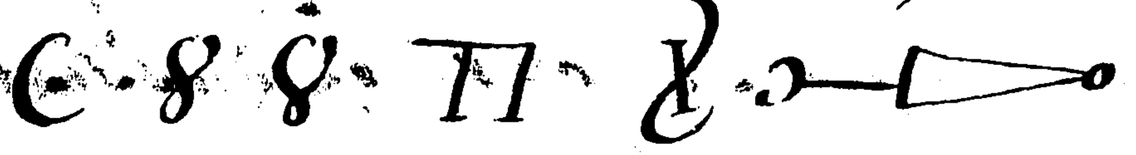
Ps. Dieu aye pitié de moy selon.

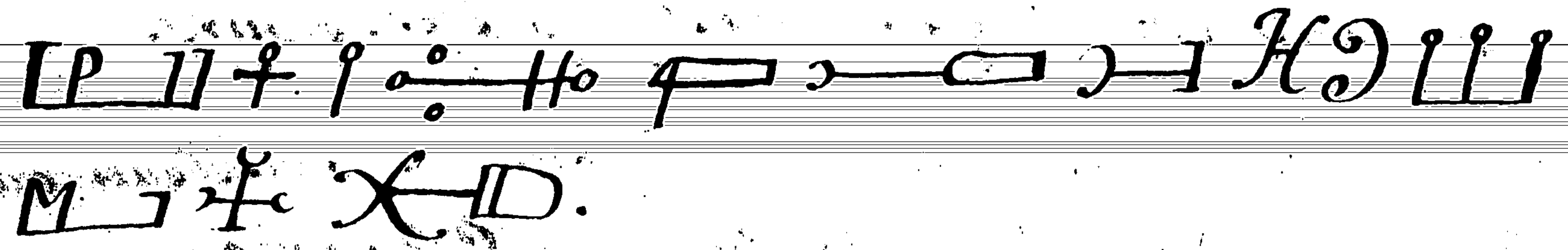
Tu feras ensuite un Asperges ou goupillon de verveine, de fenouil, de Lavande, de Saulge, de valerienne, de mente majeure, de Basilique, de Romarin cueillies, au jour et heure de ☿ desseches à l'ombre.

Tu feras aussi le manche avec une baguette de Noiselier ou de coudre de trois paulmes de la main, coupée au jour et heure de

42. ☿ au croissant de la lune au on attachera les dites herbes dessechés, comme dessus avec du fil qu'une Jeune fille pucelle aura filé et on gravera d'un coté de ce manche avec l'instrument de l'Art les caracteres Suivans.



 Et de l'autre coté



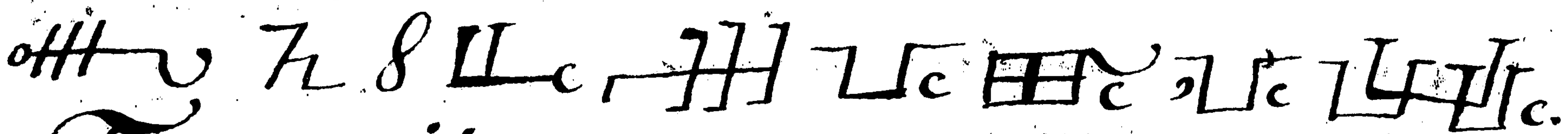
Tu mettras Ensuite en usage cette eau et t'en serviras avec l'asperges ou Gouspillon En quelque lieu que tu le jugeras a propos et sache qu'en tous les lieux que tu arroseras cette eau chassera tous le Phantômes et il ne pourront apporter d'empechement ni nuire a qui que ce soit. Tu te pouras servir de cette eau et la mettre En usage pour faire toutes les operations De L'Art.

delalumiere

De la Lumiere et du Feu

Chapitre onzieme.

Il a Toujours été en pratique et ça été la coutume parmi les peuples et nations de se servire des choses sacrés du feu et de la lumiere; c'est pourquoy le Maitre de l'Art se sert des mêmes pour exercer les choses sacrees tant pour la lecture que pour les encensemens; c'est pour quoy quand tu voudras faire quelqu'operation; Les lumieres sont toujours necessaires dans le cercles. Pour cette effet Il faut faire des chandelles de cire vierge dans le jour et heure de ☿ et il faut qu'une pucelle file les meches et elles se doivent faire au croissant de la lune de grandeur et grosseur du poids d'une demi-livre chacune, et tu y graveras ces caractores avec le stilet de l'Art



Ensuite tu diras ces Pseaumes, sur les dites chandelles.

Ps. Louez le seigneur les saints.
Ps. Mon ame benise Seigneur
Ps. Toutes nations benis le seigneur &c.

Seigneur Dieu qui gouvernes tout par ta puissance, donne moy a moy pauvre pecheur les sens et l'entendement, affin que j'entende et sente seulement les choses qui te sont agreables. fais que je te rende grace avec une foy droite et sincere et une clarté parfaite; accorde moy Seigneur Dieu auparavant que je meure, et avant que la flâme du feu me brule, l'amour de de grace.

Seigneur Dieu ne m'abandonne pas; Dieu de mon salut. Aprés tu ajouteras.

Je t'exorcise creature de cire par celuy qui a créé toutes choses d'une seule parole; Que par la vertu de celuy qui est la pure verité, tu écartes de toy tous les phantômes, toutes les mechanstez et tromperies de l'ennemi, et que la vertu et puissance entre, affin que tu nous puissent illuminer et que toute crainte et frayeur fuyent de Nous.

Cequi étant dit tu jetteras de l'eau de l'Art vers le ciel et tu parfumeras et tu encenseras avec les parfums accoutumez.

Et quand tu voudras allumer le feu, et le mettre a l'encencement ou a quel qu'autre chose, tu diras.

Je t'exorcize creature du feu au nom du souverain Seigneur eternel, et par son nom ineffable qui est Jod,

Hé, Vau, He, par le nom El et par le nom tres fort Jah, que tu puisse illuminer les cœurs de tous les Esprits que Nous appellerons au cercle affin qu'il puissent Comparoistre devant nous sans tromperie et fraude par celuy qui vous a créé de rien.

Ensuite, tu prendras la lenterne quarrée avec des chassis ou fenestres de cristal et Ensuite tu accommoderas la chandelle allumée pour lire ou pour faire quel qu'autre chose et pour former le cercle, comme il a eté dit cy-dessus.

De la Plume

Encre et autres couleurs

Chap. douxiéme

Toutes les choses qui se doivent écrire en cet Art, se doivent écrire ainsi.

Tu prendras un oison mâle et la troisiéme plume de l'aille droite, et en la tirant tu diras.

Abray, Habyly, Samay, Thicodaniay Athamas, Scaser Adonay: chasses de cette pleume toute sorte de tromperie affin qu'elle retienne

en toy la vertu et la puissance, décrire avec efficace toutes les choses que je voudray.

Tu la tailleras avec le couteau de l'Art, tu la parfumeras et tu la remettras dans le drap de soye comme dessus.

Tu auras une ecritoire faite de terre crau jour et heure de ☿ a dans le dit temps tu graveras dessus avec le stilet de l'Art ces noms,

Jod, Hé, vau Hé Mitraton Jah, Jah, Jah, cados, Eloym Zevaod, et en y mettant de lencre tu diras.

Je texorcize creature de l'Encre, par Anereton et par simulator et par le nom adonay et par le nom de celuy par lequel toutes choses ont été faites, affin que tu me sois en ayde et que tu me donne secours dans les choses que je voudray par toy Mettre en oeuvre.

Et parce quil arrive quel que fois décrire avec quelque noble couleur, à cet effet il est bon d'avoir autant d'ecritoires de corne blanche neuves autour des quelles on écrira les dites paroles et dans chacune d'elles tu mettras des couleurs separement avec de l'eau

Excorizée dont on les detrampera avec de la gomme arabique. la plus grande partie de ces couleurs doit estre Jaune, couleur d'or, Rouge, bleu celeste, verte et morelle; et sil s'y rencontroit quel quautre couleur, tu feras comme cy dessus et en les exorcizant, parfumant et arrosant.

De la Pleume De l'hirondelle et du corbeau. Chap. Trezieme.

Il faut prendre la pleume de l'hirondelle, à sçavoir celle qui s'appelle le couteau, et avant que tu la taille tu diras.

Saint Michel Archange de Dieu et saint Mitiel et Miniel prevots et capitaines de la troupes celeste soyez à nôtre ayde dans l'operation que nous avons jntention de faire; et que toutes les Esperiences qui commences par vous et en vôtre nom soient finie par le createur tres-haut.

Tu approprieras et tailleras la plume avec le couteau de l'art, tu ecriras sur son côté le nom

Anereton et tu diras sur elle les Pseaumes suivans

Ps. voicy combien il bon
Ps. Toutes nations louez le seigneur.

Ensuite tu arroseras et parfumeras, et remettras dans le drap de soye comme dessus, et il faut consacrer de même tous les instrumens avec lesquels, il faut écrire quelque chose ou avec de l'encre ou avec des couleurs, ou avec du sang.

Du sang de la chauve-souris, du pigeon et autre animaux.

Chap. Quatorzième.

Prend une chauve souris vive et l'exorcise comme il s'en suit

comiac, cantac, Emorbat, Mial, Emore, Barca, Marbaclacrat, Londay, valmach.

Par ces tres-saints noms et autre noms des Anges qui sont écrits dans le livre Assamaim.

Je te conjure ô chauve souris ou autre animal que tu nous assiste dans nôtre operations par le Dieu veritable, par le Dieu saint, par le Dieu qui t'a crée et par Adam qui t'a imposé un nom propre comme aux autre creatures animées.

Prend ensuite l'éguille comme on dira plus bas et perce la chauve souris dans la vaine qu'elle a dans l'aile droite; et ramasse le sang dans un petit vaisseau et tu diras sur luy.

Adonay tout puissant Araton, Assay, Eloym, Elohe, Elyon, asserheye, Saday Dieu seigneur immaculé et Immable, Emanuel, messiah, Iehova, sois a mon ayde affin que ce sang ait du pouvoir et tout ce que je voudray et en tout ce que je demanderay. Parfume le ensuite et le garde pour le besoin.

On tire encore le sang de cette façon. Prend le dite Animal et le coupe tout en morceaux et le met dans un pot de terre plombé et verniséz et presse le fort jusqu'à ce que le sang en sorte

en disant les susdites paroles sur luy ; et s'il est luy coupe la teste, mets la dans une bouteille de verre neuve et recueille en le sang comme dessus.

Qu'on prenne donc le sang des autre oiseaux de lait comme comme on dite plus haut, tire avec l'éguille, ayant premierement observé toutes les solemnitez comme dessus.

Du papier ou Parchemin Vierge, comment il se fait pour L'operation. Chap. Quinziême.

Le papier vierge est necessaire dans beaucoup d'experiences Magiques et il est requis qu'il soit consacré. Il y en a un qui s'appelle vierge et l'autre non né. Le vierge est celuy qui [illegible] d'un animal qui n'a pas encore sailli et pour

cela l'on doit

cela l'on doit prendre un jeune animal qui a cause de l'age n'est pas propre à la generation, soit agneau, chevreau ou autre; or le perchemin qui en est tiré est nommé vierge.

Prens donc l'animal tu voudras comme dessus et qu'il soit mâle, ensuite au jour & heure de ♀ tu le porteras dans un lieu secret, ou en travaillant personne ne te puisse voir. Et tu auras un roseau coupé dans le marais ou ils croisent avec un couteau neuf et coupé d'un seul coup, et tu le nettoyeras et ôteras ses feuilles en disant cette conjuration.

Je te conjure par le createur de toutes choses & par le Roy des Anges le nom du quel est El, Saday que tu reçoives la force et la vertu pour écorcher cet animal; et pour faire du papier ou parchemin, dans les quels on puisse écrire les tres-sacrez noms de Dieu le quil acquiere une si grand puissance, que tout ce que j'y écriray ou feray, obtienne son effet par celuy qui vit et regne par les siecles, ainsi-soit-il.

Et avant qu'on coupe le roseau il faut reciter le Pseaume.

Tu feras en suite un couteau du dit roseau avec le couteau de l'Art, et sur celuy qui sera fait du dit roseau tu ecriras ainsi.

Aglay, Adonay, Eloha,

Par vous soit accomplie L'Oeuvre de ce couteau.

Tu diras ensuite cette oraison sur Le même.

Dieu qui a tiré Moyse ton Elu du lieu où croissoient les roseaux lors qu'il étoit encore enfant, ainsi bien que des eaux que des fleuves, accorde moy par ton immense misericorde et par ta compassion que ce roseau reçoive la force et la vertu par l'invo=cation de tous les saint noms de tes Saints Anges dont les puissances en reçoivent quelqu'avantage et contribüe à faire que de ce roseau on puisse faire un couteau avec lequel on puisse faire du parchemin, qui obtiennent en soy le pouvoir et l'Esprit vivant, affin que toutes les choses qui se feront en ce papier ou parchemin obtiennent l'effet desiré par toy o Seigneur Dieu tout puissant, ainsi-soit-il.

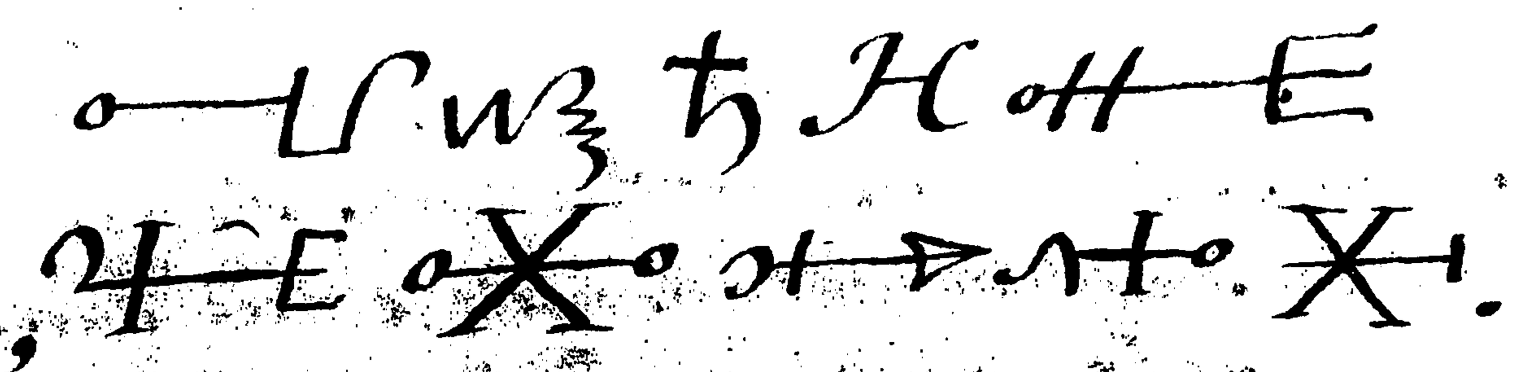
Cela étant dit tu commenceras à écorcher L'Animal avec ledit couteau soit qu'il soit vierge ou non né: en disant Saday, Adonay, Balmay, Sazay, Tetagramaton, Anereton, Cureton, saints anges de Dieu, venes et soyez present et donnes le pouvoir et la vertu a ce parchemin et qu'il soit consacré par vous, de sorte que toutes

Les choses qui s'y ecriront obtiennent leurs effet et puissent immanquablement acquerir leur fin desirée.

L'Animal étant écorché prend le sel et tu diras sur luy,

Dieu des Dieux et seigneur de ceux qui dominent, qui as créé toutes choses de rien, daigne benir et sanctifier ce sel, affin que je puisse arroser ce parchemin que je projette de faire, en sorte que toutes les choses qui s'y écriront reçoivent la vertu et obtiennent leur effet.

Tu frotteras ensuite de sel ledit perche=min avec le sel exorcizé, et tu le laisseras au soleil trempé dans le sel un jour tout entier; ce qui étant fait tu prendras un pot de terre vernissé dedans et de hors à l'entour dans la partie exterieure seront écrits ces caractères suivants.



Tu mettras ensuite la fleur de chaux dans le dit pot en disant.

Onoy, Zuzon, Layron, Zavayron, Thephion, Elimos, Occinamos, et vous tous Saints, venes soyez presens et daignez benir cette fleur de chaux,

Affin que toute tromperie En soit banie et que le parchemin qui s'en doit faire obtienne la vertu desirée; par le Roy des cieux et par le seigneur des Anges ainsi-soit-il.

Prend ensuite de l'eau exorcizée et la mets dans ladite fleure de chaux En sorte qu'el se fonde et tu mettras la peau dans cette liqueur et tu l'y laisseras pendant trois jours, que tu le tireras en ôtant la chaux et la chair avec le susdits couteau de rosseau.

Cequi étant exécuté tu couperas d'un seul coup une baguette de bois de noiselier ou de coudre si longue que ten puisse servir pour faire un cercle en la ployant en elle même. Prend une petite corde filée par une jeune fille pucelle, des petites pierres et cailloux des riviere ou d'un ton en prononçant ces paroles.

Adonay Dieu fort et tres Saints Pere, mets la vertu dans ces petites pierres affin quel puissent tirer ce parchemin et en rejetter toutes fraude et puissent obtenir la puissance desirée; Ensuite le susdit perchemin étant dans le cercle et le liant avec la cordelette et les petis caillioux tu diras. Agla, Iod, He vau, He, Iah, Emanuel venez et soyez present pour lier ce perchemin affin que vous le gardiez de sorte qu'au cun phantômes n'y puisse entrer.

Tu laisseras

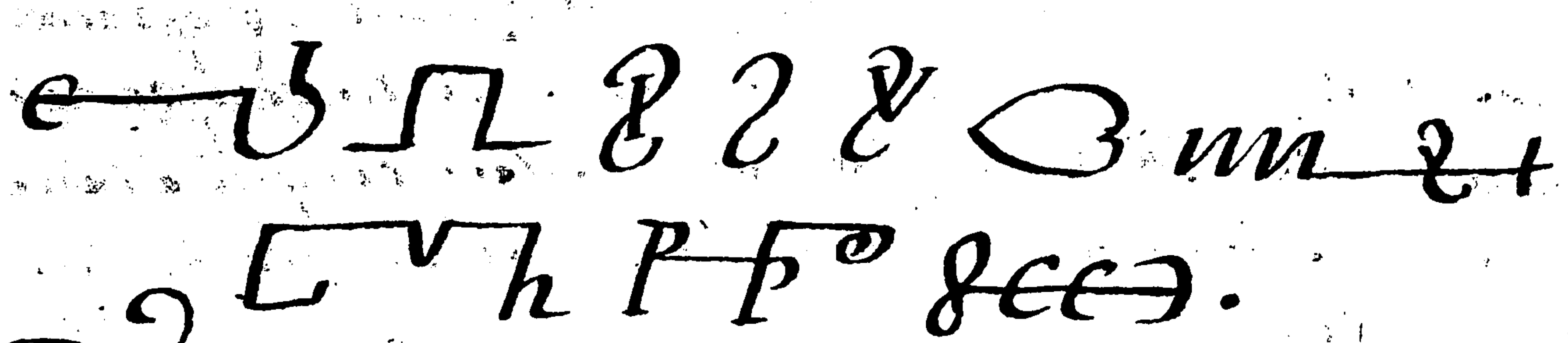
Tu laisseras secher le dit Perchemin dans le dit cercle, dans un lieu ombrageux et épaix et le laisseras la pendant trois jours et tu couperas avec le couteau de l'Art ladite cordelette; ce qui étant fais, tu tu osteras le perchemin du susdit cercle et tu diras ce=pandant.

Ancor, Amacor, amodes, veadonia, Pancor, Phagor, Anitor, venez, soyez presens pour la garde du parchemin.

Parfume-le par apres et l'encense avec les susdits parfums et le mets dans un drap de soye et que ce parchemin susdit ne soit vu par quelque femme que ce soit, parceque si elle avoit ses fleurs le dit perchemin perdroit sa force et sa vertu. Remarque sur tout que ceux qui doivent faire un par=chemin doivent être purs et nets, comme il a été dit cy dessus Et s'il ne se faits pas en cette façon, aucune experience ou operation ne poura être reduite a la fin qu'on aura souhaittée.

Que si cela te semble penible et trop difficile et que cela t'ennuye; ayes du papier ou par=chemin vierge, comme cy dessus; Prend quelqu'ani=mal que ce soit et l'exorcize de la façon suivante. Prens garde qu'elle n'est pas de si grande efficace et vertu que la precedente et tu prendras les especes de Parfums de l'Art, et tu les mettras dans un pot de terre neuf, plein de charbons nouveaux et tu

ecriras autour de ce parchemin Les Suivans carac
teres.



Et cependant lors que lesdites Especes brûle-
ront, tu tiendras le parchemin sur l'Encensement
En disant.

Venez, soyez presens à mon ayde et que nôtre
Operation s'accomplisse par vous. Et tu diras ensuite

Zazai, Salmay, Adonay, Anapheton, Astien,
Occinamos, Zavarin, Azzozarcon, Sydoon, Agla, on,
Jod, Hé, vau, Hé, Jah, El, Jah, Achimasuch, vah, –
Arcor, Binator, Arsilo, Echeyor; saints Anges de
Dieu, venez soyez presens et infusez la vertu à ce
parchemin et qu'il obtiennent une telle force par vous
que tous les noms et caracteres qui seront Escrits dessus,
recoivent en eux la vertu deüe et que toute tromperie
et immondices en sorte; Dieu aydant pieux et miseri-
cordieux Seigneur nôtre Dieu qui vit et regne par
les siecles; ainsi soit il.

Tu reciteras Ensuite les Pseaumes suivans sur
un tel parchemin.

Ps. Donne ton jugement au Roy
Ps. Louez le seigneur toutes Les nations

Ps. voicy benissez maintenant le seigneur
Ps. Benissez ô toutes oeuvre du seigneur.

Ce qui étant dit tu poursuivras en recitant
cette oraison.

Je te conjure ô parchemin, par tous les
hauts noms de Dieu et par celuy qui seul peut donner
a toy creature de parchemin la vertu, que toute sorte
de tromperie s'éloygne et que toute puissance a force
y entre, affin que tu devienne sacreé, et que toutes les
choses qui seront écrits sur toy ne soient point effacées
dans le livre de Verité.

Tu l'arroseras ensuite et le mettras en terre
comme dessus.

Nous mettrons encore quelquefois en oeuvre
au lieu de parchemin, cette depoüille dans laquelle
naissent bien souvent les Enfans enveloppez pour
vû, toutes fois qu'elle soit consacreé et Exorcizée à la
façon susdite et on en fera de même du parchemin satin
ou toil de soye en faisant comme cy dessus, en le
parfumant et arrosant dans lesquel et sur lequels
Il faut souvent ecrire et faires Les autres –
operations dans lesquelles une si grande perfec-
tion, n'est en aucune façon necessaires.

De la cire, ou Terre Vierge.

Chapitre seizième.

ON SE servira de cire dans plusieurs Arts et operations ou de terre vierges pour faire des Images ou de cire pour faire des chandelles. C'est pourquoy tu dois bien prendre garde que ni l'une ni l'autre n'ait jamais été mis en oeuvre. Et il fau que tu tire la tere de tes propre mains et elle ne doit estre touchée d'aucun instrument de fer de quel que genre qu'il puisse être, affin qu'elle ne soit point souillée. La cire doit être prise des mouches à miel qu'il ayent seullement fait la premiere cire et qui n'ait servi à aucun ouvrage.

CAR quand tu voudras te servir de l'une ou de l'autre avant que tu commances ton ouvrages tu reciteras dessus cette conjuration.

Extabor nestabor, Sytacibor, Adonay, On, azzazamon, Mecchon, Asmodachu, comphac, Erionas, Propheres, Aliomas, conamas, Papierdas, Ostiodos, Narbonidos, Almoy, Cacay, Coanay, Equevantzvemat, Beñay, comparis, Scios, serantis, Cosphiladis.

philadis. Anges de Dieu, venez et soyez presens par ce que je vous invoque dans ma besogne, affin qu'elle acquier de la vertu par vous et qu'elle s'achéve bien par vous.

CE qui étant dit, tu pour suivras et reciteras ces Pseaumes suivans.

Ps. Seigneur mon cœur n'est pas exalté. 8.

Ps. Seigneur qui habitera.

Ps. Seigneur exauce mon oraison.

Ps. Seigneur nôtre Seigneur.

Ps. Combiens sont cheris tes tabernacles

Ps. Que Dieu soient dissippé.

Ps. Dieu donne ton jugement au Roy.

Ps. Voy cy qu'il est bon et agreable.

Ps. A la sortie d'Israel.

Ps. En convertissant.

Ps. Dieu nôtre refuge et nôtre vertu.

Ps. Toutes Nations applaudissez.

Ps. Dieu mon Dieu, regarde.

Ps. Ayes pitié de moy Dieu.

Ps. Des profonds.

Ps. Seigneur tu as éprouvé,

Ps. le seigneur a parlé
Ps. Dieu sauve moy en ton nom.

Je t'exorcize creature de Cire ou de terre et la vertis par le Dieu tout puissant qui a créé toutes choses de rien par l'invoquation de son très-saint nom et de ses saints anges, que tu regarde sur eux et qui tu en recoive la vertu et la benediction en son nom de sorte que tu sois sanctifiée et benie et que tu obtiennes la vertu que nous desirons par le très-saint nom Adonay

Arrose-la ensuite, comme dessus et la garde pour le besoin.

Observe que la terre parce qu'elle doit estre tirée avec la main se doit preparer toutes les quantes fois que tu auras besoin.

De l'Eguille, Et autres Instrumens de fer.

Chapitre dix septième.

Quelques instrumens de fer sont necessaires dans plusieurs operations comme l'éguille pour se coudre ou piquer ou instrument pour graver les lettres et les caracterres que tu pourras faire à la maniere d'un stilet de fer, comme ceux dont se servent les orpheuvres ou semblables, pourvu qu'ils puissent servir comme dessus, tu feras donc l'Eguille le jour et heure de Jupiter oubien les autres instrumens de fer tu commanceras à l'heure dite et tu la finiras à l'heure de ♀ et cela étant fini tu diras dessus.

Je te conjure forme de N. N. par Dieu le pere tout puissant, par la vertu des cieux et des Etoiles et des Anges, qui y president, pierres des herbes et des Animaux, par la vertu des grêles et des neiges et des vents que tu reçoive en toy une telle vertu, que tu puisse parvenir sans fraude a toute les choses auquelles nous nous devons servir de toy pour les achever, et conduire à leur perfection. Après tu diras ces Pseaumes

Ps. Seigneur qu'as tu Multiplié.
Ps. Seigneur mon dieu J'ay Esperé En toy.
Ps. Je te confesseray Seigneur
Ps. Tout de même que le cerf desire.
Ps. Dieu tu nous as repoussez.
Ps. Aye pitié de moy.
Ps. Des profonds. &c

Parfume-le avec le parfum de l'art et arrose le avec avec de l'eau exorcizée et le remettant dans un drap de soye & tu diras.

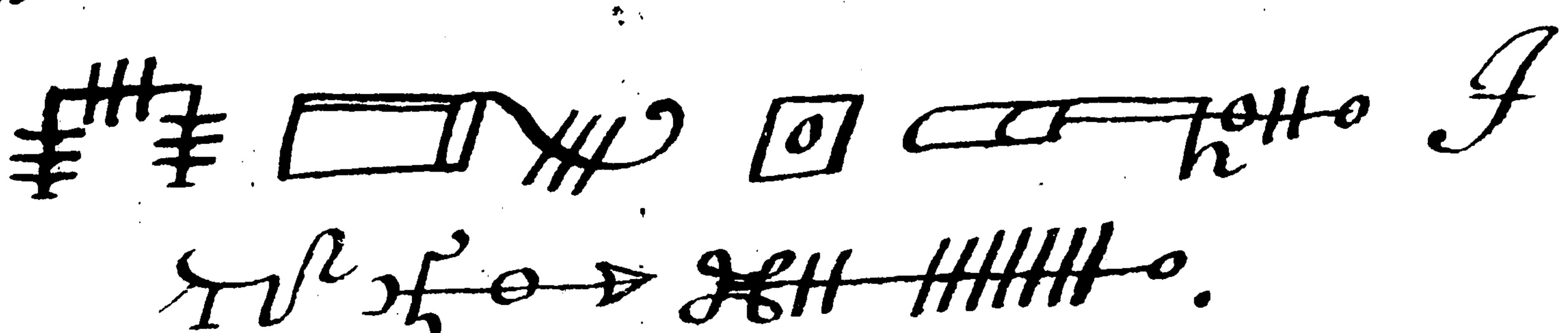
Bamuata, tames, Bulmaria, Gue oria, Mocadlate, gedeca, comederenty, convizlaria, Marraria, Arcular, Geradia, Tabia, M Messiam, Bonifair, Mertagulla, Donde, Bacalaria, Arcular, com=parodon, Lamodon, Theodicon, Anges bons et mauvais, venez et soyez presens pour la garde de ces Instrumens.

Du drap de soye.

Chapitre dixhuitième.

Quand quel qu'Instrument de l'Art sera devement consacré, il doit estre remis comme dessus dans quelque drap precieux: c'est pour quoy tu prendras un drap de soye ou de lin de quelque couleur que ce soit excepté le noir & la couleur de cendre, sur la quelle tu écriras les caracteres

Suivans avec la plume de l'art aussi bien que les paroles.



Adonay, Amosiah, Anareton, Peumeton, Ensoph, cados, Ancor, Ancitor, Semem=phora, lamehevana, catepseriod, Eosbos, Eolym, Semiphorias.

Parfume ensuite ce drap, avec des encensemens de bonne odeur et arrose le comme cy dessus et tu y diras ces Pseaumes.

Ps. O Seigneur Seigneur nôtre.
Ps. Dieu donne ton jugement au Roy.
Ps. Voicy benissez maintenant le seigneur.
Ps. L'hymne t'appartient.

Tu le mettras ensuite pendant sept jours dans des especes d'odeurs & tu y placeras et mettras dans dans ce drap de soye, toutes les choses sacrées, jusqu'aux plus grands Instrumens.

Des Caracteres,

Chapitre dix neuvième.

Toutes et quantes fois que l'occasion se presentera que tu devras Ecrire quelque experience ou caracteres et que crainderas de Manquer ou faillir tu feras comme il s'ensuit.

Fais au commencement ce nom Eheye Asser Eheye, avec la plume de l'Art et couleur de morelle claire et a la fin ce nom. Ensoph et entre ces dites noms, ecrits cequi te sera necessaire selon l'Art et operation que tu voudras mettre En pratique, et S'il y a quelque chose a faire tu le dois porter sur toy et en cela se dois remettre dans le drap de soye.

Puis ce que tu auras écrit tu diras cecy.

Tres sage et tres haut createur de toutes [illegible] la Misericorde que tu accor= [illegible] tres Saints noms [illegible] au papier que tu gardes ceux [illegible] pere, par toy tres Saint [illegible] soit il.

Cela étant dit tu écriras comme dessus, ce qui se presentera, et tu viendras a bout de ton intention.

Des Sacrifices Qu'on offre aux Esprits &

chapitre dernier.

Il arive en plusieurs Arts qu'on fait des Sacrifices aux Demons, et en plusieurs manieres. On sacrifie quelque fois des animaux blancs aux bons Esprits et aux Mauvais des noirs et cela se fait bien souvent de leur sang; et quelque fois aussi des choses qui se manquent.

Ceux qui sacrifie des animaux de quelque condition et de quelque genre qu'ils soient, doivent en choisir de vierges; car ils sont bien plus librement receüs d'Eux; et sont qu'ils obeissent plus volontiers.

Quand il faut sacrifier auec le sang ou le titre de ces animaux ou oiseaux qui sont vierges, et auparavant qu'on donne et qu'on en fasse quelque sacrifice, il faut qu'on dise sur cette oblation, offrande, ou sacri= fice ce qui s'en suit.

Ce Sacrifice que nous auons trou= vé appropos de vous offrire, a vous N, N, crea= tures tres nobles et tres-hautes soit agreables en plaisant à vos volontez, soyez prets à nous servir, puis que vous en devez receuoir de plus grands.

Qu'on les parfume Ensuite et qu'on les arroses auec l'eau de L'Art.

Pour Les dits sacrifices, il est besoin necessaire qu'on les fasse auec toutes les ceremonies au feu qui doit estre de bois qui ait quelque proprieté approchante à La qualité des Esprits, comme de genieure ou Cyprés aux Esprits de ♄; de Buis ou de Lespine à ceux de ♃; de corniolle aux Esprits

De

de ♂; de Laurier à ceux du ☉; de bois de myrte aux Esprits de ♀; de bois de noisette ou de coudre à ceux de ☿ et de saule a ceux de la Lune.

Mais quand il faut sacrifier du Manger ou du boire; toutes choses se doivent preparer hors du cercle et les viandes se doivent couvrir auec quelque noble drap. Il faut Ensuite étendre la nappe dessus ce drap, quelle soit nette et neuve, qu'il y ait du pain frais et du vin Exquis, qui approche le plus de la Planette; et les oisons, Pigeons ou autres animaux, il les faudra faire rotir, et n'oublier pas sur toutes choses une bouteille d'eau d'une fontaine vive et claire; et avant que tu entre dans le cercle tu appelleras les Esprits par leurs propres noms, Du moins les Principaux En disant ainsi.

En quel que lieu que vous soyez, ô Esprits, N, N, qui étes invitez à souper, venez et soyez prets à receuoir

68 les mets, les presens et les Sacrifices que nous vous offrirons plus considerables à l'avenir.

Par fume les mets avec les encensement odoriferans et les arrose avec de l'Eau exorcizée et commence En suite à conjurer les Esprits jusquatemps quils viennent.

De cette façon se doivent faire les Sacrifices en tous les arts et Operations qui le Requierent. en faisant ainsi sans doute les Esprits seront prest de Te servir.

Icy finit nôtre Clavicule,

que si tu l'imprimes bien Dans ta memoire, Tu pouras Voler avec les aîles des vents; Que si tu En fais Peut de cas, Et que Tu la meprises, Tu ne pouras jamais venir a bout d'aucune Experience d'aucun Art MAGIQUE.

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XVI F.

Here beginneth the Booke of King Solomon called The Key of Knowledge.

The Table of the first Booke: containing Chap: 13.

What O[illegible] and [illegible] ought to be said before you worke: 1
Of the [illegible] to be said [illegible] 2
Of your [illegible] with [illegible] thereunto belonging. 3
Of [illegible] and how they ought to be made. 4
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MVSEVM
BRITAN
NICVM

Oraisons to bee said when you conjure.

Lord Jhesus Christ the loving Sonne of God, which dost illuminate the hearts of all men in the world, Lighten the darknes of my heart and kindle the fyer of thy most holy Loue in mee. Giue mee true faith, perfect Charity and Vertue whereby I may learne to feare and loue Thee and keepe thy Commandemts in all things, that when the last day shall come the Angells of God may peaceably take mee, and deliuer mee from the power of the Devil, that I may injoy euerlasting rest amidst the Company of the holy Saints and sitt on thy right. Graunt this thou Sonne of the liuing God for thy holy Names sake Amen.

A Confession, to bee said before thou worke.

I confes to the Lord God the Father of Heauen and Earth and to the good and most benigne Jhesu Christ together with the Holy Ghost before thy holy Angells, and before the true Majesty of thy Cros that I was conceiued in sinn and from my Baptisme continued therein. I confes furthermore that I haue sinned in Pride, in Anger, in Gluttony and in whatsoeuer mans frailty may sinn I haue sinned. Therefore I pray you all the Saints in whose sight all these things I haue confessed that you witnes with mee in the day of Judgement against the Divill and so I being cleane and confessed of all my sinnes, lett mee appeare before thee O most High (righteous and graunt thy grace to mee by thyne ineffable Clemency that I may see and know all the Spirits which I would haue and accomplish my will and desire Amen.

Lord God Allmighty Father which didst make all things, which knowest all things, for nothing is hid ne impossible to Thee. Giue mee grace to know and understand the Vertue of all Priuities wch are hidd by thy most holy mercy and pitty, by that thyne ineffable worshipfull and fearefull name Hyach, by the which all the

world shall tremble, and by whose feare all Creatures doe obey. Graunt mee allso that the Secret of the Secrets of all the Spyrits may bee opened before mee, gently obeying mee, and my commandm[ents] thorough the most holy Adonay. whose Kingdome endureth for euer Amen.

Nota: When these are done Lett the Conjurer arise and putt both his hands layde after the fashion of a Crosse uppon the Pentacle and lett one of his Companions allwaies hold the Booke open before him. and lett him looke into the Ayer into the 4 partes of the World. Afterwards looking uppon the Booke lett him say as followeth.

Lord my God bee thou to mee a Cover or Defender against the face of all evill Spirits. Afterwards lett him turne himselfe first to the East, next into the South, then into the West, and North, and in every parte say. Behold the Signes and Names of that Conqueror by whom you are daily feared and feare. Obey mee therfore by this most Secrits of all other.

Straight way after lett him begin to conjure those Spirits as that Arte doth commaund which then hee hath in hand, which done they will appeare quickly, if not. then call them as followeth, and know that if they were bound in Iron they will come or send a Messenger.

I conjure you (such Spirits naming them) By the Father, the Sonne and the Holy Ghost and by him which shall come to judge the world. both the quick and the dead by Fyer. And by the Nativity By the Nativity and Baptisme, by the Death and Rising againe of Christ. By the comming of the Holy Ghost our Comforter, by holy Mary the Mother of our Lord Ihesus Christ. By her Virginity. By the Guifts of the Holy Ghost by the Nativity of St John Baptist. I Conjure you by the 20 Seniors.

by the 9 Orders and Degrees of Angells, Arch Angells, Thrones Dominations Principates. Potestates, Cherubin and Seraphin by all the vertues of the heavens. by the 4 Beasts of God having eies both behind and before. And by the 12 Apostles. I conjure you allso by all Martyrs St Stephen and all the rest, By all 2
holy Hermytes, Abbotts Monks, by all Confessors as St Silvester
and all the rest and by all the holy Prophets. by all holy 3
Virgines and Widdowes and by all Saints whose Solempnity is celebrated before the sight of Christ throughout all the world by whose deserts and prayers the divine Majesty bee our aides & help in all our workes, and by all things which agree together in kynde. I conjure you by God that was borne of the Virgin Mary which suffered of the Jews which was hanged on the Crosse, which was dead and buried which shall come againe to judge both the quick and the dead by Fyer. I conjure you Spirits by all the Patriarchs, Prophets Apostles Evangelists, Martyrs, Confessors, Virgines and widdowes and by Jerusalem the holy City of God, and by Heaven and Earth and all that therein is, and by all other vertues and by the Elements of the World and by St Peter Apostle of Rome and by the Crowne of Thorne that was worne on Gods head, and by the Garments for the which the Jews cast Lotts and by all things that can bee said or thought of our most mighty Creator and by the holy Trinity and by all the holy Courte and Company of heaven and by him that in the beginning made all things of nought. and by him that for the health of mankinde came downe into the Earth and was borne of the Virgin Mary wch suffered under Pontius Pilate was crucified, dead and buryed and descended into Hell. the 3d day hee arose againe from death and ascended into Heaven and sitteth on the right hand of God, from whence hee shall come to judge both the quick and the dead and the world by Fyer. And by the Holy Ghost the Comforter which did

procede from the Father and the Sonne in likenes of a Doue when Christ was baptized in the Flood of Jordan, and came uppon him and his Apostles, the Ghospell of God with diuers Tongues and by the 3 Godheads and the Trinity to bee worshipped, and by the Company of those Saints which cease neither day nor night but still cry with a loud voice saying. holy, holy, holy, art thou Lord God of Sabaoth, heauen and Earth are full of the Majesty of thy glory: Osanna, in the highest. Blessed is hee that commeth in the name of the Lord. Osanna in the highest. And by the 100. and 44. Company of Martyrs wch speaking to the world suffered most greiuous Martyrdome. I conjure you Spirits by the Thunder, Shining of fyer and Lightning of God. By the 7 Goulden Candlesticks shining before the Altar of God, and by all Miracles wch been done by Saints & Angells and by all the Precepts wch are instituted for Christian faith. and by all the Company of Saints which follow the Steps of the undefiled Lambe, and by all the Saints wch God chose unto him before the foundation of the world was laid, and by their merits which please God right well. I conjure you Spirits in what place of the world soeuer you bee, by the Annunciation of Christ, by the Baptisme of Christ, by the Circumcision of Christ, by the Transfiguration of Christ uppon the Mount Tabor, by the ✠ of Christ by the passion of Christ, and by his voice saying. hely, hely lamazabathany by the death of Christ, by his hands which were pearced through with nailes, by his wounds and bloud, by the Body of Christ, by the Sepulcher of Christ and by the bread which hee brake and gaue to his Disciples saying. This is my body of the new Testament which shall bee shed for many in forgiuenes of sinnes. And by his glorious Ascension And by all wonderfull workes of God. I conjure you Spirits by the vertues of all hearbs, Stones and Grasse and by all things wch meetly obey the Commandement of God. Allso I conjure

you Spirits by these ineffable names of God. Asahac, Radre:matas, Falcas. Anbonas. Anborac, Bera Bolem, Yaelem. Ladodoc, Acathel Coplice, Rham Sanca, Harucara, Adonay, Barucaca, Oboi, Eniagro, Iesu God. God which madest heauen and Earth allso which sittest uppon Cherubyn, and Seraphyn, and by the wonderfull name, Tetragramaton, which is Euan, Iothe and by the holy and ineffable name Ane. Rethon Graunt to all these Spirits to obey my will and my Commandements. I conjure you Spirits in what place of the world soeuer you bee that you tarry noe longer in the Ayer nor in the Earth nor any other place. but that you appeare here immediately before us to doe our will and pleasure. And I command you that straightway you come before us to fullfill that whatsoeuer wee shall command you.

This done they will come doubtles. but if perchance they doe not. Lett the Mr highten his voice and say. Behold here bee the signes and names the Secret of all Secrets who dare bee soe bould as to gainesay them and resist the Names of the mighty Conqueror who ruleth the whole world. Come therefore here before us wheresoeuer you bee and see this most secret of all Secrets, come and receiue the most pleasant smell of sweet Odours and gently to make us answer. If then they appeare shew them the pentacles, but if they will not. Lett the Mr beating the ayre about him on every side hush with his voyce and his Companions praying Lett him say with a cleare voice.

Behold I conjure you. I call you, I exorcise you by the mighty greate and strong Name. Hel: I conjure you and command you by wonderfull Berlayne, holy greate and just that you tarry not but come without any noyse and without any deformity. I conjure you and with power command you by him which speaketh and itt is holy. and by all his Names. In the

name of Adonay, Aloe, Alnon, Sabaoth, Soday, Aeye. I command you by this booke and by all the powers thereof that you come, to Us not deformed, but in a very faire Shape. Wee conjure you with power by the Name Yr & Cr which Adam heard and spake. Or by the name Gyn which Noe heard and spoke with the eight family after the Floud. And by the name Y A N: A X which Abraham heard and knew Allmighty God. And by the Name Joth wch Jacob heard of the Angell speaking with him and was delivered from the hands of his brother Esau. And by the Name Hely, Ane, Heye, wch Moyses heard in the hill of God Horeb and obtained to speake with God & heard God himselfe speake in a flame of fyer. And by the name Haye which Moyses named and all the dust of the Earth was stricken and knats were made amongst the men, the Oxen and Catle of the Ægyptians which did destroy them and their corne. And by the Name Arphicerie which Moyses named and sent all kind of flies into Ægypt, to destroy their fruite. And in the Name Phaicon wch Moses named and there was made darkness 3 daies and 3 Nights in Ægypt, and all were almost dead for feare. And by the name Arymon and in the name Arymen which Moses named att Midnight and ~~the Re sea was divided~~ all the first borne in Ægypt died. And by the name Gemaron and in the name Gemaron which Moyses named and the Red sea was divided and hee delivered the Children of Israel out of Captivity. And by the Name Symagogion which Elias named and the heaven did give rayne and the Earth brought forth fruite. And by the name Athanaros which Jeremias named before the Captivity of Jerusalem. And by the Name α et ω which Daniel named and by that destroyed Bel and slew the Dragon. And by the Name Emanuel which the Children Sydrac Mydrac & Abednago sung in the hot Oven of fier and were not hurte. By these Names and by all other Names of the

Allmighty only and true God by whom you were throwne downe out of the high Throne into the place of Bannishment. Wee conjure you and commaund you by him wch speaketh and itt is done, to whom all Creatures doe obey, And by the Angelicall Potestates of Heaven And by the great Providence of Allmighty God and by the Seale of King Solomon wch hee received of that Allmighty. Come therefore presently before Us to fullfill our desire. I conjure you by that most holy Name Joth Hebay which are written in Hebrewe Letters, and by the holy Name Prymennaton wch Moyses named and the bottome of hell swallowed upp Dathon and Abyran, Unles you doe as wee command you. Wee curse you by the vertue of that same name Premennaton even into the bottome of Hell and Wee will send you to the furthest parte thereof if you will rebell against Us and withstand these our holy words. Soe bee yt, Soe bee yt, Soe bee yt. Amen.

If as yett they doe not appeare Lett the Conjurer make the Signe of the ✠ uppon his forehead and say.

Againe I conjure you you Spirits in what place soever you bee that you come to see the consecrated Signes and Names of the most mighty Triumpher and Wee charge you by the Unity to obey Us. And by him Wee will compell you against your will, for all things bee true which have proceeded out of this worke. And there shall procede fier wch shall burne you continually. And they bee the words by which all the world doth tremble. Stones are rowled back, the water doth not flowe and the fier burne.

Then if they were tyed with chaines of Iron they will straightwaies come or ells send their Messengers. If they doe not, then lett the Mr arise stoutly and comfort his fellowes and turning himselfe into the 4 partes of the World Lett him beate the Ayer, afterwards lett him kneele towards the East and his fellowes with him and say with an humble voyce.

Where bee you Spirits wch were once Angells of the 9 Orders Come and see the heauenly Signes and the ineffable Names of our Creator, and the Names of the Angells whose followes you were once. Wee conjure you againe and againe and com=maund you by the triumphant mighty and strong Name of God Hel, which is wonderfull glorifyed and vertuous and terrible. Wee conjure you and commaund you that without any delay and without all deformity you come and appeare before vs.

If yet they bee disobedient and will not come then lett the M reforme all his Circles and make a Cros in the Ayer with the aforesaid Knife and makeing a hissing in the 4 partes of the World. Lett him turne towards the North and say.

Againe. In the name of Adonay Aloyn, Sabaoth Saday which is Lord God high God and Allmighty King. Wee beseech thee that wee may bring to passe our desire And that Wee may prosper vppon all the workes of our hands. And the Lord in this hower and in all the rest, bee in our Mouth and our Heart

Afterward lett him arise stretching his armes as though hee would embrace the Ayer saying.

Againe. Wee conjure you and exorcise you by these Letters herein expressed by whose vertue and power fier is extinguished and all things are made in remembrance of them and they call truly vppon their Creator and praise him wch according to the Truth are (viz) Deriton, Adrycon, Biraretro, Gyariton Gyamerion Celamia Cheamagi Recchnaya. Eapinegia. Aderyan, Malchia Mana, Gana, Roachia Laba, Cosia, Boalia, Dorenia Canco, Galgala, Bache, Baya, Amanua, Cathia Bachnaya, Geredia, Nyera, Penthohahia Arathana, Redosta, Calchia, Semeforab, Anare, Necon, Joosar. By the vertue of these Wee exorcise and conjure you and by the most blessed God and his Impery and everlasting glory. And by the holy Name of the holy faith Adonay, Eloe, (which is to say) Lord God of Sabaoth.

Furthermore Wee conjure you and Wee bind you by the Seale of the Sun, the Moone and the Stars, And know that vnless you come without any deformity you shall haue noe rest by day nor by night wheresoeuer you bee And you shall bee condemned into the flame of fier and of Sulphur Wee will burne you and your figures forever and ever Allso that you departe not till you bee licensed. Furthermore Wee conjure you by this name Bel and in this name Ja, Ja, Ja, which is God. And in this name Vau, Vau, Vau, wch is I am that I am) Finally Wee conjure you by all the diuine power of God that you presently come before vs in comely wise.

When this is done you shall see them come and their Lords as greate men are wont and when they shall see the M they will obey him in all poynts.

Afterward when thou hast done all thou wilt, Command every one to returne peaceably into his place and say: Peace bee betweene you and mee, After this lett the Conjurer say St Johns Ghospell and the 12 Articles of the Creede, and goe out of the Circle And lett them wash their faces with holy water.

Observe here that noe Spirit dare tarry away. And if some chance to tarry Write their Names in Paper and cover itt with earth and kindle a new fier and putt brymstone vppon itt and say as followeth

I conjure the fier by him of whom all the world is sustayned that thou burne these Spirits after that sorte that they may feele itt perpetually. Then cast the paper into the fier and say. Cursed & blasphemed bee you forever and lett there bee noe rest to you any hower any day or any night because you haue not obeyed the words which were spoken of the mighty maker of all things. which names are these. Ametcheton, Yo, Ahac, Pater, Semaphoras, Alleluja, Aleph, Beth, Gymel, Daleth, He, Sayn, Cleth, Teth, Jod, Caph.

Lamed, Mem, Samech, Am, Pe, Tsade, Coph, Jin Tau. Wee curse you and depriue you of all your power and strength by the vertue of these names sending you to bee burned euerlastingly in fyer and brimstone world without end.

Which done they will come ~~and~~ then write their names againe and make a Fumigation over them and they shall bee delivered. And aske what thou wilt and thou shalt obtaine itt. And then licence them as before is said. In this othe thou maist consecrate a Booke or any other thing that thou wilt:

Here followeth how and after what sorte PENTACLES must bee made: wherein all the Science of the Key of Knowledge dependeth. Cap: 4.

These Pentacles must bee made on the day of ☿ and in his ho: ☽ being in an ayry Signe and in the encrease. To make these thou must haue an house or chamber where there dwelleth noe body but thy selfe. This house or chamber thou shalt perfume as shall bee appointed in the (Chap: of perfumes) And sprinkle itt with such Water as shall bee prescribed in that Chapter. Looke allso that the weather bee faire and the Ayer cleare and that thou haue sufficient Virgin Parchm. This being in readines begin to write thy Pentacle in the aboue named hower in a very faire colour being conjured as shall bee said in the Chap of Penn and Inke. And with that same penn being adjured make an end of your writing that same howre. Lett the rest bee finished when itt may. Afterward take a fine cloth of silke as shall bee shewed in their Chapiter, wherein you shall hold the Pentacles. You must allso haue an earthen pann full of coals and Frankincense of the male kind mingled with the wood olives consecrated as shall bee said in the Chap: of Perfumes) Bee thou allso cleane as shall bee said in that Chap:) Furthermore you must haue a Knife ready in Goose bloud wch was

made on the day of ☿ in the increase of ☽ whereupon haue been said 3 Masses with their Ghospells, and smoaked with the aforesaid perfume with which knife you must ysop (as appeareth in the Cap: of Ysop and Water) All this being ready drawe a Circle with this knife before the pott of earth and over this pott and the Circle hold the Pentacles, & perfume them. And say devoutly these Psalmes following: Domine Deus meus in Te speravi. Caeli enarrant. Dominus illuminatio mea. Deus, Deus meus respice in me: Beati quorum remissae sunt Iniquitates, Miserere mei Deus. Afferte Domino, Deus judicium tuum. Ecce nunc benedicite Domin. Deus in Nomine tuo. which said, say this praier following.

O most holy Adonay and most mighty wch art α et ω wch madest all things with greate wisedome, which didst chuse Abraham to bee thy first faithfull servant and didst multiply his Name aboue the Starrs of heauen, wch allso didst appeare to Moyses thy servant like a Flame of Fire in the midst of the bush and didst reveale thy holy Name Elicaserephe vnto him which madest the people goe over sea dry footed, wch gauest to Solomon King Davids sonne wisedome and knowledge aboue all other men and didst vouchsafe to reveale these present Pentacles vnto hym I humbly beseech thee that in thy Vertue they may bee consecrated & prepared as they ought to bee. Lett them obtaine the Vertue which they ought by the most holy Adonay whose Kingdome endureth world without end. Amen. Say this 3 dais continuing, After cause 3 Masses to bee said over the Pentacles: 2 whereof being of the holy Ghost and the 3d of o Lady, which done lay them vpon silke as before is said.

Here followeth the way to worke, wch is the chiefest Chapiter of all. Cap: 5.

Before you begin your Worke you must haue a Knife made as is before said wherewith the handle of the Sprinkle must bee cutt. After this

you must observe that you have a day, and hower meete for yo worke. Also the Pentacles must bee made as is aforesaid, and in the middest of them lett there bee made the Majesty of God with his Aungells even as hee shall in the last day judge the World, and about his Majesty write his wonderfull Names, and the Names of his Aungells. Lett the rest of the Pentacles bee ordered as is appointed in the former Chapter. And whensoever thou entendest to worke have these Pentacles about Thee. In this Chapter all this Science dependeth. Furthermore if you will understand the Chapt that followeth as concerning the Operation of Images, in that thou shalt perceive both the Beginning and End of this Science. And by that thou shalt bring thy matter allwaies to good effect.

Here followeth how Experiments for things that are stolne ought to bee wrought: Cap: 6.

Experiments to find out Theft either as prepared by Conjuring of Spirits, or by writing figures and Letters, or by some other meanes. In every such Experim^t, requisite itt is that you have the day & hower fitt for such Experiments wth are appointed before in the Chapter of Daies and howers. The day and hower being ready doe as your Experiment appointeth you but first say this Prayer following.

Hahac, Fatie, Anbonas, Vntibolem, Ladadoc, hel, Plamny Barucaca, Adonay Eloe, Emagro, Barach, Simamel, Mel, Cadathera, Huguna, Matheam, David, Dama, Boel, Hemon, Segen, Temas. O mercifull father Thou God which madest heaven and Earth which didst make the 24 Beasts which cry continually. holy, holy, holy, art thou Lord God of Sabaoth, Lord God which puttest Adam in paradise, to keepe the Tree of Life Thou Lord art Hee which dost mervailous things O Lord God by thy holy Citty Jerusalem; & by thy wonderfull name Tetragrammaton which is Euan, Ioth, Vau, give mee power vertue and strength to bring this Experiment to passe.

I beseech Thee Allmighty father and Lord, which didst create all things of nought, which gavest unto men their Names, and to Stones and hearbs their vertue and power. I beseech Thee (O holy Father for thy only Sonnes sake our Lord Jhesus Christ, wch liveth and raigneth world without end that thou wilt graunt mee to knowe the vertue of this Experiment. Soe bee itt. Amen.

Afterwards perfume the place wth such Perfumes as shall bee appointed in that Chapter. Sprinckle itt allso wth Water, and if itt bee necessary to make a Circle Lett such an one bee made as is appointed as touching the same. If any other Ceremonies bee required in this Experiment doe them. When all these bee finished say thy Conjuration wch thy Arte doth teach thee and in the end thereof say. Pater noster, Rerax Terson Syletin. I adjure you by this holy name, Ioth, he, Vau, wch is written with 12 Letters that by this present Exorcisor Wee may see the Truth. Ja, Ia, Ia, ya, yah, Cause these Spirits to shew us our desire I conjure you aforenamed Spirits by all that is aforesaid and by him, to whom all Creatures doe obey that immediately you shew us the thing that Wee require, or els him that tooke itt away. If to doe this Experiment itt bee requisite to write Letters and Figures, they are to bee written as is prescribed in the second Booke. Note that by whatsoever meanes Experiments for theft are made or done, requisite itt is that there bee other Experiments besides this as is aboue said.

How Experiments to bee invisible must bee prepared. Cap: 7.

If thou wilt have an Experiment to bee Invisible, if itt bee requisite to write thy Experiment. Then write itt all in Virgin Parchm^t and with Penn and Inke as shall bee appointed in the Chapter of Penn and Inke, If furthermore a Conjuration bee required. Then before your Conjuration say privily as followeth.

Stabbon Asen, Gabellum, Saneney, Noty, Enobal, Labonerem

Balametem, Balnon, Tygumel. Millegaly Iunneis Hearma Hamorache, Yesa, Seya, Senoy, Henen Barucatha Acararas, Taracub, Bucarat Caramy. by the mercy wth you beare towards mankinde make mee to bee invisible. Afterward make ye Invocations, and if you must make a Circle, make such an one as is appointed in the Chapter of making a Circle. If you must write any Figures and Letters write such as are prescribed in the Chapter as touching Carecters notes or Figures. If you must write with any Blood, use such as is allso hereafter appointed. When this is prepared, if you must use any Conjuration in the end of itt say as followeth.

O Thou Peneraſon the M^r^ of Invisibility with thy Ministers Themas Marath, Moragrie Bries, Cliomeclis Ligemenes Abden, Priubusit Tenganden Tebdyn, Berit Ecbacra Chrysiamur, Olithel. I conjure thee Peneraſon and thee thy Ministers by Him through whom all things in the world doe tremble and quake. by Heaven and Earth by Cherubyn and Seraphyn by him that worked such a Myracle vppon the Virgin Mary that this my Experiment may bee brought to passe and that I may bee invisible in what hower or tyme soeuer I will. Also I conjure you Ministers by Stubbaten Naheharen Arey Elmugit, Gabellio, Semene that you come and bring to passe this my worke. Thus doing thou shalt have thy purpose if thou wilt worke any other waies ever see that all things bee in readiness requisite and say vppon thy Experiment this former Conjuration. But first say privily the verse Stalbon Mecharum Asen, and likewise to the End.

How and by what meanes Experiments of Loue ought to bee wrought aswell in getting her whom thou desirest as in touching her in her Sleepe or talking wth Her. Cap^r^ 8^m^.

If thou wilt prepare any such Experiment requisite itt is to haue regard to the Day and hower. And if your experiment must bee wrought by waxe or any such like thing. For waxe. Lett your Image bee made of such Waxe as is hereafter appointed. And when your Waxe is ready say as followeth. Venus. Ester. Astropolyn Asino Mercurius Jupiter Saturnus Sene, Sus vne, Neusa, Recle, Jether Teres, Terxe Berct, Teser, Crest, Ereis Nilopolas, Atrop Atoro, Lino, Porata, Lepotarmon, Sompolocar, Peralotories, noto, Solpiar, Raytroploson, Yoson, Omas, Samo Moas, Saom Mosa, Maso Yrsicas, Draco, Draontius Ara, Arel, Atrax, Belear, Aray, Muenec, Jemar, Camna, Beri, Enna, Agama, Rima, Beberuna Sinra Saem, Myny, Genveat, Okalioth, Dicureals Cogaoth Thajr Tempter, Thon Dreamer. I conjure you all Ministers of Loue by him which can destroy you and make you againe, and by all his Names which doe daily bind you that you consecrate this waxe as itt ought to bee. And by the Name of the most holy father almighty Adonay whose Kingdome lasteth for euer and euer world without End, that thou make this waxe to haue the effects which I desire it to haue, and by the holy father Adonay, and by his Care wch shall exhort you to bring my will to pass. When this is done make thine Image of Waxe as itt ought to bee made. If soe bee thou must write any thing vppon thine Image write itt with a Needle or a Penn as in their places are appointed &c. furthermore itt bee required that thou perfume thy Image, perfume itt with such perfumes as are expressed in their Chapters, yett if itt bee needfull allso of any other thing to bee done vppon itt or Conjuration, then lett the Conjuration bee done according to the Experiment, which once said Lett there bee made perfumes as are appointed and hold thy Image over the perfumes and say as followeth.

O thou Orient King Egyn wch raigneth and ruleth in the East and thou Paymon most mighty King wch hast dominion over

the West. And thou great King Amaymon wch raignest in the South And thou triumphant King Egyn which hast rule over the North. I most heartily call vppon you by him wch only spake and itt was done which with his words made all things, and by his holy Names whereat all the world doth tremble and is written in 12 Letters wch are Ioth, eth, he, Vau, And by the 9 heavens and their powers and by the Names and Signes of our Creator that thou consecrate and confirme this present Image soe as itt ought by that holy Names sake Adonay, whose Kingdome hath noe End. Which done thou must repeate the Conjuration of thy Experiment and if thou obtaine thy purpose itt is well. But if not. Putt thy Image vnder thy bedds head, and in a short time thou shalt see her whom thou desirest, come to accomplish thy desire.

Here followeth an other way whereby itt is brought to passe that shee shall dreame of thee. Cap: 9

This Experiment is ineffable and seemeth allmost a wonder for this. Before thou begin thy Conjuration looke into the Ayer being in thy chamber, and say with an humble hearte as followeth.

Agla, Ioth, eth, He, Vau. Ia, Ia Ia, Va, Va, Va, ya, ya Ly Ayce, y.si, Agay, Neon Ioagat. O Lord holy father which didst make all things and knowest the heartes of all Persons. I beseech thee by thy most holy aboue named Names, that thou illuminate the hearte and mynde of N. that shee may loue mee as I doe her, and that shee may bee allwaies ready to doe my will & pleasure. And furthermore giue strength and power to this Experiment that by thee (O father) and by those Spirits and the vertue of these words all things may bee brought to a good end. Afterwards doe thy Acte with all things requisite in the Chapters to the same, and itt shall have good effect.

vt in Picatrice..

Of Experimts of Favor & Friendship Cap: 10m

If in this Experimt thou must write wth any thing, thou shalt write wth such as are appointed in the Chapters of Penn and Inke. Afterward lett itt bee perfumed wth such perfumes as are hereafter appointed allso. and sprinkle itt with the Water as is appointed in that Chapter. If furthermore itt bee required to write any Signes. Letters or Figures or any other Names lett them bee written as is said hereafter. as concerning how Letters ought to bee written and putt itt in a cloath of Silke being such an one as hereafter shall bee prescribed. and then say as followith.

O most holy Adonay which art Allmighty most gentle wch art also α et ω I beseech thee of thyne infinite Mercy. and pitty whereof thou aboundest, wch didst say, aske & itt shall bee given thee. I aske of thee therefore by thy Allmighty power, that this Experiment may bee consecrated and giue vnto itt by thy holy vertue. that power wch I desire wch done lay itt a night and a day vnto the Altar cloth. Afterward if thou wouldst haue the favor of any man hold these Letters in thy hand and hee shall deny thee nothing. Whatsoever Letters you write or whatsoever Conjuration you say to obtaine favor In the End thereof ever say or write these verses following.

Sater Arepo, Tenet, Rotas, Ioth, Eth, He, Vau, Yach. Ya, Ia, Ia, Ia, Anereneton. you holy Names fullfill my desire Gasper Balthasar, Melchior, Abraham, Isaac. Iacob Mysach, Abednago, Marke, Mathew, Luke, Iohn. Geon Fyson, Tigris, Euphrates. Bee yee all present to help mee that I may obtaine grace and favor att whose hands soeuer I shall aske itt by our Lord Ihesus Christ wch liveth and raigneth with the father and the holy Ghost, world without end. Amen.

How Experimts for hatred are prepared that any may bee made deadly Enemies. Cap: 11:

Experiments of hatred are done divers waies, if thou wilt worke by any

Image or any such like thing, Make your Image and perfume itt wth such perfumes as are prescribed, And if soe bee any thing must bee written uppon the Image write itt wth a Needle as shall bee hereafter appointed in the Chapter concerning a Needle. Afterward say as followeth uppon the Image. Arator, Lapidator, temptator, sommator, subversor, agnator, siccator sudator, Combustor Pun=gitor, Ductor, Comestor Devorator Seductor. I doe beseech you Ministers of hatred, and Destroyers of Friendship I beseech you I say that this present Image may bee soe consecrated that itt may engender hatred betwixt whomsoever I would Which done, Lay the Image in the Sensa all night and then worke wth itt in the hower fitt for that purpose. If thou must worke otherwise as by Letters or other meanes, then in the end thereof Write these above said Names, Arator Lapidator, Temptator. &c. Also if thou wouldst make Discord betweene two that love well then say before them (all things being ready) Where is this Sower of Discord wth the rest of the above written names. I conjure you and will you by him wch made you and by him wth ordained you to this Office in wth also you enjoyne I pray you and desire you that this may bee prepared that they which eate or touch this may utterly bee set att Variance. Afterwards give itt unto them att your hower appointed hereafter. If thou wilt worke by any other meanes write the aforesaid Names. Arator, Lapidator temptator &c, and itt shall bee.

An Experiment to faine a Thing to bee wch indeed is false whereby many men bee deceived as in playing or in showing any other thing. Cap: 12

For such an Experiment once being found you must write itt in paper as shall bee hereafter appointed. Also you must write with bloud as shall bee likewise declared with what bloud, and what Penn. If itt bee required that you should worke this by writing, Letters or Names, worke as

your Chapters appoint you. This done say wth a lowly voyce as followeth. Abac, Abdac, Istac, Castac, Adach, Castas, Cabac, Lusor, Triumphator, Derisor, Incantator bee you here att present att my worke and confirme itt soe as I desire and make itt soe appeare that they that see itt bee deprived of their sight and may see false things instead of true. Come yee therefore to consecrate and inchant itt by Jhesus of Nazareth wch hath enjoynd you to that Office. Which done you may worke. The aforenamed names Abac, Abdac &c are to bee written in the end of your Worke, and if you worke any other way ever observe that those words bee said in the End.

Here followeth a way to bring to passe any extraordinary Experiment: Cap: 13

When thou wilt bring to passe any thing: Write thy Experimt in pap and penn as hereafter is said if itt bee for good. howsoever itt bee done say this Prayer following. And if you must write any thing Write itt in the end thereof.

I God which hast made all things by thy holy Name wch is written in seaventy Letters and every Letter betokeneth one of thy holy Names wch are written. Lacsos, h. h. h. The, Ripan, Iba, Abgis, Lus Baff. Petas, hapa, Iob Ioazacam, Orczeym, Corarator. Graunt I pray thee that this present Experiment may bee fully brought to passe according to my desire. Also lett this Ghospell following bee written or said over itt.

In those daies Jesus was ledd into the Willdernes of the Spirit to bee tempted of the Divell. and after hee had fasted 40 daies hee was an hungred and the Devill the Temptor comming unto him said. If thou bee the sonne of God Commaund that these stones may bee made bread. Jhesus answering sayd. Ytt is written. That man liveth not only with breade. but with every word wch commeth out of the Mouth of God. Then the Devill ledd Luke. 4.

him into the holy Citty and sett him vppon the Pinacle of the Church and said vnto him. If thou bee the sonne of God cast downe thy selfe headlong. For itt is written ~~Thou shalt not tempt the~~ That hee hath giuen his Angells Commandement over thee, and they shall take thee vp in their hands, least thou shouldest bee hurt. Jhesus said vnto him againe. Itt is written thou shalt not tempt the Lord thy God. Againe the Divill tooke him vpp into a very high hill, and showed him all the Kingdomes of the world and their glory and said. All this will I giue thee if thou wilt fall downe before mee and worship mee. Then Jhesus said Avoide Sathan for itt is written That thou shalt worship the Lord thy God and him only shalt thou serue. Then the Divill left him and his Angells came and ministred vnto him.

Which done thou shalt worke according to thy howers. In other Experiments wch are rather evill then good write or else say this verse following. Nasua, Nouda, San, Cysa, Haspasan, Canica, Coures, Busil, Nifron, Cyrabnos, Nostracal, Ynctarym, Arbon, Arfusa, which are Sowers of all Evill come and help mee that by you my worke may bee consecrated and obtaine that vertue which itt ought by the holy Adonay, by whose [illegible] you are compelled to obey vs. Afterwards perfume the Letters or verse and sprinkle them wth water.

Finally take heed least those whom thou callest deceive thee which to avoid, behave thyselfe as this Booke prescribeth.

Explicit.

Thus endeth the first Booke of the Key of Knowledge of Solomon

Here beginneth the Second Booke of the Key of Knowledge of Solomon

A Table of Chapters wch are conteyned in this Second Booke

1. In what hower Experiments ought to bee wrought
2. How the Conjurer must behaue himselfe.
3. How his fellowes must behaue them.
4. Of Fasting and Watch.
5. Of Bathes and how they must bee made.
6. Of Apparrell and all thereto belonging
7. Of the Knife belonging to the Arte.
8. How the Circle must bee made and how you must enter into itt
9. Of Water and Ysop how they are made.
10. Of Fyer and Light.
11. Of Penn and Inke.
12. Of the Bloud of a Batt
13. Of Virgin Parchment
14. How you must worke with waxe.
15. Of a Needle wherewith you must worke.
16. Of Odours and sweete Perfumes.
17. Of Cloth wherein you must lay vpp your Instrum^{ts}
18. Of the worke of Images.
19. Of the howers to worke in.
20. Of the Colours of the Planets.

Here followeth in what hower Experiments ought to bee done.

Cap. 1m

If you haue any Arte ready prepared to speake wth Spirits you must worke itt the first hower of Mercury and his day in the morning. And thus may you finish all Arts. Note that the time bee pleasant the Ayer faire and cleare when thou workest.

Nota.
{ The faire and beautifull Spirits are in the North: 1.
The fiery Spirits remaine in the East 2
They wch are created of the Water remaine in ye West 3.
They wch came of the Wind are in the South. 4

Note allso that if thou hast once brought to passe one Experim thou mayest worke the same againe without observing of the hower or any other Solemnity.

Here followeth how the Conjurer ought to behaue himselfe.

Cap: 2:

First lett him write itt wholly in one peice of paper: after lett him marke what things are requisite to that purpose. Lett him choose a place meete for that purpose, and lett him haue a Bath ready as shall bee appointed in the Chapter of Baths, and lett him say this prayer following:

O Lord Jhesus Christ which hast made mee most wretched sinner to thyne owne likenes. vouchsafe I beseech thee to blesse and sanctify this water that itt may bee mundified to the health of my Body, and my Soule. O Allmighty and ineffable Father wch dydst graunt vnto John Baptist to baptize thyne only begotten Sonne Jhesus Christ. graunt I beseech Thee. that this water may bee my Baptisme. that I may bee cleansed from all my sinnes which I haue confessed through our Lord Jhesus Christ world without end. Amen.

When this is done. Lett him wash all his body, and putt on a white Linnen Cloth, and abstaine att the least 3 daies from all filthines and

vnhonest talke and every day say this that followeth. Videlzt. In the Morning about the third hower, Againe about the nynth hower, againe about the evening about the fourth hower, and allso when thou goest to bedd. And thus doe 3 daies space.

Abra, Asac, Asach, Radrimilas, Filac, Anebenas, Bira Bontes, Acazal, Zophite, Phanti, Harucacha, Adonay, Emagro Abrapio, Achedit, Barachi, Melycanat, Amystra, Ilugyma, Machia, Dama Dama, Prachil, Heil Hemon, Segem, Gomas, Jesu, God, graunt mee that I may endeavr that thing wch I goe about. And by thee O holy Adonay I may bring them to pas by our Lord Jhesus Christ wch liveth and raigneth world without end Amen. Lett this bee done 3 daies together if itt may bee, the Ayer being very cleare, and att ye day you may safely worke:

How his Fellowes must behaue themselues.

Cap: 3:

In Experiments where circles bee made itt is requisite that the Conjurer haue fellowes wth him whom hee must instruct in all things, when they are sufficiently taught Lett the Mar and they altogether enter into the Chamber, and lett those his Companions putt off their vesture, and lett the Mr powre water vppon their heads, saying bee you renewed & baptized and cleansed from all your sinnes. In the name of the Father and of the Sonne and of the holy Ghost. And the power of the most highist come downe vppon you.

This done. Lett them putt on their Cloathing againe. All this must bee done 3 daies before any worke begin. After this Lett there bee made a new Bath, and lett them say for 3 daies space the aforesaid Prayer and lett them follow the Mar in all things.

Of Fasting and watch. Cap: 4:

If you bee willing to worke. Itt is required that yo abstaine from all things vnlawfull as from Swearing. Gluttony, and all other vnlawfull

naughty Deeds, wch is required for the space of Nyne daies before thy working. And lett every one say for that space this Prayer following.

O Lord God Allmighty bee mercifull vnto mee wch am not worthy to lift vp mine eyes vnto Thee my sinnes are soe greate. But thou O God art mercifull which for one word didst lead the Thiefe with thee into Paradise, haue mercy vppon mee O Lord, and forgiue mee all my sinnes graunt mee (most gentle Father) that I may bring to pass my desire by the most holy Triumphator wch art blessed world without End. Amen.

The three daies before thou begin thy worke thou and thy fellowes, say daily the Confession wch is expressed in the Beginning of the first Booke and the second Chapter.

Of Bathes how they must bee made. Cap: 5

Thou must goe to a Well or River, and before thou goe to itt, say these Psalmes following. Dominus. Illuminatio mea. Dixit insipiens in corde suo. Dixi Custodiam. Saluum me fac. Cantemus Dno. Confitemini Dno quoniam bonus. Quicunq vult saluus esse. Which said. Goe into itt and say. I exorcise thee water by him which sett thee in thy place, that thou driue out of mee all vncleanes through our Lord Jhesus Christ. Afterward lett him wash himselfe and say. Marbalia, Gegeon, Esalia, Iesse Pharia, Gech, Aeich Gedich. Tail Dayt, Musayt Ioyt Tanchil Busil, Godib, Agnet, Trisib, Sabaothi, Adonay Agla, Enel, Tetragrammaton, Cedro Agne, Gero, Stimulaton Prenanaton. And when hee is washed lett him goe out of the water And sprinkle himselfe with the water hereafter appointed saying. Asperges me Domine. &c. After putt on thy cloathings and in putting itt on say the 7 Psalmes, and that wch followeth and Cum inuocarem, exaudiuit. Confitebor tibi Domine quoniam dilexi. In exitu Israel de Egypto. Domine probasti mee. And this Prayer wch followeth.

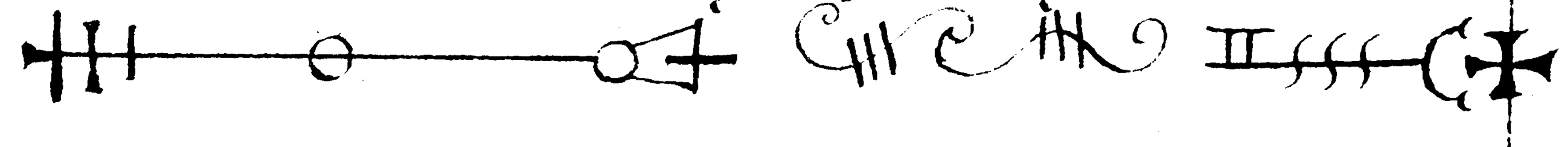
O most holy Adonay and most mighty Hel. I desire you by the most mighty and strong Name of our Lord El. I worship thee. I glorifie thee and blesse thee. I call vppon thee that this Bathe may bee Salvation vnto mee and that I may haue my desire by thee O most holy Adonay wch liveth and raigneth world without end Amen.

The blessing of the Salt. Cap. 6m

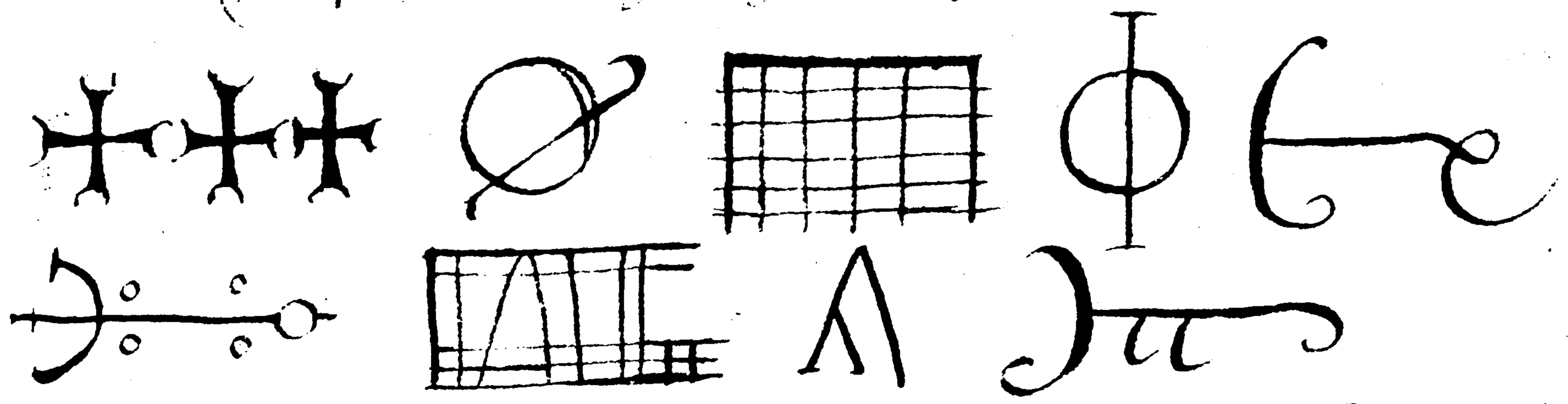
Afterward take Salt and blesse itt after this sorte. I blesse thee in the name of the Father, the Sonn and the Holy Ghost. Amen. The blessing of God the Allmighty father bee vppon thee and all goodnes enter into thee wherefore I blesse thee and sanctify thee that thou help att this present. And this done say. Benedicite omnia opera Dni Domino. Afterward take the sweete Odours consecrated, and throwe them into the Bathe, holding them in thy hands and goe againe into the Bath and wash thee, and being in the Bath say Amane, Mameto, Inzaron, Poltibon, Amagno, Lameton Taron, Sutron, Gardon, Non, Mameraon, Tameraton Sabron, Sanon, Nazmon, Stilon, Tuncon. This said say this Psalme. Benedicite omnia opera Domini. and wash thee saying. In the name of the Father and of the Sonne and of the holy Ghost Amen. Which done goe out of the Bath and putt on cleane Lynnin clothing as shall bee said of cloathing And lett his fellowes doe after the same sorte.

Here followeth of Apparrell and Shoes Cap: 7.

Itt is necessary that the Conjurer putt on lynnen cloath, whereuppon the Pentacles must bee sowed with such a Needle as shall be appointed hereafter in the same Chapter. They must allso haue hosyn aboue their owne vppon wch these Figures following must bee written.



They must have Shoes allso vppon the wth these same Figures must bee written with such Penn and Inke as shall bee prscribed in their Chapters. Their shoes must bee of white Leather. Allso lett the Mar have a garland vppon his head of virgin Parchment about the which shall bee written in Capitall Letters these 4 Names AGAA. AGAV, AGLATHA, AGLAOTH, with Inke and penn as shall hereafter in their Chapters bee declared. Allso each of his Companions must have a Crowne or Garland in whose Compas these Figures following must bee written.



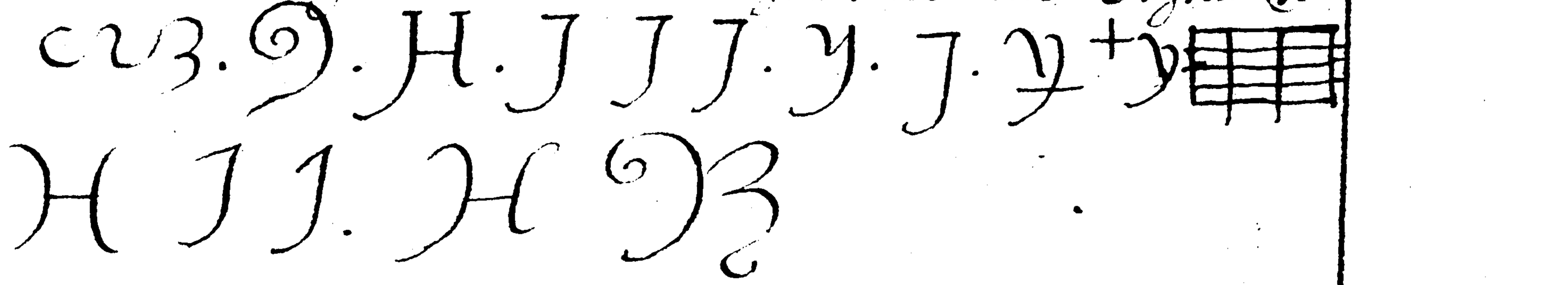
And before they putt on this Apparrell Lett them say these Psalmes following. Domine Deus noster. Dne quis habitabit, Dne exaudi Orationem meam, Cum tribularer, Domine non est exaltatum cor meum. supra flumina, Nisi Dominus, Laudate Dominum omnes gentes, Deus misereatur nostris. These being said Lett him perfume all his apparrell and sprinkle them with water, Then lett the Mar putt on his Apparrell saying: Antor, Anator, et Anabis, Theodomas, Janitor, By the deserts of the holy Angells I will putt on the vesture of health that I may bring to pass my desire by thee O holy Adonay whose kingdome hath noe end. The Shoes and Vestiments must bee of Lynnen if you cann gett such as the Priest weareth itt is best.

Here followeth of the Knife required in this Arte, and how itt must bee made.

Cap: 5.

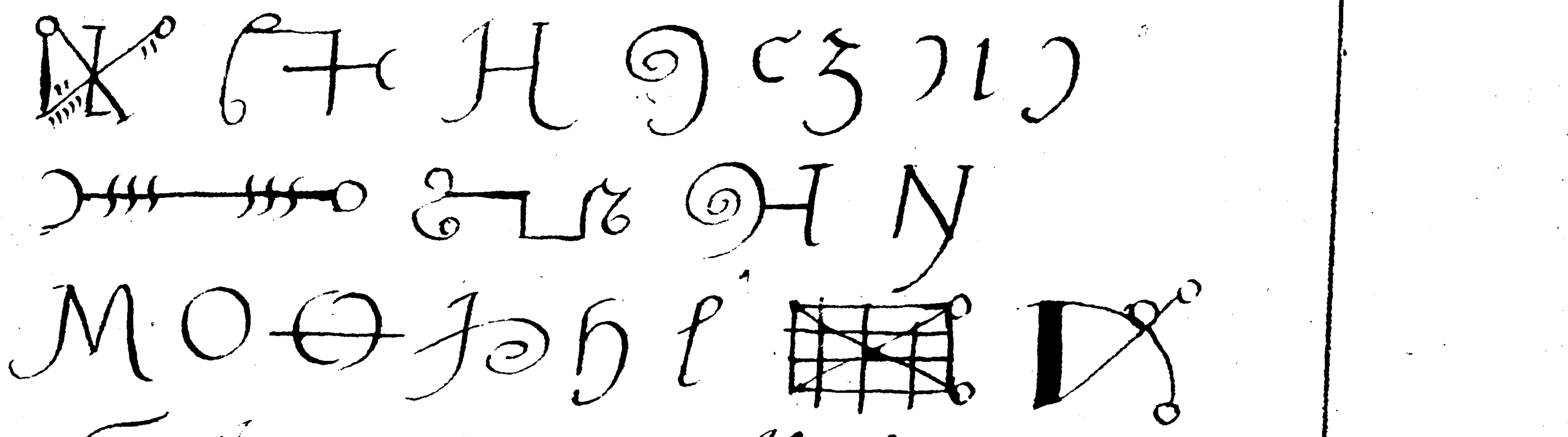
A Knife is required in this Arte, therefore cause itt to bee made

with an handle of Iron wth is pure, and lett itt bee tempered in goose bloud in the day of ☿ in the increase of the Moone. After itt bee finished cause 10 Masses to bee said over itt and write vppon the handle thereof with the needle aforesaid these Signes wth follow.

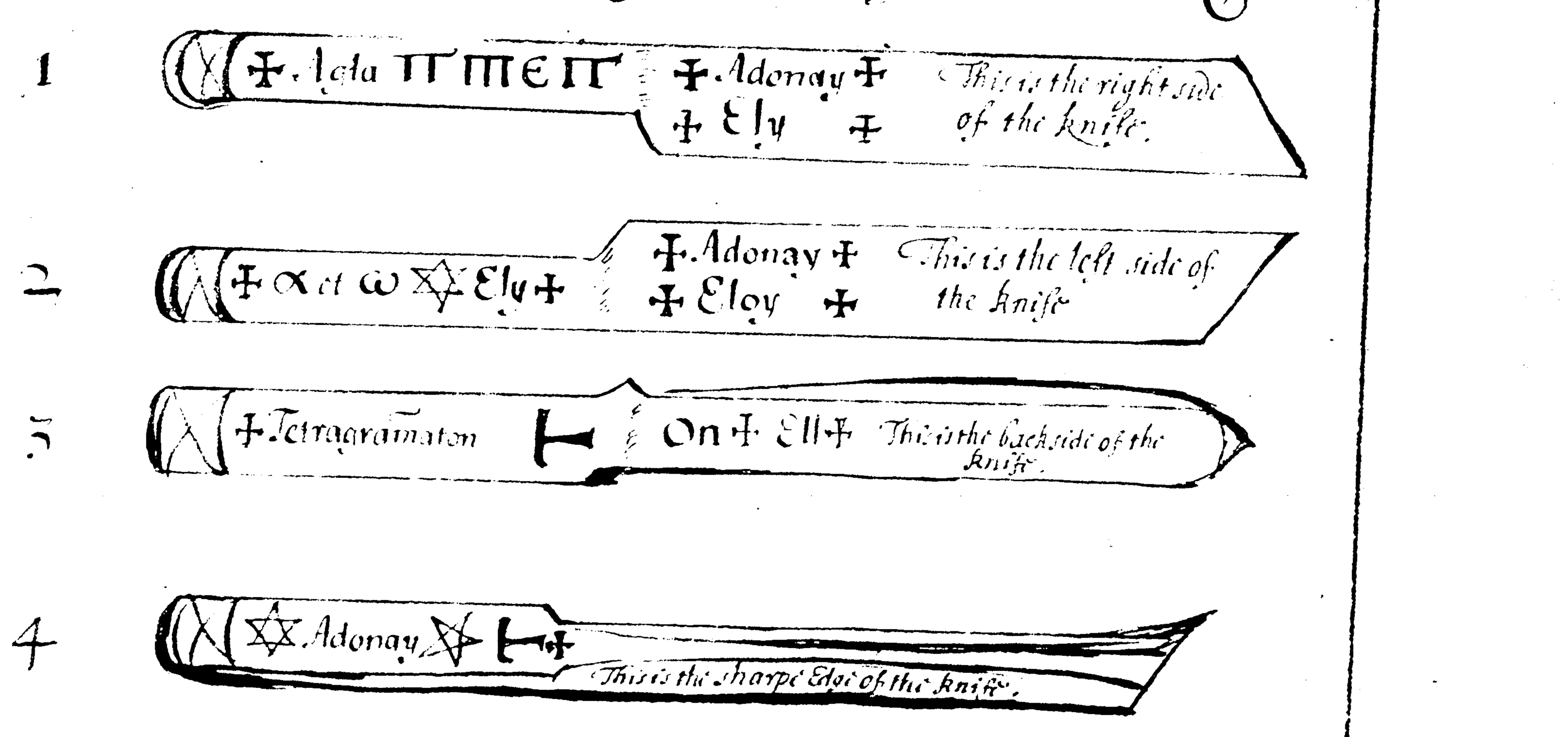


Then perfume itt as hereafter is appointed. And Note that the Circle bee made wth such a knife, this done lay itt vpp in silken cloaths untill thou wilt worke, and cutt nothing wth this knife but only all things belonging to this Arte.

All other Instrumte of Iron whatsoever they bee. Lett them bee made on the day and howre of ☿ and write vppon them these signes following.



The Forme & shape of the Knife wth words & Chrers



Allso see to the Swords wherewithall you will worke that they bee cleane and write vppon them as followeth. Lamec. Theah Anitos. Theophilos. Def Beth, Ladomay, El Jah, Emanuel. Saday. Emnanal, sum qui sum. Agla, α et ω Write this with the Inke aforesaid and smoake them with the Odours and say this Conjuration.

I conjure thee by the Names Abraham Abraho, Tetragrammaton (which is to say Aglane) that thou hurt mee not in worke. I conjure thee by pure Stimulaton, and by these vnspeakable Names of Allmighty God (wch are) Egyrion, Osystron, Enona, Aula, by Asyn, and by Manalo, Emanuel, Sabaoth Adonay, primus, novissimus, vnigenitus, via, vita, Manus, homo, primogenitus, finis, sapientia, virtus, α Caput, Verbum, gloria, splendor, Lux, Sol Imago, Mors Janua, Petra, Lapis, Angulus, sponsus, pastor, propheta sacerdos, Athanatos, ysyon, Pantacraton, Jesus, Halleluja, by these Names and all other names I conjure you that you have no power to hurt mee: wch done, lett him keepe as before is said.

Besides this there must bee made an other knife in the day and hower of ♀ tempered with the juyce of Pimpernell, and the bloud of a goose vppon the which you shall cause 3 Masses to bee said. Allso you must perfume itt, and sprinkle itt with water as is aforesaid with wch Knife, all things necessary must bee cutt. Note allso that before any of these things bee consecrated that they bee Virgines, that is such as were never vsed in worke or labour.

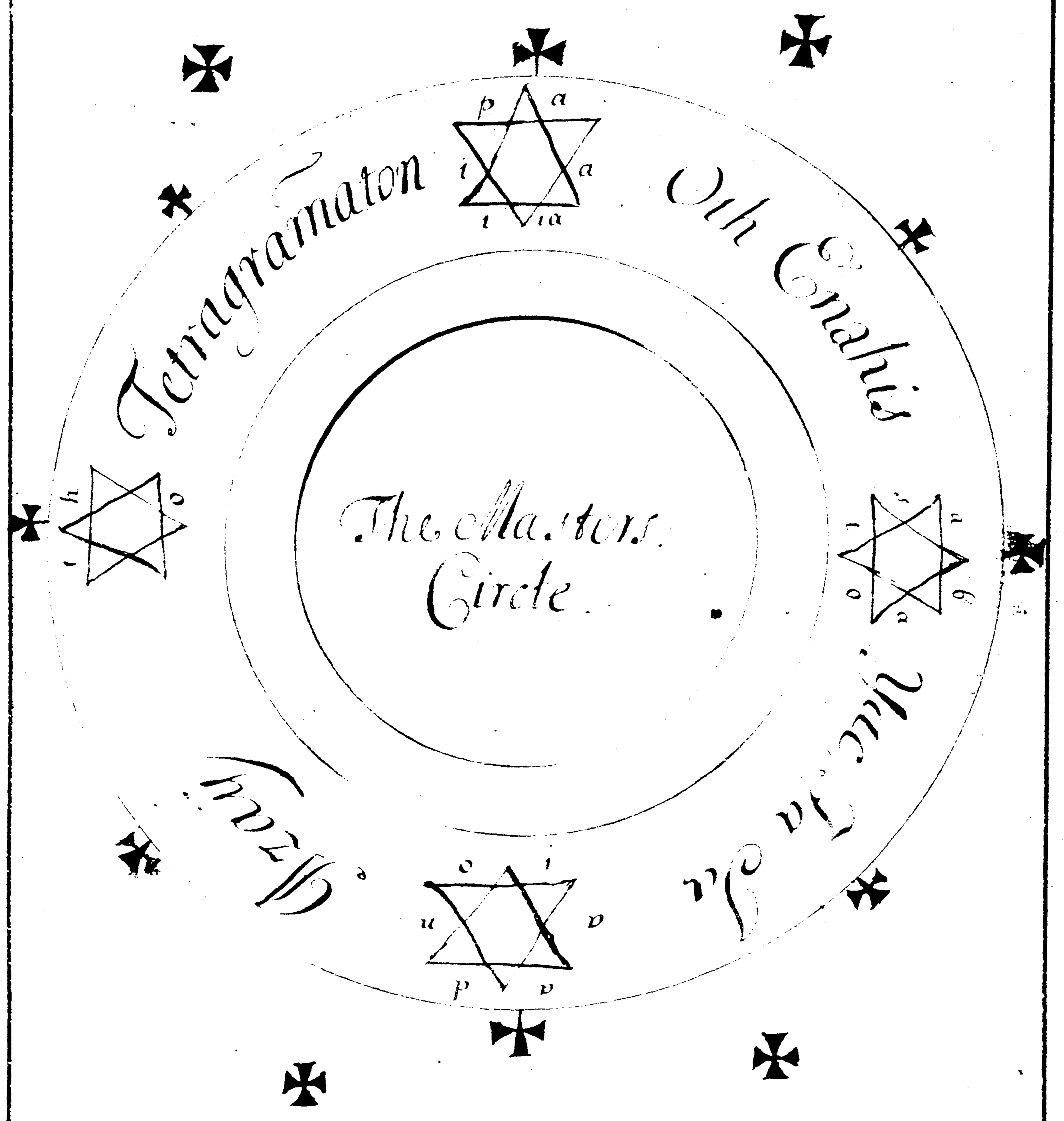
Here followeth how Circles must bee made
and how you must enter into them. Cap: 9.

Your Circles must bee made with the aforenamed Knife. Wherefore when you will worke, stick the knife in the midst of the place and measure 9 foote on both sides from the knife. But remember to leave a space open whereby you may goe in and out. A foote behind the Circle make an other Circle. betwixt the 2 greater Circles make the Pentacles wth the

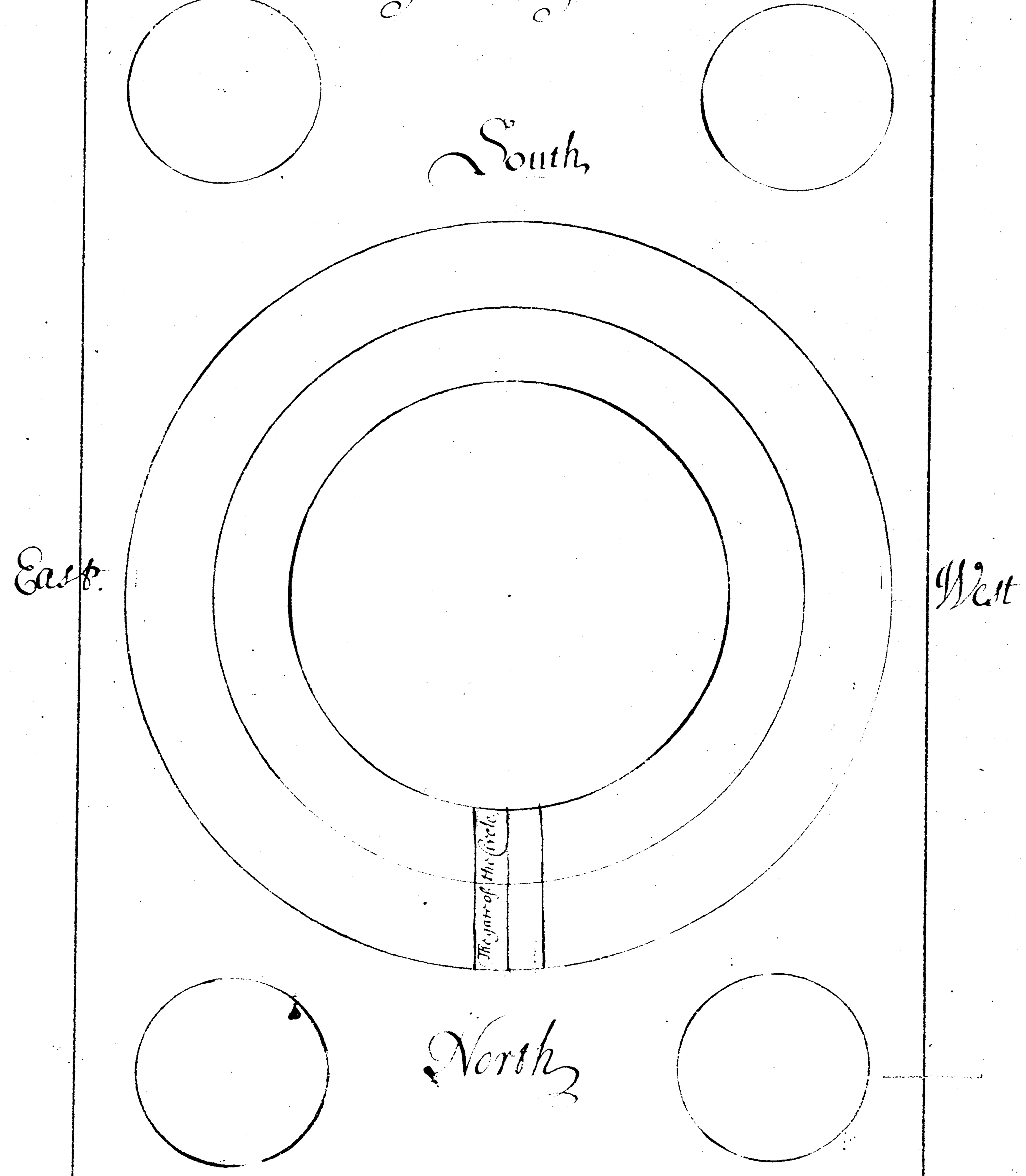
Names of the Creator as in the next Leafe shall bee shewed. In the Circumference of the greater Circle make Crosses. Allso a foote behind this latter Circle make a Quadrangle. In the Topp of every Corner make a Circle, one to sett the Potte of Coales in, and in an other lett there stick a Sword a foote space from the Pott. All wch being done. Lett the Mar bring in his Companions by the Gate of the Circle, and lett one of his Fellowes standing towards the East have Penn and Inke in his hand and each of the other a naked Sword. Lett them take heede they move not the Pott. Things being thus ordered. Lett the Mar goe forth to kindle the Fier and cast therein the Perfumes and light him a greate Candle exorcized as shall bee said hereafter, wch hee shall putt in a Lanthorne. And then lett him shutt the Gate of the Circle. After this lett him perfume himselfe and his Fellowes and the place with water All which done, the Master standing in the midst of the Circle his Knife being stuck att his feete lett him beginn his Conjurations towards the East.

The manner to make Circles
shall bee showed on the
other side of this same Leafe.

How to make thy Circle with his Pentacles hereafter followeth.



The right way to make thy Circle, hereafter followeth.

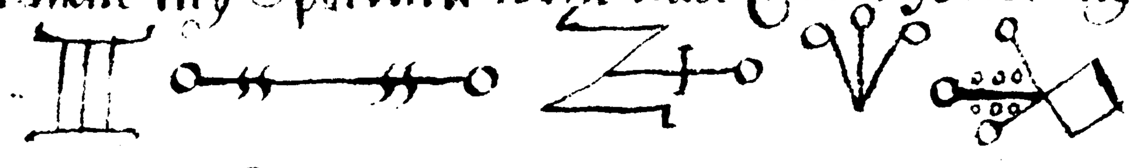


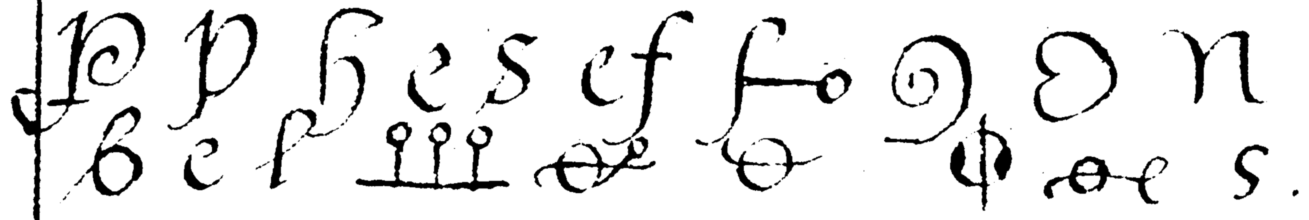
Here followeth of Water and Ysope. Cap:10:

The Water wch is mentioned soe often must bee exorcized after this sorte. Vppon the day of ☿ and his hower Take a Censor wth exorcised Perfumes and Salt, and fill the Pott full of cleare Water and first hallowe the Salt saying, Sabaoth, Messias, Tetragramaton, Emanuel, Cedron, fortis, Janua, Turris fortitudinis vouchsafe to sanctifie this salt, Which said throw itt into the Water and say over itt the 7 Psalmes, and this Praier following.

Thou art my God and my rest, Thou art my true and right way help most holy Father even as I trust in thee. O God which art the God of Abraham, the God of Isaac, and the God of Jacob. I beseech thee O Lord Allmighty by the Invocations and Deserts of thy Saints, vouchsafe to bless and sanctify this Water that vppon whom soever itt bee cast, hee may receive health both of body and soule. Amen.

Here followeth of Ysope. Cap:11:

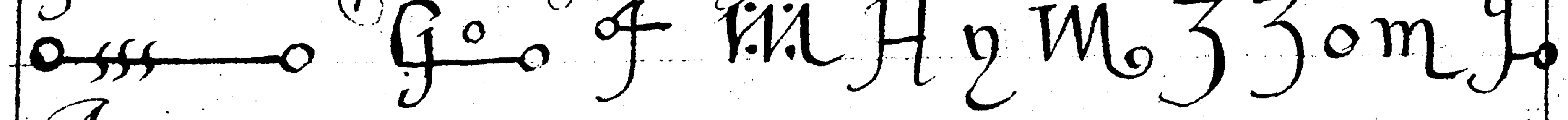
The Water being ready make a Sprinckle of Vervyn, Valerian Fennel, Sage, Marjerum and Basyl, and lett all bee putt on a hasell wand, and know that in the Day of ☿ in the Morning in the increase of the Moone itt must bee cutt att one cutt with the above named Knife and in that hower Lett the hearbes bee gathered wch being made cause 3 Masses to bee said over them, wch done, say the Ghospell of St John over them. Afterward vppon the hasyll wand wherewth thou didst make thy Sprinckle write these Caracters following wth the Needle aforesaid. 



18

Here followeth of Fyer and Lighte. Cap. 12

Thy Light to worke by must bee made vppon ☿ and his hower, Thy Candle must bee made in this sorte. Take silken thread made and spunn of a Virgin, whereof make the weeke, and with that make a Candle of Waxe wch came out of a new hyve wch is called Virgin Waxe. Lett the Candle conteine halfe a pound of Waxe and write vppon itt with the Needle aforesaid these Caracters following.



Afterwards say these Psalmes following. Benedicite omnia opera; Benedic anima mea Dominum, Laudate Dnum omnes gentes. Te Deum laudamus. And this wch followeth.

O Lord God give mee vertue that only I may trust in thee. In the name of the Father, the Sonn and the holy Ghoste Amen.

I exorcise thee Waxe by him which speaketh and itt is done that thou drive all terror from vs Amen. Which done sprinckle itt with water & perfume itt and light itt and say over itt I exorcise thee Fier In the name of the Father, the Sonn and the holy Ghost, and by the first name of our Lord God On, and by the second word, when hee sayd, Let there bee made Light by this Name You, Adonay Salua Gla, Manemente that thou light the Spirits which will appeare here. Amen.

Then take a Lanthorne wherein this Candle must bee putt and write about itt these Names following. Tetragramaton, Sabaoth, Adonay Tetel, Lademas And light the Candle and putt itt in itt and read itt by the Light thereof.

Here followeth of Penn & Inke. Cap:13.

Take a Gandard alive and pull out a Fether out of the Wing and say. Arbon, Narbon, Nason, Tamaray, Lyonar, Armynar, Bludamar drive out of this quill all Deceipt that Truth only may abide in itt. Then make a Penn thereof with the consecrated Knife, and perfume itt, and then lay itt upp as is aforesaid. /

Of Inke Cap: 13.

Take a Box or horne in which you must putt your liquor and about the same Vessell write with the Needle this following. Ioth, Teth, Eth, Vau, Anosbias, Ia, Ia, Ia, Anereneton, Anabona, Sabaoth Then putt into itt new Inke and say as followeth.

I exorcise thee Inke by the name of Anaton and by the power Stimulaton, and by his name that can doe all things that thou bee my helpe in this my worke.

Of the Bloud of a Batt, how you must worke by itt. Cap: 14.

Take a live Batt and exorcise her after this sorte. Camac, Lamath Omac, Cachac Marbac, Glyac, Iamachar Valmath. I adjure thee Batt by the Father, the Sonne, and the holy ghoste, and by all the wordes that are spoken of him that thou serve us. O Thou Angell Adonay, Eloyt, and thou Angell Adonel bee you my aide and help that I may accomplish my desire. Afterwards take the Needle and prick her under the right wing and take her bloud and say.

O Allmighty Adonay, Araton, Ossul, Heloy, Heloe, Helion, Essercon, Sadon, Deus Deus infinitus, Ihesus Christus bee my helper that this bloud may have power in these my doings.

Here followeth of virgin paper or Parchment called Membrana Cap: 15.

Take a peece of Parchment of the Breast or the Navell of any Beasts skinn which is called Membrana. Lett itt bee consecrated after this fashion. But first smoake itt with your perfumes and in smoaking itt say. Domine Deus noster, Domine exaudi, Deus meus respice, Domine quis habitabit. Quam dilecti. Afterwards say this Conjuration following twice.

Malec, Iydomos Theophilos. O God Allmighty Father wch madest all things with thy great wisedome which didst cause

Abraham to bee thy first elect persone whose seede thou multipliedest as the Starrs, which didst appeare to Moyses in the middest of the bush like a flame fire and revealedst thy holy name unto him which is Eyphy, and Esser, Asserephe, which gavest to Solomon above all other Creatures. I humbly beseeche thy Majesty that through thy vertue and power this may bee consecrated as itt ought to bee, by thee O Allmighty Adonay whose Kingdome lasteth for ever. Amen.

Afterwards sprinkle itt with water and cause 3 Masses to bee said over itt:

How you must worke with Waxe. Cap: 16:

In many Artes, Waxe, and Earth are used whereof Images are made If you must use waxe, see that itt bee virgin Waxe, and that itt bee not corrupt. Virgin waxe is made of Bees which never confederate. And itt is sould att the Apothecaries, when thou wilt worke with itt say over itt.

I will exorcise Adonyon, Meryon, 29 Asmetali, Cosimas Alions, Concimas, Oriados, Almay, Caphay, Equant, vernant Othios Lyonides, Trophylidos. Bee you present to help mee for you I call uppon in my worke which I beginne by you and shall bee ended through you. This done, say these Psalmes following.

Dne non est exaltatum. Dne quis habitabit? Dne exaudi, Dne Deus noster, Quam dilecta, Exurgat Deus, Deus Deorum, Deus in Nomine tuo, Deus judicium, Ecce quam bonum. In exitu Israel, In convertendo, Deus Deus meus, Deus meus respice, Beati quorum, Miserere mei Deus, De profundis, Domine probasti. After this cause 3 Masses to bee said over this waxe, then smoake itt with the perfumes saying. I conjure and warne thee Waxe by the Allmighty father which madest all things of nothing that thou by thy holy name givest strength unto this Waxe that itt may bee sanctified, wch livest and raignest world without end. Amen.

Here followeth a Needle wherewith thou must worke. Cap: 17.m

It is needfull in some Experiment to have a Needle or such like Wherefore thou shalt cause a Needle to bee made of Steele or Iron in the day and howre of ♃ which shall not bee finished untill the next day and howre of ♀ which finished take itt in some privy place and say over itt. I conjure thee Needle by the Father, the Sonn and the holy Ghost, and by all Conjurations which can bee made, And by all vertue of Stones, hearbs, and words and by him which in the last day shall come to judge the quick and the dead and all the world by fire that thou through the same Creator receive vertue and strength, and that I may allwaies use thy ayde and help whensoever I will. Afterwards say these Psalmes over itt. Domine, quid multiplicasti, Dne Deus meus in Te speravi, Confitebor tibi Dne in toto corde meo, In Dno confido, Conserva me Dne Diligam Te, Cæli enarrant, Dns regit me, Expectans expectavi, Quemadmodum desiderat, Deus repulisti nos. Which being said Cause to bee said 3 Masses over itt to bee said, and perfume itt and sprinkle itt with the exorcized Water, and then lay itt upp, say uppon itt as followeth.

Baruchata, Lamec, Dalmone, Madaldac, Gedodia, Marco Badalna, Gedderia, Conolaria, Mararya, Geordia, Lalia, Migia Amolsiam, Bonefariam, Amedain, Camedon, Cedorion Oubyon, Ayser, Artion, Efraton, Geon, Gesson, Besso, Agla, Gly Aglatha, Aglathot, Agladian, Merionis, Most gentle and acco Angells, bee you keepers of this Instrument that itt may help mee and that I may bring all things to passe.

Here followeth of Odours and Perfumes how they ought to bee made. Cap: 18

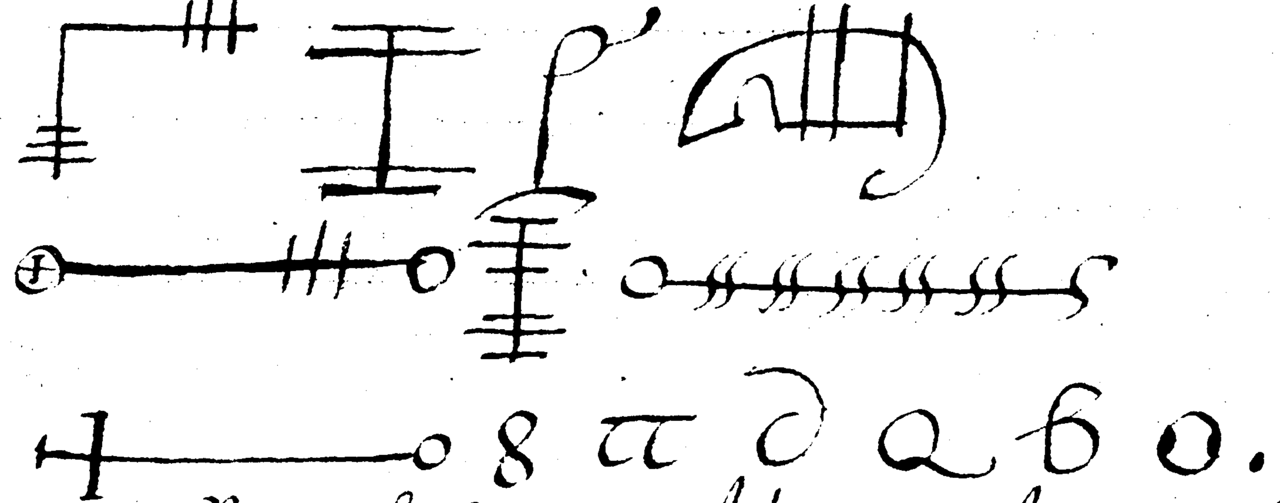
In the workes of this Arte divers Odours are required. Odours are made with Franckincense, Incence, with the wood of Aloes with Myrrh or any other thing that have a sweete smell, uppon which before they come to the

fire you must say.

O God which art the God of Abraham, the God of Isaac, and the God of Jacob blesse I beseech thee these things here p[re]sent that their strength and power may bee amplified and drive from them all Phantasies through Jhesus Christ our Lord Amen.

Here followeth the Chapter wherein is declared what Cloath you must use to putt in your things necessary for your Experiment. Cap. 19:

When all things bee consecrated and thou hast occasion to worke. Take a cleane Lynnen cloath or rather of Silke. In this cloth write these Characters which follow with the aforesaid Penn and Inke.



And write these Names following. Adonay. Anostias Anerenetos Agla, Athanatos, Agios, Amor Ananator, Anilis, Theodonias Agne, Ieton, Cedron, Lamec, Cefol, faras, cos, Tetragramaton, Then sprinkle itt and perfume itt, Which done Lett these Psalmes bee said over itt. Dne, Deus noster, Te decet hymnus Deus, Benedicite omnia opera. Laudate Dnum de Cælis. Ecce quam bonu[m]. After this Lett 9 Masses bee said over itt, and therein putt all thy Instruments.

Of the worke of Images. Cap: 20.

Lett none mervaile att this Chapter, for in itt briefly is contained all the Knowledge of this Booke: Itt is impossible to bring any Experim[en]t to passe except All the Chapters of this booke bee joyned together.

Wherfore lett them dilligently perose this p'sent Booke. &c.

Of the howers to worke in Cap: 21:

Whosoever desireth to know any Experiment and bring itt to passe hee ought to consider the howres and the daies meete for that purpose Chuse thee therfore the day of ☿ in the Increase of the Moone, and cause all thy Instruments to bee wrought and made in that same day And soe likewise the next day of ☿ untill all bee p'pared requisite for your Arte. Then all things being in readines, worke againe the due howre, and then beginn to worke when thou wilt.

When all things needfull are prepared and laid upp in the Cloath abovesaid. Make 9 Masses bee said over itt which being done thou maist safely worke without feare. Neither shalt thou need to observe any Solempnity after in thy Experiments. But looke when thou hast finished thy worke that thou lay upp all things in thy Cloath aforesaid.

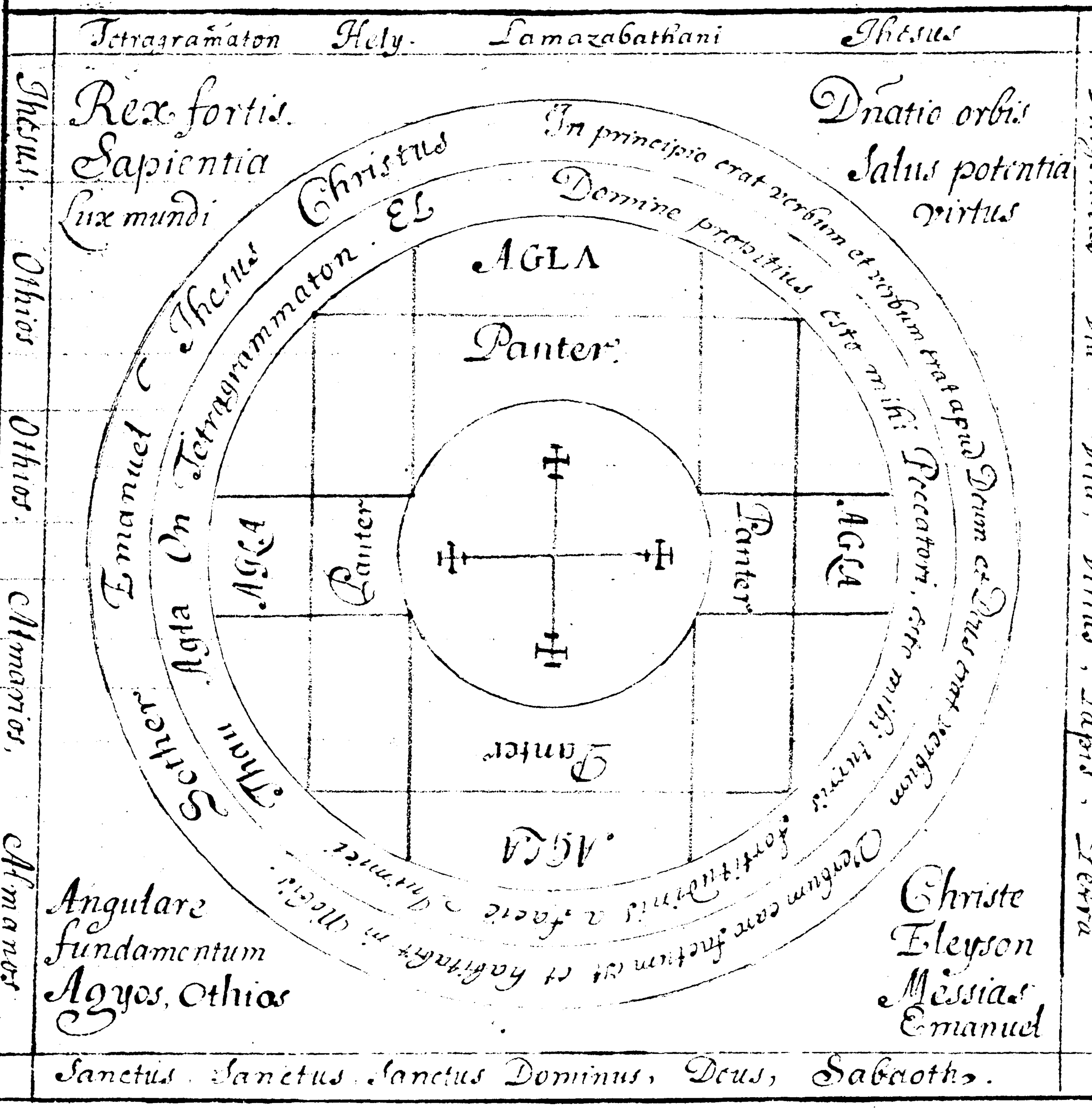
Here followeth of the Colours of the Planetts. Cap: 22.

Of Saturne. black and is made of the haires of a goate burned Of ♃ is greene and is made of a Noble greene. Of ♂ is of Vermilion or of Saffron. Of ♀ is of Azure or of any colour like to violett. Of ☉ is of Saffron or of greene. Of ☿ is of the yolkes of Eggs. Of ☽ is of White leade.

The manner and way how to make the Pentacle shall bee shewed on the other side next following.

Here followeth the manner how to make the Pentacle.

Caput ultimum est precipuum. §.



Baconis ars experimentalis)

T.E.A.

Here endeth the Booke of SOLOMON the wise, called the KEY of KNOWLEDGE.

A worthy Specimen of the great Catastrophe that hangs over the world, Revealed by the Holy Ghost, and set forth in a very short and true Narration

To the devout and faithfull Reader, the Author wisheth all Safety, Peace & Comfort in Xt Jesus. Amen.

When I was enjoyned by Almighty God to write of those things ~~to publish them~~ which the Lord out of his great bounty and abundant grace had communicated to me; I thought it my duty (being the Mysteries of the most high ~~of~~ are great, and his Endowments heavenly & marvellous) to have a speciall Care, lest through my default or negligence the same ~~things~~ should be offered to the hand[illegible] of any [illegible] Impudent, Ungratefull, Envious, Unchast and Malignant persons. But neverthelesse to them that are Worthy, ~~just~~, ~~devout~~ devout, humble, modest, sincere men, famous for their xtian Charity, and to those, to whom the Words of Life and divine Truth ~~are~~ is or may be a comfort, and sometimes (out of the singular Providence and Command of God) to some others of another stamp: To those I say to show these things by the by, to commemorate [illegible] briefly, and deliver our secret [illegible] to be diligently considered, (and that never written or [illegible] in our own hand writing, although [illegible] and the first Copy) to do this, we have earnestly found out of the very first beginning of our Calling and function, consistent with this our gift, and do know, it will be acceptable to ye Divine Majesty. In the mean ~~time~~ while, [illegible] untill ye Time appointed shall come — a great part of those things, which most [illegible], most manifestly, most fully and powerfully, we have received from God and in secret (as it were under a seal of [illegible] silence) shall be published and made known to the world. To his honour, Praise and Glory who is God, the Son of God, and King of Kings, and who shall be the most Righteous Judge of both the Quick and the Dead.

1 But if any Man shall endeavour to take from us by force or cunning, or some
other ~~[illegible]~~ [illegible] to snatch out of our hands, these so good and so precious
2 Monuments: Or if any one shall not trust out of a rash and proud Censure to
3 condemn these Mysterys (wholly unknown unto him) Or if any one shall
dare to affirm, that we are most subtle Impostours, and therefore that these
things are forged by us, and that we for that Reason are
to be thought pernicious Citizens in a Xtian Commonwealth.
4 Or if any one through his own great suspition would perswade
others, that we are Bards, too Credulous or mad, drawn or driven
into Errour by any crafty Evill Genius, yt had been [illegible] with
us for many years. Or if any one as it were out of the divine
Scriptures, shall go about to alledge, yt in this Age and State

of the World all Revelation is at an End, and that nothing is now
Revealed from above, and that it is not given to men truly to Prophesie:
To all those and every one of them, and to many Others (Whosoever
they bee) Our like Adversaries; this last Revelation wch we have
Rec^d from above, falls out so prudently, and contradicts so strongly
and so powerfully resists and opposes, as well their Councells and Stra[illegible]
[illegible] as their Actions, Endeavours, & Institutions: That when and
wheresoever his last Action shall be publickly Recited: All posterity
shall [illegible] with an Incredible Exaltation, the Invincible is the Truth
the Wisdom & the Power of God. And then shall all true devout
and genuine Sons of the Catholick Church confess that the
heavenly and excellent energy & Comforter doth still instill even into
[illegible] of our Redeemer [illegible] into more inward recesses of their Soul
marrow of their bones, [illegible] the greatest Comfort, & [illegible]
[illegible] most sweet [illegible] in the greatest [illegible]. That moreover they that are
[illegible] & famous for godly Charity, our Brethren
truly Christians faithfull, & famous for godly Charity, our Brethren
Catholicks, may in Gods good Time be enriched with the
Knowledge of this little History, and may be encouraged with
very great Comfort; And besides that, in the mean Time the
[illegible] first [illegible] Reading, and an accurate, pious, grave
circumspect & faithfull Consideration, may [illegible]
be granted to them that are duly [illegible] (there is [illegible]
whom [illegible] their very [illegible] to the [illegible] Sincerity
[illegible] & Charity, either [illegible] undoubted [illegible] of [illegible]
[illegible] it bestowed by the ordinance of God and [illegible] of men
in the Church militant) By Gods [illegible], I have most
willingly undertook this [illegible] this History into [illegible]
out of [illegible] Mother [illegible] English [illegible] many &
[illegible] discourses of ours to God and Gods [illegible] to us
have been [illegible] the whole subject of this History was [illegible]
delivered [illegible] & from [illegible] every particular Action
was faithfully writ down, and the various [illegible]
circumstances [illegible] by me.
But because there were chiefly three [illegible] causes
or as far as men are able to [illegible] three manifest reasons
of this History & Action [illegible]
[illegible] most secret [illegible] Comprehension
[illegible] of the Truth & [illegible] of the things [illegible] in the
Revelation [illegible] upon these 3 Occasions.
Anno 1584 From the Time when the most Reverend Ld Apostolick Embassado^r
the Bishop of Worsett [illegible] promised to [illegible] from his most [illegible]
Majesty Cæsar [illegible] an year & some months before [illegible]
[illegible] discourses [illegible] concerning [illegible]

and our Spirituall Actions, or the Revelations made by us, [illegible]
[illegible]. Yea even then Judgments & Censures were abundantly passed on us
being absent, neither heard nor known. And because out of many other
written testimonies there is yet left me the fragment of an Epistle
which was sent from Prague to Polony an year before; I thought it
necessary here to adjoyn that same fragment of an Epistle, word for word
yea Letter for Letter, and after that, briefly to speak of those other things
which are chiefly necessary.
The most Reverend Ld Embassadour, Bishop of [illegible] who
within this few days intends to go home, hath an Earnest desire before
his departure to see J. M. A. as likewise [illegible] Alfonsus, [illegible] of the
Catholick Kinge in the cause of [illegible] (who also is hasty to be gone home)
a great mind to speak with the same [illegible]. Furthermore [illegible]
N. Apost. there were diverse difficulties spread concerning
and various opinions & Censures past upon him. Amongst which he was
blamed, because not looking after those who have [illegible] the faculty
and power of discerning, he had made no scruple to declare to the Emp[eror]
[illegible] of his own accord (through some Magick Characters (The same
their own form of words) Contrary to the Censure of the Church) the
contrary apparition of blessed Spirits (which yet they [illegible] & interpret quite
[illegible]) yet seeing that [illegible] abhorride [illegible] Spirits are not wont to be
enchanted by Magick rites, or allured to obedience, but Evill Spirits used
to be raised by this meanes: And since the apparition of good Angels is not an
ordinary form & visible by man, but having a Light shining round about it
happens only to those that are as it were in an extasie & beside themselves.
That therefore the Emperors Matie lest he should cast a scruple on his own Conscience
as to those things, or should thence create any danger of his soul, had by advice
kept from this man, and would not admit the same to any farther Audience.
But had sent him back to [illegible] Kurtzie. [illegible] also was taken Notice of in him, if
seeing he had a wife & consequently was troubled with the Cares of this Life
& worldly affairs; it could scarce be possible that he could have any Joy
in the [illegible] of good Angels, [illegible] to any but most
holy men [illegible] from the [illegible] of worldly affairs, and such as are Solitary
Hermits. Those difficult Censures and many others [illegible] were there
mentioned and observed as well by the said N. who was there then at Dinner,
as by other Persons that were with him.
However it went, It is certain that the Emperour did communicate
whatsoever [illegible] in the first [illegible] to the [illegible] Reverend L^d
[illegible] the Authority of the Church. Whence
N. [illegible] no means [illegible] at a Banquett
at length it came to be discoursed of [illegible]

For they think y^t a Beginning of Treaty could better have ben taken with the Emperour from some other Business. But I am of that mind that they had rather have one Philosophers Stone then ten Visions of Angells. Which things yet I thought good to be thoroughly wrote [illegible] S.M.D. that the aforesaid [illegible] at his coming may be forewarned concerning these things. For, as the Proverb is, Darts foreseen do not strike so home: Since especially it is certain that these things would come to the [illegible] of y^e [illegible] by the Testimony of [illegible]. They [illegible] affirm with one consent that the same man was hired instead of a Doctor of Physick. [illegible] then in [illegible] in that Hall, for the summe of 40 Thousand Sterling: Or that so much was offered to him [illegible] for it. Concerning which when I am asked (which is often) I can neither prove nor confute it. For I know nothing of him. And [illegible] a Spanish [illegible], very [illegible] enquired of me, whom he would [illegible] hither. [illegible] being asked of [illegible] gave him his Character, That he was a man excellent in the Knowledge & [illegible] of many things. Furthermore [illegible] his wife, & the whole family do well. Nor do they [illegible] of his return, make any question but that he is gone into Hungary. They would [illegible] none of the Letters which they had, because they every day expect his return. 88

Yet let this suffice for that Letter.

1588 Jan^y, [illegible] came back from [illegible] to Prague after 2 years, he who had wrote the Epistle was with me, and when I ask him about my Letter, he did not only confirm ye Contents of it, but related also many other things which were [illegible] in the mean time, by those who were [illegible] they [illegible] the [illegible] of such a one. [illegible] was very much troubled in mind that so [illegible] men should be so voluntarily [illegible], so absurdly [illegible] so [illegible] manifest [illegible] most [illegible] of [illegible] God. But perceiving [illegible] which were not good [illegible] my [illegible] were [illegible]

*Jeremy Cap: 20 vol. all [illegible] [illegible] x [illegible] [illegible]

In April following, we were sent [illegible] to Stephen King of Poland [illegible] those things which were [illegible] And [illegible] And again being warned from God to us & [illegible] we returned to Prague, to wit, In July 88. After a few [illegible] we [illegible] a certain great man, who [illegible] in ye Name of the most Reverend Ap: Nuncio [illegible] that I should go to his most Reverend Fatherhood; he said, that he would [illegible]

Friendship & Acquaintance with mee, and that he had so long & so much heard of our Praise, that he had a great desire to have & enjoy some good conference with mee.

Many times after, for the space of 8 Months, that same Great Magnified man did inculcate to me the same Petition of that most Reverend Ld N. Apost. But I as often answered him that it was not out of any proud haughtiness of mind, that I deferred & procrastinated my address to him, or out of any suspicion of any danger might incurr to me from that so Reverend a Person. (Although y^t same Great man knew what ill [illegible] [illegible] was related to me, how that forces were made ready against me and snares laid for me by that Reverend Person) I added moreover I know of very great Controversies & more held betwixt our Princes [illegible] by Reason of which, unless I had the generall consent of all of them my going would not be faultless free from a, or at least suspicion of [illegible] ing faulty. For these and such other like weighty Causes, I told him I desired, but did not yet utterly deny to go to him.

At length after ye 20th day of March last, that same most Reverend [illegible] so eagerly, so urgently, and as it were with an Apostolick Command, more gentle and somewhat more easie words being here and there intermixt, so vehemently imprest the [illegible] sign of his Petition, by the same Magnificus, his perpetuall Oratour in this business and again after [illegible] by Francis Puccius, and that he had been acquainted with it a few days before, at one of our own [illegible]. Professing that he indeed had rather come to us at our house, than trouble us to come to his; but that he was so hindred with business that fell out in his sudden departure, that he did [illegible] to prevail with us that we would vouchsafe to do him this kindness. So Thus after many [illegible] betwixt E.K. and I concerning this [illegible] his so large, so urgent, so constant Petition, so now rather as it were [illegible] complaint against our inhumanity unless now at length we should go, we at last concluded on the Wednesday-Night before Palm-Sunday last.

1586 Mar: 27 after this manner: To wit, that on the next morning (y^t is Thursday) about 7 a Clock we would [illegible] us [illegible] his most Reverend Fatherhood, & about 6 a Clock in ye morning, one before [illegible] who might signifie to his most Reverend Fatherhood our intent. Which when his most Reverend Lordship had heard [illegible] at the hour above written; he presently took Care that his own Chariot should be made ready and sent to us.

That we might at last know w^t he had to do wth us, lest he should think us proud, inhumane, unskilfull or fearfull

Which chamber of his met us making towards him in another: But however we went not into it. When we was now come into the Presence of the Embassadour Nuncius himself, we found the [illegible] or the most Illustrious Duke of Florence, coming back from him. But he courteously saluting us, and giving us his hand, brought us into his Bed-Chamber: Where, four Chairs being placed he sat down, & set me by him & [illegible] and over against him he made [illegible] sit. Presently his most Reverend Fatherhood ~~Paternity~~ spake these few Words.

" Who is unsensible in how great trouble and danger of the present State of
" Xtian Religion and how much every day Heresie increaseth: Indeed were
" not my souls confirmed by Xts Promise, I should be at a stand whether our
" Religion is not wholly blotted out & extinguished. And it is come to that pass, yt
" as long as ye Catholick Church is in so deplorable a condition, of the King
" of Spain should die, both ye City and Apostolick See would be endangered. And
" yet it is to be admired that no Remedy or Councell can be thought of or ap-
" plyed to this so grave an Evill, in this Age, wherein is both men and wo-
" men devout members of the Catholick Church! worthy Revelations,
" Illuminations & Councells, from the good Angels of God & God himself. But after
" whose diligent inquisition was made concerning them it was found that either
" to all those Consolations have been private, not publick. that those Reforma-
" tions are confined to too. Its own holiness, and Cesars sacred Majestie have used
" and endeavoured many ways to bring some help, to the so lamentable
" state of Xtian Religion: Which how little they have holpen, the iniquity
" of heresies every where increasing & the Metamorphosis of Bishopricks
" as if it were into the stones, into Dignities for the Laity sufficiently declare.
" Yea indeed the harvest of Colledges & Seminaries is not so fruitfull as
" might be hoped. Therefore if you, My Masters, to whom, by the singular favour
" of ye Angels present and God himself reveals Mysteries, have received
" any counsell or can think of any Remedy of this our common Evill, I intreat
" you yt you would discover it to me; and truly I will hearken to it with all
" willingness and attention.

When the most Revd N. having ended this his speech, did earnestly desire to hear something from us: I said something to him to this sence.
It is true indeed yt Iniquity is prevalent, and yt that craft [illegible] ye[illegible] being orderd great Violence is forced to betake her self to solitariness. But it scarce is in our Power to give any Counsell, or prescribe or apply any Remedy against so great Evill. Although it is true, yt we [illegible] singular [illegible] have informations, and instructions and [illegible] commands immediately from God himself [illegible] commands [illegible] together with the Angells we have long time

obeyed) yet, seeing we have not as yet received any express charge from God or admonition from Angels concerning the Cause now propounded to me; And being (otherwise) it is not our business, nor belonge ~~subject~~ to my Authority or Gift: I rather think fit to hold my tongue, then give my private ~~humane~~ opinion in a matter of so great Moment. For we confess yt very many & very great Mysteries & Councells are revealed to us by God, the thousandth thou-sandth part of which all the wit of men, could not find out or so much as hope for: Yet God governs us as it were with a Bridle of Silence so strait, & hath tempered us with such an equability of internall Joy; that we are neither rash in blabbing out wt is revealed to us, nor puffed up with pride for ye Knowledge of so great Mysteries; yea for the most part we lead a monastery Life, and most unwillingly shew such manifest tokens of our incomparable inward Joy. Wherefore If Almighty God shall hereafter be pleased to give us any councell, or bestow on us any help, whereby to overcome these so great dif-ficulties; We shall be most ready to signifie it to them, to whom yt Councell or assistance is to be communicated. And indeed although some months ago, I had more leisure then I now have to see your ~~[illegible]~~ most Right Reverend Paternity: yet never before had I yt prompt & absolute mind to see you as I had this day.

[margin:] Bridle of Silence

And so passing ~~mentioning~~ a few other circumstances of my duty, and making a solemn protestation of my Fidelity towards our Lady, & most Invincible Queen of England I made an end of Speaking.

[margin:] & protestation.

His most Reverend Fatherhood replied, yt he was very well satisfied with my Speech, and yt he was glad yt we at last were pleased to come to him, & have such gratefull conference with him. Wch words (or some such like) when he had spoke, E.K. began modestly (indeed) gravely & eloquently, but somewhat more prolixly to unfold his opinion.

When there is sought a Councell or a Remedy, how Reformation may be brought into the whole Church: This indeed seems to me to be very good & necessary. That they Who are Pastours set over ye Christian flock, should both in faith & works excell all others. But it is manifest yt these are destitute of ye true faith, since they are so empty of good works. Their Life is so odious to ye People, & destructive to their own Example, yt by their own ill Living in ye Church of God, they make & promote greater Ruines then ~~[illegible]~~ they are able to build structures by the most Elaborate, Long & frequent Sermons. And for this Reason the faith & ~~[illegible]~~ People think it is Lawfull for yt Authority is not given to wt they say: To these People like an Infidell) Because they as for those to give good words, and live ill, and ~~are~~ Infidell) consider yt this is every where continually done, by their Pastours [illegible] & Masters.

and both ye Prelates & ye People live so notoriously bad, yt in this Age, lively faith & Charity can scarce find in ye Church of God their Abiding. Wt sound Religion therefore can be amongst us? Wt True Worship of God? Let therefore, the Doctors, Pastours & Prelates amend yemselves. Let them both in Word & Life teach & Live like Xt. For by this means, very suddenly, unless I am mistaken, there will follow a great & conspicuous Reformation of Xtian Religion: Which being sd ye most Revd Nuncio replyed: These things indeed are very well spoken by you, and do rightly consist wth Christian and Apostolick discipline. I thank you: But I will visit you at yor own house, where I hope we may more largely discourse concerning those things. And so we rose from our Chairs. And at length having discharged the necessary Ceremonies of our duty & humanity on our part, we took our leave, & returned home. Were not those courteous & modest Speeches? Were not they full of fidelity, Sincerity, Charity & Humility, & Modesty? By which, had he dealt piously & prudently he might surely have made a more ready way to perform greater services to God & the Church Catholick, had, I say, there been nothing of deceit in him. But if those things are true wch ye Secretary of a great King (a few days ago) did not only affirm, but solemnly sware he had heard from ye Mouth of ye same Nuncius Apostolic (he being ye last yt had conference wth ye same Nun: Apost: before his departure) It is most evident yt he did not only give yt Answer to my Friend E. K's Oration, but yt there also even then lay Poison of Asps under his Lips, and yt a most inhumane Tyrannie in his heart was enwrapped by a certain Divine Providence. Even then when he used such familiar & honey words. For yt Secretary sware yt ye most Revd Nunc. Apost. he was so furiously vex't at ye Short Oration of Edward Kely concerning faith and good works above mentioned, yt had it not been for some respects, he would have caused ye sd Edward to have been thrown out at ye Windows. If those things be true wch ye Secretary, who also would be esteemed a Catholick, sware (to our Friend Puccius) Wt can we hope for from ye hands of ye Nuncius Apost. Can such like men, if it were lawfull by any Canons of ye Catholick Church, or by any right, or custom of ye Kingdom of Bohemia, or by any Example of holy Roman Priests, to be so tyrannous agt us free men, forreigners, & by ye command of God strangers by reason of discourses so friendly and true brought & as it were forc'd from us Wt would they do (they wd not endeavour only) if we were guilty of any fault, it never so little, who strive to afflict us with so tyrannous a death or Rather to find out so barbarous a kind of manslaughter agt us, who are truly Catholicks and live as it were Monks lives, who innovate Nothing in ye Church of God either by our Words or Writings, agt whom No crime in ye world can be objected; yea on the Contrary, he openly praised yt Oration, wch hath even touched him to ye Quick.

Aprill about 1586 on St Georges day.

And besides ye same most Reverend Card. is said to have added (Witness the same Secretary) on our behalf. Ye shall hear more shortly. Wtsoever either he or any one else hath said or decreed to do agt us, That Almighty God, maker of Heaven & Earth, who is our God, our Master & our Leader, ye same God will our Protector & Redeemer, in our Innocence, wch hitherto in all our words & protestations we have, and hereafter shall exhibit both to him & our most chast Mother ye Church, wth all faithfull & sincere Obedience and Reverence. For We have so learnt yt God And that same Spirit of God Almighty eternally proceeding from God the Father & ye Son (and as if he had subjoyned to ye history) doth supply so teacheth & so hath taught us, [illegible] us with his most true Testimony. Of wch History, we have already sd there are 3 speciall causes, & Occasions principally to be took Notice of. Whereof that, wch we have already mentioned is one. And [illegible] (because it is evident from ye Consideration of ye sd Time & Event, yt it may as well needs as follow) the other 2 seem to contain within yemselves ye whole fundamentall Occasion of ye Revelation. For these 2 Intervening Causes, wch we shall now subjoyn, fell out, in ye first day of our saluting (ye most Reverend Person) and through ye various form, he used in threatening us at or Departure: Wch to mention as briefly as can be I think will be enough to a Wise & Pious Reader.

On ye 2d & fourth day last past of this instant Aprill (when Ed: Kely by a strict fast for some days, & an intent devotion of mind had made himself ready to ease his conscience of ye burden of sins, wherewith it was opprest, and to wash away ye filth wch was contracted on his soul) he betook himself, to a certain Jesuit Priest, Professor & Reader of Divinity, and one yt was indowed wth ye Gift of examining ye Confessions of Penitents in Sacrament; That by his clear Confession, humble Contrition, & Wtsoever Satisfaction is enjoyned by ye Priest, & intended by himself; he might enjoy a safe Sacrament of Repentance. And yt so afterwards (according to ye right of ye Catholick Church, he might be made Partaker of ye great Mistery & heavenly table: But see wt fell out unexpected. After yt E. K. had brought forth all those things, & had told them to ye Priest, wch he had decreed to bring forth: The Priest strictly questioned him about this thing, & yt wch is neither necessary for me to mention, nor would be pleasant for you to hear. He went farther, and did much strive to make E K confess himself guilty of some very great Crime, which hitherto he had concealed. E. K. denies any such thing, yea & denies it again: and plainly demonstrates, yt ye last year, he had largely, accurately, sincerely, & fully laid open, ye Crimes and great Misdemeanors of his fore-past life, to another certain Jesuite of Praton. And yt then indeed he was cleans'd & absolved from

on Wednesday & Friday last before Easter.

and for ever ~~to be cleere~~ exempted from ye Burden of ye sin & ye most just Punishment
(otherwise) to be inflicted on him: And yt wch seemed a grieving Wound, infectious, or dangerous
had been inborn to his Conscience (he having diligently weighed all ye circumstan:
ces of his Life) he did now seriously, sincerely, and devoutly confess it to
his present Spirituall Father. What needs many Words? It came at length to
this: He objected agt E.K. as a crime or wickedness, that we had profest,
as well to ye aforesaid Card. boasted Nunc. Apost. as to others, amongst whom, even ye
* Embassadour of Spain; that we have often ~~Communication~~ conversation wth good Angels
& Gd himself, & often receive many Revelations from ym. It is true, replyed
E.K. yt we have had & still have great Consolation from divine & Angelick Re-
velations. But he contended, yt it was neither probable nor likely yt we had
any business wth good Angels; but yt ye Devill often transform'd himself, into
an Angell of Light, and yt hence haply we might be deceiv'd. E.K. replyed, That
it was plain too us by many solid Arguments & those out of ye sacred Scriptures
yt we truly had & have to do with true Angels of Light & Truth & faithfull Ministers. But omitting many
other of his Arguments, I ~~have come~~ thought fit to mention this one. By the Authority
& Testimonie of ye Holy Gh. Every Spirit yt confesseth Jesus Xt to have come
in ye Flesh, is from Gd. And all ye Spirits yt inform or teach us, do confess yt
Jesus Xt came in ye Flesh. Therefore, All the Spirits, yt inform or teach us are
from Gd. That ye former Proposition is true, we are ready, solemnly to swear &
affirm till our death: and this very large Volumes of or Revelations shall
testifie. Therefore. They are not Angels of darkness: Nor is ye Judgment
(of ye Father) solid, or ye supposition at any rate probably grounded. Consider.
At ye mention of or Volumes, ye Priest quickly took Occasion to ask him, yt we
would be pleased to give up our Volumes out of our own hands to be examined
& judged by ye most Reverend Apost. Nunc. the Cd. Rector of ye Jesuits, and
himself (the 3d man). Replied E.K. I think yt you neither can judge of, nor yt
it becomes you to pretend to judge of these Revelations. For since all your
Authority is only in ye Church militant, and or Revelations are not made
by any member of ye Church militant, but by those who are shining and
holy Lights in ye Church triumphant; They therefore do not come within
your reach. The Priest answered out of ye Corinth. Epis. Know you not that
we shall judge Angells? Said E.K. to him: Indeed it may be, yt ye Apostles
assisting Xt when he judges, shall pass their sentence also, yt ye Devills are
and hereafter shall be justly condemned by Gd. But I neither think you
(good Father) an Apostle. Yea doth either Gd, nor any Apostle, or any Apostles
[illegible] mentioned in ye place by Paul. Besides
[illegible] of Judgment, not good Angels. But our Angels
[illegible] Angels shall undergo ye Judgment [illegible]
[illegible] are good and therefore neither [illegible]
to your sentence: Therefore No Angel shall be judged by your Father
notwithstanding ye Warrant of St Paul.

* The most famous Cd. Wt. of Clements

1 Joh: Cap: 4

But we (who are Subject to yor Ecclesiasticall Authority) neither teach, nor
write; neither believe, nor ever will believe any Doctrine contrary or repug-
=nant, to ye Catholick, Apostolick, or Orthodox Religion: But all those things wch we
receive, very much tend to ye Praise, Honour, & glory of Gd. They always exhort
us, you lead us by ye hand, to an amendment of our Lives, and to practice Godly
peace & Charity towards or Neighbours. It is true indeed, that they contain very
many wonderfull Mysteries & secret, wch are revealed only to us, and not to others.
Our documents are private, and or Informations in ye School of Heaven.
And we are very loath to make mention of ym, unless warn'd by ye command
or warranted by divine permission. Besides those books, said E.K. are not
in my hands, but are kept in ye custody of a Doctor of Divinity my Friend.
He hearing yt, by a cunning fraud & stratagem strove to tempt E.K. to wrest
as it were those Books out of my hands. E.K. detested his impiety, and abso-
lutely refused to follow his so wicked advice. At length, E.K. ~~burnt wth a great~~ zeal very so
fervent ~~Zeal of mind~~, yt he proposed to ye priest this way of Determinent, and this Enquir
ry of ye Truth. Let your Fatherhood & I (saith he) go into some commodious
and secret Place; and there let each of us after our own Manner, call upon
Gd Almighty, Maker of heaven and Earth: humbly and ardently beseeching him
yt, if those Angels who are our Counsellours be good, and from Gd, Fire from
heaven might consume and destroy your Paternity: but yt if, they are bad
~~Angels~~ & Angels of Darkness, Fire from Heaven might instantly devour me,
and take me off from ye face of ye Earth. He refused to try this Option,
or Condition: He would not, he said, so tempt Gd. At length ye same Father
having turned himself to try other ways, asked us, How we lived (since
we had no Maintenance from England? (for there, he affirmed, we were
greatly hated) He most severely charged E.K. by Vertue of his Pastoral Autho-
rity, yt he would discover ye Truth of this Question to him. E.K. answered,
Although I well know yt this pertains not to ye office of yor Paternity
yet, because I would obey you (or Father) as ye Minister of Almighty Gd
and because, in Gds Name, you so singularly do require and demand this
from me; Behold, by doing so & so, & by speaking every thing truly & really;
hitherto we are sufficiently provided for wth food & Cloathing, by ye goodness of God.
Many sharper words afterwards being past, between this Father & E.K.
as well concerning this answer of E.K. as other things, part on ye Wed-
nesday aforesaid and part on Good ~~Friday~~ then next following; They gave each of
ym one to another enough to do. Finally, ye Priest would by no means
bestow ye benefit of Absolution on E.K.: But, saith he, ye Reason of
yor Revelations is to be examined by a greater Authority then mine,
nor can I perswade my self to bestow on you ye Remission of yor Sins.

Neverthelesse, s^d E.K. you may cleanse me from the filth of those sins
wch I have piously, devoutly, and humbly confest to you: But he would not
so much as obtain y^t favour. E.K. therefore perceived it was Time for him
to be gone. How irreligiously (y^t I may not say worse yet) E.K. was then
dealt w^th, ye Catholick Church in its good Time shall truly Judge. And
how necessary it was, y^t those things wch E.K. twice at his return from ye Priest
told me (to wit, some of those things only, wch did not belong to his Sacramentall
Confession, but yet were undecently and very unlawfully ask'd and spoken of
by ye Priest,) should be written every so briefly & truly, a more diligent consi-
deration of ye ensuing History will demonstrate. All good men surely in these
our days, & y^m y^t are truly Catholick, will be sorry y^t so great a scandall was raised
in ye Catholick Church, in those most deplorable times of X^tian Religion; and y^t too
by one, from whom ye fruit of true Pure. & ye greatest Charity (to wit, Remis-
sion of sins & Peace of Conscience) ought to have proceeded. True X^tians will
be sorry, y^t Vinegar & gall, was drunk, where & when there was expected
ye Oyl of Gladness through ye Word of ye Lord, who taketh away ye sins of
ye world. Very many devout men & Peacemakers will be sorry y^t ye Jesuites
have at length and especially in almost ye latter part of ye world [illegible] an Egy-
[illegible] Terrible
[illegible] y^t a Christian
& [illegible] The [illegible] but by y^t
wounded [illegible] complaining of [illegible] would not
any [illegible] wounds
only [illegible]
[illegible]
[illegible] spiritually
[illegible] to have spoken
[illegible] A very brief
[illegible] so great [illegible] of ye Divine Revelation following. A very brief
Explication of ye other [illegible] I shall thank you, O pious
Reader [illegible] Revelation [illegible] After y^t
y^e [illegible] Trials
[illegible] Dissensions, Experiments, & Cavills, of wch it
[illegible] of Confes-
necessary yet [illegible] had [illegible] at dinner wth a Friend of
[illegible] On Tuesday in Easter week E.K. sitting at dinner wth a Friend of
his [illegible] was enjoyned by a spirituall Voice, to rise, and pre-
sently betake himself to y^e [illegible] having his Friend [illegible] & finding for
at [illegible] his companion [illegible] Witnesse, & [illegible] to call
2 other [illegible] quietly, and truly, to call

Lu: x. (margin)

to mind all those things wch were moved, strove about, and confer'd between
him & his spirituall Father, y^t ye certain summe, and some of the same
words wch both spake (if it be possible,) might be given to those
Witnesses. Lest at any time there should be false rumours spread
concerning them, or erroneous Relations or conjectures past upon them.
* At last it was agree'd upon by ye consent of both Persons that as far,
as might bee, ye Truth of those words should bee attested.
Presently laying the meat out of their hands, dinner being but half done,
E.K. rose from Table, without saying any thing, and with him his friend, to y^e
admiration of all who were present. They go out of the house, & make
towards the Jesuits Colledge. As they went along, a spirituall Voice warns
E.K. telling him (unless you take care) Ossa & Puccius will deceive you, and frustrate
all your endeavours. Presently therefore E.K. told all these things to his
Friend. When they were now come to ye Colledge, and E.K. had enquired
of the Porter, concerning some Fathers, as also his spirituall Father the Jesuite,
whether they were in the Colledge, the Porter said they was. But lo, When E.K.
and his Friend, a Fellow of ~~and the other man his Friend~~, had just entred ye Colledge,
Ossa & Pucci meet him; Who curiously enquired of him the cause of his coming.
I have, saith he, some businesse wth some Fathers here, amongst wch ye Father my
Confessionor. They desired nothing less then y^t E.K. should then go to y^m
(For so afterwards, ye night following, Fr. Pucci openly confessed) Wherefore
suddenly they used their utmost art & industry to prevent his address. For they
pretended y^t they would take care, & Ossa said he would send his man, to find
out ye Fathers, and bring them to his * w^ch * he had inhabited for
some days,) But in ye mean time they desired E.K. y^t together with them
in their School he would hear & Elegant & compleat Oration of a certain
student. E.K. remembring his spirituall admonition, both took notice of
their cunning, & almost despaired of finding out or coming to those
Fathers, wch he desired. But when the declamation was ended: E.K.
enquir'd strictly concerning ye those Fathers; and it was told him they
were not at home, nor could they be found. How much E.K. was then troubled, it can scarce be exprest
was E.K., y^t he had not perform'd ye divine command, nor made use of
the forewarn'd admonition, and y^t one of our Domesticks y^t was
not altogether ignorant of our Mistories & affairs should so much
favour our enemies, y^t he should not be ashamed to frustrate our
so holy & so honest Endeavours. That grief afterwards & an im-
moderate zeal of performing ye duty enjoyn'd him did so enflame
E.K. y^t after supper (the same Tuesday night) Fr. Pucci speaking of a
wished for & acceptable event wch had y^t day happen'd to him, to wit,
that

that E.K. had not seen those Fathers wch he look'd for, because (he
(said) he perceived by the countenance of E.K. yt he came angry
& discontented in mind, & yt therefore other greater troubles were
likely to ensue: Wch words being spoken by Fr. Pucci: E.K. was very
angry; ~~Whilst~~ Because Fr. Pucci rejoyc'd at yt. for which E.K. was mach
troubled; ~~Whilst~~ Because he said yt E.K. came angry & disquieted, to seek
those Jesuites ~~Whilst~~ Because he ~~had~~ would be so bold as to hinder those
Endeavours, wch ~~are~~ were injoyned from God, Because yt Fr. Pucci did tri:
:umph to Ossa his friend yt he had so well overcome by his deceit
cunning & fraud ye ~~past~~ diligence and industry of E.K. though
it was never so great: But chiefly because yt Opportunity was lost,
by wch he could sufficiently have proved ye product of yt Confessionary
Action ye ~~memory~~ of the same words being yet fresh in his memory)
Because the father Confessour himself had said before, yt this cause
of the Revelations was to be examin'd by a greater Authority
And behold E.K. being driven on by the most sharp pricks of so great
an indignation was enflam'd as it were wth the fury of so vehement
a zeal, because Fr. P. did in a manner doubt, yt ~~[illegible]~~ his last Des:
:tinies did as it were hang over his head. And yet when E.K. in this
his most vehement zeal, had consider'd, yt all these things (as Pucci
himself confest) did proceed from yt critical errour of F.P. yt out
of ye very countenance of E.K. in a matter of so great moment
he presum'd not only to interpose his so rash judgment, but also from
this by his actions as much as in him lay to hinder ye will of God; this
being consider'd made him run out to call, yt his friend, who might
be an infallible, & at this present hour, a very necessary witness
as well of his whole intent, as ye aforeshown caution & ye full event
thereof, to a most just condemnation ~~commendation~~ of yt so bold, rash & curious
Action & judgment of Pucci. In ye ~~dead~~ middle ~~depth~~ of the night, yt his faithfull
friend and witness neither forewarn'd nor suborn'd, being call'd
out of his bed, presently ran to him. It was permitted me publickly
to examine that witness, all others being in the mean time quiet
attentive & obedient. He then witnessed yt E.K. was both very
quiet at Dinner, & had come yt day with him to the Colledge or
house of Jesuites in a most quiet, hush, and peace, and yt there
met ~~them~~ Ossa & Fr. Pucci, & that they two did by divers means
strive to frustrate the design of Ed: Kely, as it was also
presignified ~~to~~ ~~him~~ by ye spirituall voice to E.K. wch he had declar'd
to him

to him as they came along: These things being unfolded, when
E.K. saw yt his honest purpose, enjoyn'd him from above, &
undergone by him wth a quiet mind, & yt those other things, which
yt witness had mention'd, did appear to us by sufficient testimony, he
was much more quiet in mind then before. After yt faithfull witness
was gone, Fr. Pucci perceived yt he was deceived in his Physiognomicall
judgment, & yt he had moreover hindred Gods command & Precept. Wherefore
he was much grieved, & added; Had you but warn'd me, yt you received
a speciall command from God, in this your business, I truly would not have
hindred it: Now therefore said he (bending his knees & holding up his
hands to ye Assembly) I am here ready to suffer wt punishment you will
inflict on me. Immediatly a spirituall voice nigh the head of E.K. told him
saying, Pardon him. Presently E.K. spoke these words: I pardon thee. And a
little while after, we all betook our selves to our beds, For it was now
past midnight. These three Occasions (wch have spoken of) of the following Revelation
being unfolded & made manifest to us, I will now subjoyn those other
things wch may declare the very method, in wch those causes, were ~~a~~ to long
after made conspicuous by a certain effect of the Revelation.
On Wednesday, to wit, ye next day, in ye morning at eight a Clock, ye Spi:
:rituall Voice spake to E.K. & forbad us 3 ye use of all things yt had
life, ye whole day (Injoyning us a light fast) and ~~bad~~ commanded us, yt on ye
next day being Thursday, at eight a Clock in the morning we
should go to our accustomed place, there to understand ye will
of the Lord. We therefore fasted, as was prescribed, & did wth great
& cheerfull hope expect ye divine visitation.
1586 Apr. 10 But, on Thursday the 10th of yt instant Aprill, in the morning
about 8 a clock we came to ye accustom'd place, to wit, yt my
Oratourie which was in the top of the Tower, as being an handsom &
Commodious room. Where I (being as it were ye speaker to God of all wch
~~we had~~ to say) on bended knees said, In ye Name of the father,
son, & holy Ghost, Amen. (signing my self, after my manner, wth
the sign of the Cross, to wit, from my forehead to my Navell, and
from the left shoulder to the right, ye 2d lines ~~my right hand being stretcht~~ being made
~~out~~ by my right hand stretcht out: In ye upper end of the first of
these, I pronounc'd the name of the father, & when I touch't as
it were ye place of my navell I pronounced ye name of the Son, and

and when I drew ye middle line of ye goes over-crosse, I pronounced
the name of the holy Ghost; & when I said Amen, I touch'd or
prest ye point of ye division of ye 2 ~~[illegible]~~ extreme's, or as
it were ye Centre of ye Crosse. Many causes being conceived
within me of this my imagination. Afterwards I clearly &
distinctly repeated ye Lords prayer, Our father &c. Afterwards I
spoke these words; O Almighty, everlasting, true & only God
send down thy light, and thy truth, y^t they may guide & bring us
to the holy mount Sion, & to thy heavenly tabernacles, there to
praise & glorifie thee for ever & ever, Amen.
And afterwards I silently repeated ye 67th Psalm: God have mercy
upon us & blesse us &c. I repeated it thrice.
And a little while after, we 3 all sitting viz. I being prepar'd to
write, & E. Kelly on the other side at y^e same Table (wch was
new & very clean) & Fr. Puccius upon a Bench by y^e wall of
the closett; A voice came from on high, as it were w^th
kind of a spirituall Eccho of y^e sound, hard by the
face of E.K. W^ch seem'd to have y^e Center of its pronunci=
ation not far (about — foot space) from y^e face of E.K. and
thence to have reacht y^e ears of y^e same E.K. in words
really English (That y^e energie & proper significa=
=tion of y^m might much more punctually appear to our
Judgment. All and every one of w^ch, I have wth the grea=
=test fidelity I could, & no small industry, so explain'd
in the following content of y^e Latin speech, y^t not in
y^e least point of y^t wch is declared to us in a double sense,
can any difference be discern'd in my Latin edition
by any one wch is skilfull of both tongues.
Now therefore let us attend to ye words of ye holy Ghost
wch are ~~[illegible]~~ full of ye greatest Comfort.

The Voice. Behold, Behold, lift up y^r selves & consider &c.
As you have it in ye ensuing History

7 30

The Voice

Behold, Behold, lift up yor selves & consider: after
for this manner he speaks, who is ye Comforter, to
whose Candles is alwayes for a delight to his people;
Y^e Sons of Sion. Who hath cloathed wth joy ye sons of Sion & their Garments:
and hath gathered together Nations, under ye compass &
consolation of my wings; who are prepared against y^e
sect of darkness; who cannot be overcome by those who
have gone astray; Who shall die & not live; Who shall
linger in grief of wch there shall be no end. Behold I am
ye garment of Nature, & ye Mother wch produceth ye fruits
as well of heaven as earth. And behold Sion wch lives in me
Syon. & I in Syon, is torn a pieces: Her robes are rent asunder
by the hands of disobedient Sonns: And her beauty is laid
wast; And her judgments are stifled through ye multitude
Lawes
& Number of ungodly men. But hark, hark, O ye Nations
and people of ye Earth. O ye sons of sin, & Fathers of
darkness &c. I am not a Widow: because my Bridegroom
doth now make ready to come again: and the fame
of his coming his spread abroad, even into ye hearts
of all people, & ——— it hath gone through
ye hearts of both you & yor Sons. Where then can the
Gods of ye Earth protect & conceal you from the
indignation to come? Where can you be welcome
whilst Heaven looks grim upon you. Where can you be
safe, who are shut up & brought to the ~~Tribunall~~ Judgment
seat? You really in your own Consciences, & ye manifold Injuries
wherewith ye have polluted the sight of the Sanctuary &
of the holy Ghost, who proceeds from eternitie; I lament
over you, because ye Lord is armed ag^t you & gone out into
yor Cities.
And, Lo all manner of evill shall come upon you from the
North, & such as are reserved for a time, shall lead away
yor Wives & Sons, & shall be supprest by bondage even
to the last day. I lament over you & groan by reason
of yor destruction; For so did he take care wch is &
judges all flesh

O ye Hypocrites & painted Sepulchres! O ye eloquent
& deluding theeves. Lo, lo, Pride shall be taken from
your shoulders, yt ye nakedness may be discovered. And ye Temples
wch you have erected to ye Ghosts, shall be thrown down, & be
utterly demolish'd: That ~~it may satisfied~~ ye souls wch cry out
for vengeance, may be satisfied, for the blood wch they have spilt
through you, & yt ye Beast may perish by ye reason of the multi=
=tude of its heads.

O ye wicked generation, who more regard your Political
Negotiations, then ye safety of your own souls, Who
promote your worldly Interest, & contemn him yt made
you; Who fervently love your abominations, & as entirely
hate God your Creatour & Redeemer.

How hath Satan seduced you, yt you dares sit in judgement
against him, who hath brought under subjection all Creatures
Turn your Eyes upwards to ye Stars; & say to ye people: Lo,
I understand, & its letter is ye end of ye word, which
signifies ye prescience of God, in ye obedience of ye
Creatures, in ye prepared fulness of Time. Ye are igno-
-rant, ye cannot read. Ye subject ye Spirit of God, to
ye [illegible] of your Understanding, & do not consider
ye power & glory of ye Spirit, who is ye Life of
all things, & from whom your Authority is derived.

But, O ye yt are faithfull & ye Sons of peace, ye
that like obedient Sons, do serve your Everlasting
Father; To day learn of me

1 The promise of God, in ye Originall of faith, is made
from heaven, as it were from ye place & habitation
of him who sends forth ye abundant beams of his Truth

2 The Love of God, after he had gathered his people
together, opened forth his hands out of heaven. And
lo, those yt were in captivity, were freed; But the proud
was cast down in ye imagination of their own hearts

3 When ye People began to neglect ye favour granted
them from heaven, & to attribute more to the weak-
-ness of their own Government, then to his power,
who had exalted ym. Behold, There was given ym
a King like unto them, who (because he was ye
first fruits of their palpable ignorance & incredible
pride) perished before ym, as it were ye prelidium
of their own Destruction.

Because, behold ye people of Israel were dispersd
for their disobedience. The Kings, who succeeded
were potent & wise, such indeed as feard God. But
4 they who were foolish, & scornd ye knowledge ye way
sent from above, did ignorantly (forgetting
his strength & magnitude, who had brought
them out) give themselves over to weakness, and
so in ye abundance of their Idolatry, were destroyed
At what Time Jesus, who is called Christ, ye
Son of God, ~~who is~~ God & man (by whose Spirit
ye are now comforted) was to be conceived of the
accomplish't Virgin, through ye power of the
holy Ghost (who is ye Spirit of your present conso-
-lation) ye books of ye Law & ye Mouths of ye
5 prophets were sealed in ye Embassage sent from
heaven.

When ye Angels, brought ye Gospel of peace & con-
-solation upon ye face of ye Earth, they brought
it not into Jerusalem, nor into ye Temple, nor
into ye holy of holy's, but into ye field, amongst
poor shepherds.

When Christ was to be born (of her, yt was ye chosen
Vessel) he was not brought into ye Temple, nor mag-
nifyed

-nified by ye Scribes & Pharisees, But by ye Spi-
-rit of God, by ye Spirit wch dwell within him, he
was brought into a little City, That ye words
wch were spoken of before might be revealed in him.
When they who, before God, were judged wise men,
followed ye apparition of ye Star, & directed their
journey accordingly; Behold, In Jerusalem they
were in a manner involv'd in darkness; their
Light was taken from ym. But assoon as they
had left Jerusalem, they quickly regain'd
their Comfort, & were conducted to ye very place
where they found him, by whom they were to be saved.
The Saviour of ye world (in whom we are all
safe, & exalted in ye honour of ye Election) imme-
-diately, was subject to ye Government of ye World, &
ye perversity of darkness.
Wherefore did he not betake himself to ye Temple?
Why did he not take care, yt it should be manifested
by a multitude of signs & wonders, yt he was ye
very Messias, whom, they hop't, should come?
Because he is ye God of Wisdom, & came to fulfill
ye will of his Father, which relyes not upon humane
Traditions, but his eternall Divinity. But however
So at last ye same God returned & declared his Au-
*Marc. 11 thority, in ye Temple, in Jerusalem, by throwing
out ye Sons of iniquity, from ye sight of his Father,
& out of ye house, wch was made holy unto him
by his Servant David
Thus altogether, doth God proceed with you,
whom he hath sworn to magnifie in ye honour
of his Right hand, & in ye vehementest heat of his power.

Now he is coming again into ye world, That he may
chastise it, for its many abominations, & that he
may comfort ym who live, & acquiesce in him.
But such were they, who were chastis'd, such as were
become Scribes & Pharisee's, Hypocrites, & Sons
of all abominations: Who were a scandall to that
Truth, wch was deliver'd by ye Apostles, & were certain
Authors of iniquity to all people. These therefore
are ye'n ye shall be punish'd & receive no Comfort,
because they have drank of ye Cup of all fornica-
tion & abomination.
And therefore, they shall not be admitted to be Judges
(because they themselves shall be condemn'd) nor to
sit in judgment, because they are not to be justifi'd.
For they have sold for mony, ye Spirit of truth, which
ye Apostles (their Predecessours) taught them not to
do. The Instruments of Sanctity (by wch ye people
ought to have bin sanctified) they themselves have polluted.
And lo, They have dispersed ye seeds of their Father
to come amongst all ye Sons of ye Earth, so yt their
seed is cursed. And therefore, The God of heaven &
Earth appears to you: To you, who are Shepherds, & plac'd
out of ye polluted City: To you, who seed ye Star, & ye
visitation of him, who is to come: To you, who have
escaped out of ye hands of Herod: But return ye to ye Tem-
ple, with the rod & power of God; And cast out those, who
justifie themselves; That ye powerful hand of God, may
be great amongst you. But, The fulness of Time is
not as yet. Wherefore, as Christ kept himself in secret (as
ye Virgin Mary, whom they object against you) was content wth

The fulness of Time is not yet, yet ... should be made manifest

her Lord, & desired not ye judgment of them, yt were of ye Temple; but only, ye use of their Ceremonies, So do ye rest your selves content.

Because, in this, wch ye receive, ye are subject to him, who lives. But, as ye are of ye Number of ym, who receive ye Consolation, ye are subject to ye holy Ghost, for this reason, because ye may be purified, comforted, or exalted by ye Sacraments which are by him instituted. Therefore, as ye are of the Church, submit your selves to ye Church. And as ye are of them & those who receive ye Comfort from above, submit your selves to him, who instructs you: Who is ye Spirit of ye same Church, but in a greater abundance of Love: Who is ye holy Ghost, proceeding from ye Father & ye Son; who were from ye beginning, & before all beginnings: Whose Name, yt it be glorified in you & amongst you, see ye.

Δ – Glory be to ye Father, & to ye Son & to ye holy Ghost: As it was in ye beginning, is now, & ever shall be, world without end, Amen.

The Voice. Read these things, & I will again visit you

Δ – I did read ye Premises in ye presence of these two * Edward Keley, & Francis Pucci. Out of which we were filled with great Consolation, & as it were, corroborated.

A little after, ye Voice began again to be heard.

The Voice — Behold, The Lord answers for you. The Lord makes reply to those things yt are alledged agt you, by saying

" O ye Hypocrites, ye say, Indge or Declare to us, or
" Devise if ye can, some method for ye restauration of ye
" Church, & ye multitude, which is now afflicted, & which
" after ye death of N. such a man, will be in great danger
" of perishing. If ye cannot perform this, the Doctrine, wch ye re-
" -ceive is not of ye holy Ghost, & not from any good Spirit.

In ye sense of ye Doctrine proposed to is by God. I say unto you, This Doctrine is taught, & ye Spirit of God Descended, to restore & set in order ye people & flock of God. Who cannot be restored, unless ye be first extirpated. Therefore, ye shall be extirpated & rooted out: And ye Church of God shall be purg'd, That he may descend, & dwell in it. If any amongst you hath a Spirit, which pleaseth you, & serveth your humours, he is thought to have ye Spirit of God. But ye are all made Gods, & potent Giants; & are full of ye Spirit of your Father, ye Devill. Whosoever therefore strives to please you, shall be partaker of ye same Spirit, in which at length, ye shall be confounded, who shall also be confounded with you. From this, ye shall understand, yt ye Spirit of God here teaches things agt you: Because he doth not teach a Doctrine, wch is suitable to your Affections, but wch is necessary for your amendment. All whoredom's & abominations are multiplied by you. Ye are indeed Priests by Name, but ye execute not ye Office of a Priest. Ye reside upon ye holy hill, but ye have defiled ye same, & have sufferd your own corruptions to overcome & overwhelm, ye herbs & fruits of ye place, wch were prepared for ym, yt are subject to your Authoritys, And for this Cause, ye shall be thrown down. And ye great Wind, sent from God shall purge ye ye holy place ye fruit may abundantly increase, And ye there also ye Waters may be cleansed for ye comfort of all Nations.

I will not therefore rely upon your Judgments: Nor will I acknowledge you to be Judges. But I will preach unto you repentance, yt ye may be freed from ye vengeance prepar'd for you by reason of your Iniquities. He yt hath ears to hear, let him hear. He yt will be esteemed wise, let him turn neither to ye right hand nor to ye left; neither to him yt is call'd Catholique, nor him yt is nam'd Heretique (for so are ye call'd). But let him turn to ye God of heaven & earth, & to his Son Jesus Christ, who hath gave the

Spirit

Spirit of his abundant & manifold Graces, to those, who live in ye purity of Nature, & in ye works of Grace Behold, the Whore shall be justified; But ye Hypo-crite shall be cast down & troden under feet. For where Truth is not nam'd, there it is; & where it is most Nam'd, there it is hidden. Happy is he, who understands. Happy is he, who neither flys to Judah, nor yet to Israel, But to ye Sanctuary of ye Lord, through his Son Jesus Christ, & through ye peace of him, who is ye Comforter.

Because, Lo, Iniquity prevails, & all flesh is called into Ques-tions before ye Tribunall. Whosoever therefore is upon ye top of ye house, let him not come down; Neither he that lieth in ye same Bed with his Brother, rise from his Brother. Because ye Sword of wrath & indignation, is taken up by him, who justifieth, all yem yt trust in him, against ym of his own hous-hold, as if it were ye rod of Correction; And against ye impiety of Pride & Sin; as if it were ye last Vengeance of sin & impiety. Blessed is he who lives & is wise, & fears God, learns from his Creatures & ye Testimony of truth, & this nd full of humane imaginations to death everlasting Amen.

Δ — God grant us that Blessing. Amen.

The Voice · I return.

Δ — I read over this second Act (as it were) in ye presence of my Friends E.K & F.P. and as soon as I had done reading, the voice began again to rattle in ye ears of ye sd Edward · in these following words:

Voice — Again, sth ye Lord, Who is he yt protects you? Or, who is he that instructs you? Is it not ye Spirit of truth? If therefore ye Spirit of truth cover you, & your nakedness, Why do ye discover your selves, and cast from you ye Garments of obedience & Patience which are necessary for your Vocation.

If you are learned and your learning be from above, why are not your works also heavenly.

BRITISH MUSEUM

Behold, ye are full of anger & malice: Ye are led by a perverse zeal, and tost to and fro, by an unquiet Spirit. None of these things are from above. As yet, ye are subject to ye Tyranny of ye flesh and carnall Imaginations. Fie upon you. Ye deserve to be scourg'd and punish'd for your Errours. For ye are a scandal to him yt teaches you, and to that Peace, whereof He hath made you Partakers. Wherefore putt of, and cast away from you yo flesh, with its lusts; and fill your selves with ye Spirit of universall Obedience, & humility; loving and embracing one another even as he, who loves you all. Be ye fervent in zeal; in the abundance of hope, and in bringing forth the fruit of universall Obedience. For ye zeal, which is not founded upon obedience, is odious, even in ye sight of ye Lord, who is a Zealous God. Let him be instructed, yt wants know-ledge; and impart understanding to ye Ignorant. For ignorance, where-with there is charity, is better then knowledge, with anger and peevish-ness. He yt works, let him work according to ye will of him, yt sent him But let him not act according to his own will, and say, This is the will of my Lord. For he that wills that, which is good, expects it in glory: which glory is exalted in ye Spirit of Patience, by his means, who was grieved for your sorrows. Ye are mistaken, both one and ye other: One in the curiosity, the other in the blindness of your zeal. If any one hereafter be curious, let him be curious, let him be curious in that which is committed to him: But let him not take another mans Of-fice into his hand. For whosoever touches ye Ark of ye Lord without com-

2 Reg. cap 6 mand, is (before ye Lord) thought guilty of Presumption.

If any one be carried along by any zeal, let him shew itt in ye fruits of Obedience, doing all things (in ye sight of grace, which is an Ornament of Peace, and of him yt is exalted.

And since ye have but one God, be ye all of one mind.

For ye are three, and not two: & your vocation is all one, But your offices are diverse.

Ex. — 1. Let him therefore yt sees, Prophesie, when ye Time shall come, & let him fol-

Apoc 14 -low ye harvest, & ye gatherers of ye harvest.

Δ — 2. He yt marks, & writes down ye words of ye most high God, let him publish their strength, in ye fulness and abundance of Time, through his power and might who hath exalted him.

F.P — 3. He yt is call'd, to be a Preacher, let him abound in good works, that he may be famous in ye sight of his Auditours, and may be magnified in him who hath sent him.

He therefore yt neglects his vocation may be cast out, and his office taken up by another. To him yt does ye will of him yt teacheth him, which is ye will of him, yt created all things), shall be given grace in Abundance

Be ye therefore full of peace, & ye fruits of Repentance, and love one another after ye same manner, as hee, who embraces you all in Love. For where ye Love is wanting, there ye Spirit of God is nott. For he fills all things wth ye fullness of his charity, which is mercy, Naturall, & necessary to mankind without which, No one is happy.

Consider all these things more attentively, Then recollect your selves, For ye have received Comfort

At 2 a Clock, after your recreation, I will visit you again.

Δ — To our Almighty Creatour, Redeemer, & Comforter, be all praise, honour, and glory, Amen.

Apr. 10. In ye afternoon, ye same day, Thursday, after Dinner at ye time appointed, the voice was sounded in ye ear of E. K. saying

Voice — Come.

Δ — Presently we made hast to go to our Oratory, ye place, where we were us'd to see ye Divine Visitation, Where, after a little prayer out of ye Psalms we expected ye voice of ye Lord.

Voice — Hearken.

Δ — For some minutes, there was silence; after, these words.

Voice. He yt rises against his Neighbour, on purpose to rob him of those goods, which he hath got by his Labour, & honest means, whether as a Thief, or as an injurious Usurper, of that which is not his own, sins against ye Light of Nature, which is ye Law of God: against ye Law of justice, which is ye Law of the Commandments: against ye law of ye Gospell of ye Son of God, which is ye Law of ye Lord: And for this his Sin, He ought to be corrected with ye rod of Justice. But he that riseth against his Neighbour (who hath received a Command and comfort from high) & hath resolved to deprive him of ye benefits of grace, he is guilty of damnation, & deserves hell-fire.

For whosoever resists the Lord Jesus, or his Spirit, is accursed, unless he repent.

Now, therefore hearken unto mee, and understand to day, what I am about to say to you, That your Enemies may perceive, that they fight against him who hath created, & redeemed them, & by whom they are fed. Listen therefore, and give ear to my Voice

I, have brought you out, from a curs't nation, puft up wth Pride, which is an Innovatrix, and resists ye Law, & ordinance of ye holy Church, wch is ye Ordinance of Jesus Christ, True God, and man; The Son of God, To whom might, & ye sword of power is given by his Father, over ye multitude of heaven, & over all flesh, and all Creatures.

By miracles, & by a powerfull hand, have I brought you forth. I have made manifest to you, ye bread of knowledge, & understanding, & since I am ye Spirit of Wisdom I have instructed you in the knowledge of Christ, which is the knowing of all things.

I have taught you a remedy, against ye perversity of Sin, and have revealed unto you things hid, even from ye Church. For as I am eternall, so also is my power Eternall. But neither to one man, nor at one time, nor in one age, nor to one people, or generation, do I pour forth the manifold, & unsearchable depth of my infinite wisdom.

Therefore they that liv'd in ye Light of Nature, received a Law from Nature, as from ye finger of God.

But they that liv'd under ye yoke of ye Law, through ye Law came to know Sin.

They lastly, yt liv'd and still do live under ye Gospell, receive ye Spirit of God; But not all after ye same manner. For all Souls are not endued with power alike. Nor do all places receive ye like blessing.

According therefore to ye necessity of ye Time, when ye askt Stones, I gave you bread: and when ye followed the imaginations of your own hearts (which are after ye flesh) I opened your eyes, yt you might see your palpable Errours, & that you might tread in his Steps who hath paid ye price of your Redemption.

Now then, when I consider, yt I have brought you forth to be as it were Schollers, in ye School of heaven, & your Vocation, It concerns me, to defend & protect you, by my invincible wisdom, & power, that I may overthrow ye vain imaginations of men, in ye abundance of their high, & abominable Pride

Therefore rise, lay before mee, the books which thou hast, & every thing, wch thou hast received from mee, and then shalt thou understand, what I am about to say to thee; And how, in ye twinkling of an eye, I will pluck out ye eyes of thy Adversaries, even when they think, they see best.

Δ — I rose. Then I came down, & fetcht all ye Monuments, & Volumes (which for 4 years continually had bin dictated to us, by God, & his holy Angels, and wrote by mee) and some things else. I brought them in a long white box, almost 3 foot long, 1 foot, & 1/4 of a foot wide, and 3/4 of a foot high. But I brought not ye holy Table, which was called ye Table of ye Covenant

Voice. Gather together thy books, those wch are standing books from ye first to the last, & that also, which you have now in your hands, all but what was done to day, & lay them here before mee.

Δ — What shall I do, O Lord, wth to days Action?

Voice — Cut it out of ye Book.

Δ — And what shall I do, with ye holy Table?

Voice — Do, what you are injoyn'd.

Δ — The books, or rather ye volumes, which were in Folio, and bound up or sown together handsomly, in Number 27, I laid by themselves, and

afterwards, when [illegible] subject to days Action, put to y^m, ye Volume, wch I had in my hands, and so, There were in all 28 (y^t is, 4 times 7) and did contain (as it were in an History) all things which were reveal'd and demonstrated to us, by ye faithfull Angels of God, & God himself, from ye first Æra of our Juncto. And in one of these Volumes, there were 48 particular books, for ye most part mysterious, and (as God himself is witness) of greater Value, then all things in ye world are worth. For in those were contained ye admirable power, & wisdom of God, which we, at Gods good time, ought to use to his honour, and glory. There was another Volume of these 28, which was subservient to those 48 particular books, The title of which was, The Angelick Key's. This whole Volume, was written in ye Language of Angells, ye interpretation of which in our own English Tongue, very clear we had in another Volume of those 28. Besides ye 48 particular Books, There was one very short one, & y^t was call'd ye mistery of misteries, & ye holy of holies. For it alone contained, ye deepest mystery's of God, & ye divine Almighty Trinity, which any Creature shall ever be able to know. Of this we had not yet ye Key.

Another volume of those 28 contain'd ye wisdom & knowledge wherewith Enoch (by ye beck of God) was endued. Wherein also there was something y^t agreed wth ye testimony of Jude ye Apostle concerning ye prophecy of Enoch. In some of those 48 books besides other things of an inestimable value, were contain'd all sacred Books, ~~[illegible]~~ & perfect, as well those y^t were writ before, ~~& after~~ X^ts incarnation, as those 2, after written by ye Spirit of Truth.

And what other things were comprehended in ye same books, I think it not fit before ye Time ordained by God, particularly, or indeed, in generall to open, and mention. But yet to commit to perpetuall memory something out of these 28 volumes, seem'd both fit and very necessary, and I hope, not unpleasing to God Almighty. When therefore (as I was bid) I had lay'd aside ye aforesaid Volumes, and placed them upon ye Table I said, as follows.

Δ — Have I now, O B^d, fulfilled thy Commandment?

Von. — Do you, Kelly, bring the black bag, ye book, & ye dust, wch you hid

To ye godly Reader Δ — Here I think fit, according to ye Truth of ye Story, to take some Notice of E. K. and of those things, wch were committed to his Charge. This command of G[illegible], came so unexpected to E. Kelly, and so unpleasing, as I might say, that his mind was overwhelm'd wth great stupidity. Yet his Spirit was truly ready to obey God, although ye flesh made some small reluctance, and he was so tormented with pain, that ye little Nerves by ye hip seem'd to be broke, and his Joynts loosned; a pain wch he said he never felt ye like in his life. We prayed to God that he would make

him strong in faith, ready and willing to obey. So great was his inward grief, and so fierce ye contention betwixt ye flesh, & ye Spirit, that in the very height of his sorrow, and this strife, he broke out into these words. — E. K. — O Lord, I received not this at thy hands. We exhorted him to Obedience towards God, and undoubtedly to believe, the past promises of God, so bountifully made to us, and so often confirmed to us by an holy Oath. Replied E. K. [My Spirit is ready to fulfill this Command of God, though for his sake I was just now to die; But pardon mee, & God pardon me, that my flesh betrays it his weakness by my delay. After this he ~~[illegible]~~ sudden leapt out of his seat briskly, and went away, & when he come again brought along with him, the black bag, with ye book, & dust aforesaid in itt, & laid it upon ye Table, by ye 28 books. The bag was new, made of black Fustian (that I may exactly describe itt) with new black buttons to shut it up at ye mouth like some Purses. It was so big, that I thought it might hold, a Bushell of wheat

This book (or Volume of 2 Particular books, of a diverse Subject) and ye sacred Dust, were assigned by God, not only for us two E. K. & my self Δ, and for our Children, but also for other services of God, and before the Time ordained by God, were not to be converted to any use, in any way of Practise. The keeping of this great treasure, was trusted to E. K.

There was that great mystery of Nature and Art, which arrogant and proud Sophisters & ye greatest part of Students, have to so little purpose sought for. Hence had we good reasons from an Argument weighty enough to judge, discern, and condemn ye pride and ignorance of ye men of this world. I do truly, and before God affirm, y^t that Treasure was so great, both in quantity & worth (as well relating to ye owners, as others) y^t all ye Riches of Christian Kings, gather'd together into an heap, could not counter-vail ye tenth part of itt.

I therefore encourag'd E. K. in 2 or 3 words, and bid him to call to mind ye faith of Abraham. Who, though God had promised him before, y^t in Isaac, his seed, & generation, should be called blessed, yet afterwards when God commanded, y^t he should offer up his Son Isaac for a Sacrifice, stuck not to offer ~~for a Sacrifice~~, even his only Son, and by promise ye Father of blessings to his future Generation; nor did he (by comparing ye Promise wth ye Precept, begin to reason the thing with himself after ye manner of men, Nor think with himself y^t God was unconstant, or that he was about to [illegible] w^t agreed not to ye light of Nature. After the like Manner, said I, it doth not become us to delay, but cheerfully, and humbly to obey ye will of God; and to lay down both ye Books, and all ye Treasure we had, Adding that since God was so constant in keeping his promises, we also should be sure, y^t whatsoever he would do about or with those Books, and Treasures, would all tend to his glory, and honour, and to our great Comfort

Gen. cap. 22.

Gen. cap. 22

The word in Heb. Gen. Abraham when he was betwixt Nature & faith and bent hither & thither at last yielded to faith.

And lastly to ye conviction, & disdain of our Adversaries. After this I spoke to God.

Δ — Behold, O Lord, here I have the black bag, with ye book, and dust in ye same bagg. We desire to know, what else thou wouldst have done with them.

Voice — E.K. Let not ye world overcome thee, Nor do thou esteem Riches, which only please mens fancy, more then my will and Commandment. Behold how hold it is to leave this world? And since all things are mine why didst thou say, Thou receivedst it not from mee.

I will make a New Promise — But I say stir not, till you are commanded for ye place is holy. And God to day, will make unto you a promise, which yet ye know not off.

Lo, still, thou hast kept some part of ye Book, which also thou shalt bring hither, Be not froward, but shake of ye world.

He yt loves ye Creatures, more then ye Creatour, is blind, and without light, and for yt cause, shall be shut out, when ye Bridegroom cometh.

Whatsoever I command you this day, see yt you do itt.

Put those books too, yt ly there, into ye Bag.

Δ — E.K. put those 28 Books (or primary Volumes) into ye black Bagg, & closing it up with ye buttons, as ye manner is, shut it up close.

Voice — Now do you, Kelly, rise, & remove ye Stones from ye mouth of yonder furnace, & put ye bag, in their place, & then come again.

Δ — E.K. rose out of his chair, & took ye baked bricks out of ye furnace mouth (those bricks by wch ye heat was kept in, & cold air, & ye wind kept out). Then he put ye bagg into ye mouth of ye hott furnace, in ye very same place, where ye hott bricks aforesaid, were placed; and then he came back to his own chair, & sat down.

Voice — Now rise, and bring what is left, but hide Nothing.

Δ — E.K. went & brought some papers written in quarto (& folded up into octavo) The writing seem'd to be very old & ye character bigger then our common ones. These he had cutt out of ye volumes, which was misted with him; Assoon as he had brought them, and was satt down by us, ye Lord spake to him in this manner.

Voice — Rise, & throw them into ye furnace.

Δ — O Lord God, wouldst thou have them put into ye fire, or only laid upon ye bagg? He is ready, O Lord, to obey thy will.

Voice — Rise, Puccius, & go with E.K. & see yt he throws them into ye very fire, and see likewise, yt he thrusts in ye bagg & books after them.

Come not back till ye fire hath quite devour'd them.

Am not I He yt quickens ye Dead?

Therfore go E.K., and take faith along with you.

The greatest Sacrifice yt was ever made from ye beginning of Books — Δ — They rise, & go to ye furnace, & presently throw into ye burning fire those quartos of paper. And after yt, couragiously & willingly thrust ye bagg into ye same fire. Then I (whilst they were thus busie) lifted up my Voice to God, on my bended knees, and then with great joy,

gladness, and exaltation gave thanks to our God; I desired him yt he would encrease, & confirm our faith; That we should not mistrust those large promises, which before he had made to us; and that he would make us sure witnesses & ministers of his wisdom, power & goodness, to his praise, honour, & glory. They in ye mean Time, diligently, and industriously tend to ye Sacrifice, then they putt into ye furnace little dry bits of wood & chips, & shavings in a great abundance; they stirr'd up, opened, & made light ye heap of Books, with an Iron poker, wch they had, yt ye fire might ye better burn small up, and might burn, whatsoever was combustible, into dust, & ashes. Now when they had been busie at this for a quarter of an houre E.K. heard ye voice speak to him

Voice — Now old Puccius go back to ye Oratory.

Pucci came to mee into ye Oratory, and on his bended knees, with mee, made thanks-giving to God.

Assoon as Pucci was come into ye Oratory to me; E.K. standing before ye mouth of ye furnace, cri'd out with a loud Voice, that he saw ye shape of a man (only upwards from ye (out of ye flame) walking as it were hither, & thither, in ye middle of ye fire, but yt his face was not seen.

He seems (sd E.K.) to gather in his hand something from ye very Top of ye flames. Now methinks plainly he gathers up ye leaves of ye books out of ye fire one leaf after another.

Now methinks he hath made one whole book.

And (after a little while) he said; Now methinks he hath ye second book, But where he hath put ye first, I know nott.

Now methinks he hath gathered together another book from ye Top of ye fire.

But now from ye Top of ye flames, methinks with his fingers he makes ye Box and dust

He goes on still to gather leaves from ye Top of ye Fire.

Now methinks he hath got 2 more Books, But I can in no wise perceive wt are become of all ye rest.

Now indeed he is vanished all of a sudden, sth E.K.

When therefore, all was consum'd by ye fire, wch could be consumed, And ye vision was ended, E.K. came to us, & said; Come, Pucci; see & judge. He went, consider'd on it, & came back; and affirmed to mee, that nothing was left but dust, & Stones, and a very few coals, & a few Sparkles of ye paper leaves, wch ye heat of ye fire had forc'd to ye furnace side.

Voice — Now put on ye rest.

Δ — What are those rest, O Lord.

Voice — The Books; Burn what remains of ye paper, as you burnt ye former.

Keep ye other things, & do with them, as I shall teach, & instruct you before ye go away.

Δ — Wouldst thou have us burn this little heap of it, roll'd up together & seald, & wch by thy Command we took from Dr Alcecius.

Voice — No.

Δ — This paper — (a piece of ye Book of Enoch, wch thou gavest mee, wouldst thou have yt testimony burnt too?

Voice — Burn it nott.

Δ'— Then I laid upon ye Table, all ye loose Papers, & leaves full of Dictates from God, which were very many, & had come out of ye long white Box. I left not one leaf yt was writt upon. E.K & F.P. took out of my hands all those Papers, and threw ym into ye hott Furnace. And presently caught up by ye flame, they were soon consumed by ye fire. And this they signified to mee.

I said therefore with all my heart,

Δ— Let thy sacrifice of our obedience, be pleasing & acceptable to thee, O Almighty, everlasting, & living God, our Protectour and Redeemer. Amen

Δ— Presently followed ye voice of God, in these very words, in our sight, received by E.K, & afterwards expressly deliver'd to mee.

Voice — Behold, I swear by my self, yt not one Letter shall perish, of all those wch are thrown into ye fire.

But, as I have power to raise to my self glory out of Nothing; So have I power to gather together all those things, wch by mee are scattered abroad. Therefore, hereafter, when their Tyranny shall cease, Gather your selves together, & lay before mee your desire, & call upon ye Name of ye Father, through ye Mediation of his Son Jesus, and observe: As they are thrown into ye fire, So after ye same manner, ye shall receive ym again. Nor shall one Letter perish, of ye wch I have spoken.

But because, they shew yt they have to do, wth ye Enemy of mankind & because ye visitation, I have made to you, is to ym a stumbling block: And ye rather because ye mysteries of heaven are not to be opened, to any but those, whom I choose out, and (by my call) separate from others: And moreover, because they will not understand, but still be overwhelm'd by Ignorance (For No one receives ought from ye Father, without Faith; nor is any one approved, unless he be justified:)

Therefore have I destroy'd them in ye midst of their Imaginations.

Say yt NOW, if they desire to Learn, let it be said to ym, as it was to ye rich man in ye Parable; They have Moses, & ye Prophets. Wt need have they of any more Learning from heaven?

They have ye testimony of ye Son of God, but they want understanding. And therefore, I say unto them; O ye of little faith!

O ye yt sit in ye Temple of Justice, but are overwhelm'd in misery! God hath visited you, and ye have not perceived.

Behold, he hath offred unto you but ye receiv'd nott.

He hath call'd you, but ye are ye Sons of negligence, & disobedience. Now therefore, make an end, and be at rest.

Because, I will go out amongst them: and will overthrow them in ye heat of my indignation; I will smite ym, and they shall be scattered, yt they may know, That they have offended ye Spiritt of ye Lord, who gives to all freely, yt call upon ye Name of ye Father through ye mediation of his Son Jesus Christ.

As for ye rest, ye shall not be troublesom to ym: nor shall ye any more speak against ym, but be ye troubled for them. And pray to your Father, which is in heaven, yt his mercy may be poured forth upon all Creatures.

Be ye obedient to their Authority, as to ym, yt sitt in ye seat of Justice.

Worship God in his Saints, But chiefly in his Son Jesus Christ: Worship him in all his Creatures, and praise his Name.

The coming of ye holy Ghost often promis'd but at such a certain Time

If they afflict you, bear it patiently, and expect my coming.

Be ye, lastly, full of all humility, & Obedience.

Neither cease to pour forth your prayers to him, who is ye Spiritt of understanding, that your eyes may be opened, and yt you may become heavenly, and yt you may abound in ye glory of him, who can give you grace, and Life everlasting.

The wisdom, & peace of God, in his Son Jesus Christ, be upon you, defend & instruct you, in all godliness, & tranquillity of life. Amen.

Δ — Amen.

Voice — Take both those stones, out of their — & lay ym asunder.

Hang up ye Table, at ye end of ye hall, by ye door, where ye chappell was; hang it up, in that very place.

Δ — Tell me this, O L, more expressly.

Voice — Hang it as I bid you, upon ye bare wall, upon a wooden pegg. That it may be always a sign & memoriall before your eyes.

Δ — Who is, like our God, who comforts, enlightens, protects, directs, and sets free, his humble Children. He only is wise: He only is good. Lett him therefore arise, & lett his enemies be scattered & perish before him. Because He is ye King of Kings, Lord of Lords, & Prince of glory. To whom alone bee all praise honour, & glory, now and for evermore. Amen.

A mysterious
Discourse relat:
to ye philo: stone
By E: Kelly &c

The Practise how to draw the vegetable Spiritt the first mover of Nature in vegetables; Called an Areons humor in Animalls, & mineralls it is Called a Radicall humor; This I drew out of the secrett Booke of George Ripley

Take Argall of ye Strongest wine yt may bee, wch doth grow aboute ye Sides of the (wine) vessell, & drye the same in ye heate of the Sunne, & after bake it in a hott Oven wth greate Loves of bread, & then it will be tart on the tongue and on a gray color, After this pouder ye sd Argall small then put the same powder into a greate body of Glasse, and then put thereon ye most Strongest Aquavite that may be made of ye most mightiest or Strongest wine, & unto every pound of the same Argall soe made in powder put thereto a pound ~~Like of~~ of ye afore said Aquavite, & soe lett stand together in a cold place close stopped soe as no Ayre goe in nor out for ye space of 24 houres, then with the heate of Fire still up the water againe from ye sd Argall=earth the wch water soe distilled shall then have nomore sharpnesse or heate of burning then Common water for why ye fire of ye sd Aquavite shall then remaine behinde wth ye sd Argall earth according to ye saying of Raymond, Absconde ignem in intimis Terre, and Hermes said Dispone ignem et Terra per Callidatatem et Humiditatem donec convenient; et ait pone ignem in igne, i: Sal Cumbust in Aquavite, donec ignis in igne liquefiat; and soe when this Argall earth is congealed dry, in ye bottom of ye Glass by ye aforesaid distilling or drawing of from it, ye aforesaid Aquavite water, then distill nomore, but after when the said glass is cold then put thereon soemuch more strong aquavite as before, & doe soe still, & continue the same manner of working in all pointes like as you did before, for ye Nomber of 15 times or more if you will unto 100 for now kindleth ye fire yt is called ignis nature influens a Sole et Stella, this reiteration or process being ended as beforesaid, doth wth ye most strongest fire distill up a fire that burneth our bodies more then fire, the wch said fire of Nature or matter is a subtle Oyle soe white as wax & it is or Eagle our ♀ or aquavite wch is gotten out from ye Earth & water, alsoe it is or Sal Armoniack Sal Almisadir alsoe or Sal Alebrot, being seperated altred & distilled calcined, & dissolved, it is or heaven or quintessence & the key of all or sience, wth the which key wee must open ye lock of Dame Philosophie & come in her Chambers whereas is treasure without end; But truly few men can Catch this Heavenly bird, & therfore they vanish from this noble sience as doe fooles & therein finde noe fruite, & now how you shall without anymore hiding procced, & come unto every seecrett yt is wrought in this blessed water send mee a token of perfect Love & I shall both write & cume unto you to teach you all the whole sience wch sience shall be worth unto you more yn 10000 poundes a yeare for hee is not living in England yt can write or teach you such a parfect lesson how to come unto this Heavenly sience & therefore never seeke you further. 1474.

Script ut opin. Regi Edvard: 4: Angl:

And now yt you shall understand yt when you have distilled up yor fire in
manner of a white subtile Oyle as aforesaid how yt in this aforesaid water
you shall slipp thereinto ye foyle of fine ☉: i: gold & alsoe ye foyle of fine
☽ not into one glass but into 2 severall glasses, & a non ye 2 bodyes will —
disolve into a thin Oyle without any other fire; for why ye said water
is fire burning the bodyes minerall more sorer then any Common fire
will burne them, for surely it is or ☿ mettaline, wth ye vegitable spiritt
of wine minerall in ye place of his generation vegetably mixed with ye
substance of wine Animall, for it is animated by ye Influance of the
Sonn without ye wch no Living thing hath Life & soe or water is of a
three fould nature, grounded of three things, viz.t Water, Ayre, and
Fire, as Raymond then saith: said quod aqua nostra ex tribus naturis
Compon: et est aqua mettalina que ex Solo genere metalico generatur
i: ex mercurio, & it is ye menstruall Resolub: of ye which Raymond speaking
in ~~this~~ his practicall Alphabett thus de menstruo Resolubile: est vapor-
potentia existens in quocunque corpore metaline Commigens d[illegible]
extrema: i: ☿ & ♃ fixed by nature into Gold & silver, here unfixed
& therefor it is called the greene Lyon, for ye green Lyon vegetable
by rest is in his owne naturall place there as he was drawne from ye
matter of the earth, by ye attractive vertue, & power of ye Sonn./

Therefore truly there be many a one yt speaketh of ye green Lyon that
wotteth full little wt ye green Lyon doth meane, howbeit I thanke God
for ye knowlidge thereof, & soe doe you for why, when yor aforesaid 2
minerall bodyes be disolved in this noble, & pretious ☿ then are —
they 2 bodyes reduced, & brought back againe into theire first —
matter; & ye Philosophers then call that theire greene Lyon vegetable
& soe when 2 bodyes are soe disolved in yt pretious ☿ into 2 thinn
Oyles in manner, & forme aforesaid, then must you circulate these
3 bodyes wth ye same menstrue or quintessence, till they come therby
into a standing Oyle, & then have you not only ☉ & ☽ potible & fitt
firment for ye elixers: but alsoe this Oyle of ☉ healeth all manner
of sicknes soe well Leperous as alsoe all other kinde of disseases —
And alsoe doth renew Youth./

And now for ye knowlidge of ye true elixer & true transmutacon to be
had, you shall understand, & know yt Dame Venus ye goddes of Love
is not only ye meane to joyne ye Tinctures betweene ye ☉ & ☽ viz.t
qd bonus est medium Comingendi Tincturas inter ☉ & ☽ & yt alsoe —
shee ye same Venus is a body very easey to be converted to boath their
natures, & for yt cause shee is put into the Lesser worke hereafter, —
& is alsoe called ye Alkymists body and the greene Lyon and not in
ye more, & greate worke, for why, as before exprssed the greate —
worke is onely in ☉ & ☽ wth whose nature is fixed by Circulation the
quintessence into a standing Oyle of ☉ & ☽ as aforesaid having —
power not only to transmitt ☿ & all bodyes into perfecte ☉ & ☽ but

alsoe by the same manner of working ye same standing Oyles [illegible]
power as aforesaid to heale perfectly all manner of Diseases & sicknesses
that is in man & to pserve them from all manner of corruption untill the
last houre p fixed of God that noman shall escape./ 40 41

Now understand and know yt ye Less worke is onely that thing wch comes —
after, yt saveth only for ye sience of Allchymye wch is only for ye true
transmutation of mettalls to be had wch less worke or sience of Alkymye
was first found out or invented by Alkamus ye Philosopher who first
invented how to transmute every unperfect body of ye mine or metalyne
bodye, & alsoe into ☉ & ☽ Quicksilver And therefore truly in this lesser —
worke ye meanes of ye true transmutation is only ♀ ye wch body of ♀ is ye rude
body, & is alsoe ye Alkymists body; & because his body is soe corruptable &
alsoe being alterable, therefore she is easey to be altered in this lesser worke into a ~~nutralle~~
new body, ye which ~~nutruall~~ body is soe well masculine as feminine & all this
is nomore to say but a corruptable body of ♀ is as well easely to be altered
into ☉ as into ☽ & therefore after her putrefaction & cleansing in hir —
owne mothers milke viz.t after she is cleansed in or Alchymists ☿ &
mettallyne Aquavite and firmented alsoe wth a little of ye aforesaid two —
ferments of Oyles of ☉ & ☽ shee shall become thereby a perfect Elixer
either white or Redde according as you desire to have./

Of the Composition or making of ye Allchym:

☿ vel: [illegible] / vol: [illegible]

In Dei nomine &c ℞ ☿ [illegible] — [illegible]: & grinde it well wth ℥ iij of our —
vegetable Salt exprest as before in ye Chapter of this treatice out of ye wch
vegetable Salt ye vegetable ☿ is drawne by force of fire upon a marble —
stone untill such time as they 2 thereby be both incorporated together, & yt done
then put all ye water in a glass & stoppe ye glass surely, & sett it in Balne
of a meane heate, & there shall yor Common ☿ therein disolve into a white
water soe white as milke & then put ye same white milke or ☿ disolved
into a vessell of glass upon a pound weight more of other new Common
☿ not disolved and then sett these in Baln: & then shall all ye Common —
☿ disolve in Balneo, & turne into a milky white water as the other —
☿ did before & soe you may disolve by this manner of working, more &
more Common ☿ according to yt proportion till thereby you have disolved
soemuch Common ☿ as you list into a white milkey water as aforesaid &
when you have ☿ water somuch as you list then must you putrefie that
white milke or ☿ soe disolved untill such time as it is very thyn & then
you must distill all the same ☿ soe disolved & putrified in Ashes, first
with an easey soft or lent heate & then there will arise forth a little
fainte water (wch fainte water cast away) then after yt with a little more
stronger fire there will rise up a second, & come forth therefrom a silver rine
water wch silver like water will be some what thick, & this silver rine —
water will not only disolve all bodyes, & doth putrifie, & Clense all bodyes
& alsoe doth fix all bodyes, but alsoe then at last (after the same silveryne
water) with a greate heate of ffire there will arrise up a second and
comforth thereof a Red oyle of the collor of Gold, keepe this redd Oyle
well, for ye disolveing of the Red ferment, & alsoe ~~[illegible]~~ of ye multiplying.

[illegible] for ... truly this Rede Oyle is our [illegible]
singular Gold not fixed by nature; & those 2 humors drawne out of our ☽ & out of our ☉, wch is our ☿, of the which ☿ Avicen speakes of in his Epistle when hee said to his Sonne those words following; O fili oportet te habere ad minus 60: lib Auri et uri Argenti propter suum humorem in extrahendu, of ye which ☿ Gindo also saith oportet ut sit multum de Aqua et multum de olio que tam erit multitudo tincturæ quantum et olei, vizt. That much water, & much Oyle for the multitude of tincture. And here you must understand yt yor ferments must be altred wth ye imperfect body of Dame ♀ the which body is ye Goddes of Love, & alsoe the Lady of Life, & therefore to ye white elixer you must melt lib. 1: of ♀ as it comes from ye mine without any altering thereof, & thereto put an ℥1: of fine ☽ & soe melt them two together, and soe doe after the same proportion for ye Rede elixer: vizt. lib. 1: ♀ & ℥1: fine ☉ & soe melt them 2 together like as before was donn wth ye ☽ & ♀: and soe when they are severally molten together vizt. ♀ et ☽ by it selfe & ♀ & ☉ by it selfe ye one for ye white, & ye other for the Rede elixer, then sleck or beate them severally as they are molten into 2 severall thynne plates ye ♀ & ☽: in one plate & the ♀ & ☉ in another & then cutt those 2 thin plates severally by themselves into very small peeces, & when you have soe donn put those same peeces into 2 severall glasses vizt ye ♀ & ☉ into one glass for ye Rede & ye ♀ & ☽ for ye white worke in another glass, & into either of these glasses put a lib. weight of ye aforesaid Silverine water upon ye said clipt peeces of thin plate being finely clipt into very thin small peeces as I have said before; & then put those same 2 severall glasses in balneo, & by & by you shall see them both severally disolve in ye aforesaid silverine water, & it shall then as Aletion saith viridi velut unctus olive, it shall bee soe green as ye oyntment of the Oyle of oyle of Olive, & soe those 2 matters ye one for ye white and the other for ye Rede must be wrought together each of them severally in ye 2 severall glasses by themselves; vizt the ♀ & ☽ together wth ferment for ye white Elixer in one curculatory vessell of glass in a temperate heate untill such time all ye white matter become soe black and like to molten pitch, & after yt lett it drye up wth a temperate fire and soe lett it pass in ye drying up from color into collors innumerable untill such time as ye eyes of ffishes appeare, & that it doth conjeale into an earth Like unto bright pearle, the wch Conjelacon is ye first order of ye white elixer, & then must you multiply yor white earth wth ye distilled milke of ☿ soe long as you shall think most & convenient, as you list yor selfe, till thereby ye said matter become very gummish there wth & yt hath ye said gummish matter power strength & vertue to fix Common ☿ & to alter, trancemute & change ye natures & kindes of all other imperfect mettalls into good & perfitt fine ☽./

Now for ye other circulatory vessell or glass wherein ye ♀ et ☉ is proportioned & disolved together for ye Rede ferment, as aforesaid for ye Rede elixer you shall continue still the said glass in a greate heat untill ye same white earth like fishes eyes thereof be first become

[illegible] like unto ye eyes of fishes & then ascending [illegible] unto ye Cullor of Rede purple & untill yt time you must continue still ye same fire./

And then with ye aforesaid Oyle of ☉ or Rede oyle being drawne out of our ☿ as before is declared you shall multiply therewth ye Rede purple earth like as you did before ye white earth both in quantity & vertue even as you list yor selfe, & soe continue still ye order of multiplying ye Rede Elixer wth ye Rede ☿ like as you did before ye white ☿ to ye white elixer vizt. untill it become thereby a very Rede Gumme, & then truly ye Rede Elixer shall then have such vertue strength & power yt it shall turne Common ☿ & all Imperfitt mettalls into the most excellent ☉ yt ever was seene or heard of, wch shall bee a greate deale more fine better more glorious & higher of collor then any naturall gold had out of the mine, which Gold will alsoe surely abide all manner of assayes & examinations by ye excellente power, holy, grace & gifte of ye Almighty God to whose name therefore be honour & glory both now & ever more without end Amen./

Soe yt now you may not only perceive by this example aforesaid yt of ♀ & ☽ & ☉ may be made both ye white & rede Elixer as before is exprest &c. But further you shall understand & know hereby; yt ye. ye first matter of ye treatise hereof shewes & declareth ye Composition of ye Philo: ☿ out of ye wch Philos: ☿ are drawne 2 partes vizt. water & oyle, ye which 2 are two tinctures: Rede & white, & wth yt 1: ye white all bodyes are naturally disolved in ye wch matter resteth all our secretts./

An Accurtation of Raymond.

The best way & of least cost is thus: put ℥1: of ye Calx of egg shells into a circulatory, & put thereon of ye white or Rede ☿ soe much as will Cover ye same calx, & then close ye said glass with a peece of glass shaped therefore for ye nonce, & then lute it well with lute made therefore wth Calx vive Iron powder of Glasse, & honey being strongly boyled together, & soe make circulation thereof in Balneo untill all be a drye powder, & then give it more & more as you did before, & soe doe it still untill such time it stand like an oyle & then cast one part thereof upon Crude ☿ or any other mettall & it shall turne it into perfect ☉ or ☽ according as the Elixer is; & soe in like case may you make Circulation wth yor ☿ on ye Calx of mettalls, & a shorter way there may be none for if you (fixed together & then put thereupon so much of) put into yor circulatory ℥1: of yor Calx of ☉ & ☿ as will cover ye same Calx of ☉ & ☿ by 2 fingers space of thicknes, & lute the hole with a peece of glass wth past made of honey, bolus Armen, and powder of ye scales of Iron, tempred & boyled together untill all bee very thick, & black which luting will not faile if it be very well boyled, & then sett ye Circulatory in a furnace with a very easy heate

[illegible] till ye Red ☿ [illegible] to a deeper Red cake & fix: & then putt thereto soomuch more Red ☿ and soe Circulate it againe till it be drye & doe thus Continually till it have drunke up somuch of the said Red ☿ till it stand very thick like oyle being some deale blacke, & that it will drinke up noe more of the said ☿./

Then take ℥1: of this ~~[illegible]~~ oylish elixer, & Cast it on ℥10: of ☿ well purged & clensed, & when it begins to smoke over hott embers it shall turne to a red powder fix & drye, then putt this ℥10: wch is incerate into a circulatorye, & doe therewith as you did before, & then is yor elixer encreased somuch the more, & soe may you thus increase yor elixer infinitely & then will an ℥ of this congeale ℥100 of red ☿ into powder of ye which ℥1: will alsoe turne ℥10 of any mettall into perfect ☉ att all assayes. & in the same wise may you likwise doe with the Calx of lune and Common ☿ from thence being evaporated by Circulation with yor naturall white ☿ into oyle proceeding therewith like as you did with the red ☿ upon ye Calx of ☿ et ☉ & you shall have a white elixer to Convert ☿ & all other mettalls into perfect ☽ at all examinations &c./

A Demonstration or openinge of the Secrett of Seecretts; Done by the Art of Philosophie by Raymund Lully &c: in Libro vetro-mam script—

First you shall understand, & know yt all our secrett mistery is donn by a temperate heate of ye Ellementall fire; The which temperate heate moveth & stirreth our mettall naturally to worke in his nature ye art yt God hath appoynted & ordained it unto; & thou shalt understand yt it is donn by wisdome & Arte./ (memorand: ye first degree of heat should be placed here

The second degree or order of ye Ellementall fire or heate a meane heate, & yt is a heate yt is betwixt ye least heate & ye greatest heate of all & this meane heate is hott & drye, & is donn in ashes or such othr like./

The first degree: This Ellementall fire or heate is devided into three orders or degrees whereof ye first degree or order of ye Ellementall fire is hott & moiste & it is put in Balneo in fimo equinior in binaria of ye huskes of Raysons standing upon a stew of hott water or some other like./

The third heate or degree of ye Ellementall fire is ye greatest ~~fire~~ heat of all & it is also ye most hottest, & this theire degree of heate is donn in sande or in the filings of Steele &c./

Fouer other Fires.

Now ye shall understand there bee 4 other fires haveing diverse and

Sundry natures, The first ffire is ye Fyer of Nature; The second is Innaturall or materiall Fire:/ The third is ye Fyer against nature. The fourth is the Ellementall ffyer; wee use ye 4 ffyers & nomore./

The first ffyer being called Ignis naturalis; the ffier of nature is naturally in all vegetables; & in all annimall things, but this fire of nature is most principally in Aquavite ~~[illegible]~~ vegetable & this vegetable Aqua vite or fire of nature doth marvelous Acts for ye comfort & nature of man; And as Raymond saith this Aqua vite vegetable is drawne of wine by a temperate heate of ye Ellimentall ffire & yt when it is perfectly rectified yt yn ye aqua vite vegetable is called vegetable menstrue Resoluble of all vegetables yt is to say yt this vegetable menstrue Resoluble is not only ye resolver & drawer out of all ye vertue power & strength of all spices & of all flowers of all fruites of all hearbes & of all seedes, & when it is distilled away againe from ye same vegetables therein resolved yt then all ye vertues strength & powers of all ye same vegetables being in ye same menstrue resolved as alsoe ye vertue power & strength of ye sd vigetable menstrue it selfe; Doth yn remaine & tarry ~~[illegible]~~ hind still in ye bottom of ye vessell in a quintessence of oyle ye wch quintessence of oyle is a pretious and comfortable thing for ye nature of Man; but alsoe when this Aqua vite vegitable is (by Circulation) brought into a Celestiall menstrue yt is to say a Heavenly menstrue, called a quintessence; then this heavenly menstrue or quintessence will disolve ☉ & ☽ & therefore when yt ☉ is dissolved in ye same heavenly vegetable menstrue & is circulated therewith into a quintessence then hath yt heavenly or vegetable menstrue much more vertue, & greater power to comfort ye nature of man, then it had before./

Aqua vitæ mineralis est prium menstrum vel Ignis innaturalis:

Is ye second Fyer./

The second fire is called ye innaturall fire, & it is soe called because it is (after their kinde) in all ye 7 bodyes of naturall mines but yett principally it is in Aqua vite mineralis to doe acts for healing or curing of ye unperfect bodyes of ye myne, or for ye comfort of the nature of Man: This Aqua vite minerall is a Cristaline water wch Cristaline water is drawne out of ☿ & mettall disolved naturally together by ye Art or sience of Philo: & therefore hee yt knoweth not theire disolution surely knoweth nothing in our sience, or secrett mistrey, therefore ye Philosophers (a do counsell us yt we should perfectly know the Aqua vitte minerall & learn how to make the same or else the philosophers) say we shall but loose all yt ever we doe or medle in this Art or Sience, & therefore thou shalt now understand & know, yt like as Aqua vite ~~vegetable~~ is drawne out of wine by a temperate heate of ye Ellementall fyer even soe our stone or Aqua vite minerall is drawne out of ☿ & of mettall disolved both together Philosophically) & therefore if thou canst not drawe out this minerall Aqua vite (which Is cristaline water) out of ☿ and mettall natturally disolved together Philosophically, then doe not

hee meddle with our magistory for why, hee yt can make this Aqua bita minerall truly surely hee hath a speciall cause all ye dayes of his Life to thanke God, hee may then bee surely bold to say yt hee hath ye permanent water yt noble Gay — & alsoe ye innaturall or materiall fire which — innaturall or materiall fire is ye most surest thing yt wee desire./

Raymond calleth this Aqua bitæ mineralis his first menstrue that both disolveth calcyneth & putrifieth all bodyes of ye myne, & other — Philosophers doth call this innaturall materiall or second fyer or first menstrue Aqua bitæ mineralis; & some other there bee that doth — call ye ~~resolutive or resolutive minerall menstrue~~ Aqua bita minerall or first menstrue: The minerall menstrue resolutive wth resolutive minerall menstrue or minerall Aqua bitæ doth by his Attractive vertue loose, & unbind the minerall menstrue resoluble./

The metaline body of ye myne (the which is closed conjealed or — cleaved together naturally by ye vaper of mettall potentall, is by our said minerall Resolutive menstrue brought back againe and is unlossed into his first mettall, & then it is called mercurie of Crafte & then ye Philosophers call it theire ☿./

And then in this water onely is Compounded & Joyned our two — menstrues, & are boath of them here brought into one water, & this — one water of ye mettalyne body brought back againe into, & unloosed into its first matter, is then called our Adrop, & our green Lyon where withall our maisterie is wrought, & therefore truly all our — seecrett resteth, & consisteth in this water only whereunto agreeth — & accordeth All ye Philosophers saying thus:/ Out of one image spring= =eth all ye seecretts of or magisterie: & yt is surely out of this water — only for why: in this water only is contained all things needfull — to our worke whereupon all ye Philosophers doe ~~saly~~ say yt our — seecrett mistery is made of one onely thing in kinde but of 2 in number, & therein they have said truly for why:./

In this our said water is both ☿ & ♃ ye which 2 mercury & sulphur are likned unto man & woman & also they 2 are likned to ~~and~~ water & earth also they two are likened to a body & a soule being of one onely kinde; But as I have said in them they (body & soule) are two: The Philosophers doe alsoe say yt our — seecrett magisterie, is made of 3 things, & they have said truly for why: truly in our said water are 3 things vizt A Body, Soule & Spiritt The body is black ♃ the soule is ignis vivificans: |: or quickning — ffire drawne out of ☿ & ♃, The Spiritt is ye water in which — Spiritt or water ye Soule is borne which Soule is our Tincture & is ledd out & in with the same Spiritt or water, like as the Dyars Tinctures is borne up & lead into there Clothes./

Alsoe they say yt our maistery is made of 4 things, & therein alsoe they have said truly for why: in or said water is comprehended the 4 ellements, Water, Earth, ffyer, & Eyre, & those 4 Ellements have 4 contrary ~~ffaculties~~ Qualityes, hott, drye, cold & moist, & when the — blood of the green Lyon is drawne out of those 4 Ellements wth.

of ye Innaturall or materall fire, being a minerall stone in a mettaline body./

2d G: R: whose demonstration this is ~~off~~ of the Seecretts of the — Art of Philosophy by Raymond Lully./

Incipit liber Ramundi Lully de Quintessentijs translat: per Rogerus Bacon

The first booke of ye Consideration of Quintessence of all things yt may be changed from one kinde to another in ye Name of our Lord Jesus Christ here beginneth ye booke of ye Likness & similitude of — Philosophy, wittnessing ye Euangell of or Lord Jesus ye wch hee hath — given & granted to holy Livers, The first degree is yt by ye vertue yt — God hath given, to nature made, & to mans knowledge, A man may — suddenly all unprofitablness & feeblenss of old Age in ~~faire~~ over old men yt bin letted from holy workes cure & restore agen, & Youth & strength wth lustiness, by quintessence may be had againe, & resto= =red new but not in ye same degree, but rather better, ye wch is the greatest privity yt is in all kindes, & how it shall bee made or donn — here is the first Canion./

This is ye thing in ye wch all men have labored for to seeke a thing ymade wch is profitable to ye use of Man, ye wch may keepe his — corruptable body from Corruption, & to conserve it from wasting, & it were possible to keepe a man Everlasting in Life & healeth for yt is a thing yt all men desire never to die witnessing ye holy Philosophr St Paul in ye epistle ad Corinthias Chap: 5 nam et qui sumus in hoc tabernaculo corporis &c:: ffull few Philosophers have come to the Last cause of knowlidge of such things, evedence, & cause why: men & Leether now adayes bin sett so farr in Covetise & in desiring worldly worshipp yt ye money ~~we~~ ne gett, ~~ne~~ ne God will not yt they have such — grace to come to such high cuning, but as or true Philosopher paul saith in his epistle ad Hebrees Chapt: 9 every man is ordained once to die, ergo it were a phantacy to Labor in this deadly Life — to seeke such a thing yt might keepe every deadly body imortall and never to die for God saith in Gen: Chap: now therefore least Adam — put forth his hand & take of ye tree of Life, & eate to Live for ever, therefore or Lord put him forth of lusty paradice to worke in earth, of ye wch he was made, And see he sett him before paradice and ordained Cherubim wth a browning Sword to keepe ye way of ye tree of Life, ergo it were but a fantacy to say yt God gave to Adam without Paradice any thing by ye which he must Live for ever, sith the Lord cast him out yt he should not touch ye tree of Life least hee should Live for ever, This wee ~~have~~ seene openly in holy writt yt God

[illegible]

passe by no craft no witt as Job sayeth Breves dies hominis sunt et numerum mensium ejus tu est, Constituisti terminos ejus qui preteriri non poterunt, ergo to seeke helpe & remedy over ye time yt God hath sett it were but vaine therefore it is to seeke remedies to conceive & keepe or bodyes from Corruption for the time & term wch God hath sett to man to live; & to make him bold & him marvlosly to comfort, & restore to ye last day of death wch or Lord hath assigned to us, To save a man from all death before ye day of God assigned is not in or power; As death of thunder or Lightning or faling or slaughter or of any violence, but to rehearce of Death before ye terme limited of surfetts & of corruption of ye body, & yt default of ye vertue in kinde as oft it faileth, Reason sheweth that the Corruptible body desireth to be nurished by corruptable things & Rotten & see reforme ye body by an imperfect thing & see the Body is made corruptible by things yt beene corrupt & failing, & they seeke to heal by things yt bin currupt & foule & to make faire by stinking crafte all such beene but fantacies & vaine matters, ergo ye Roote of Life is to seeke a thing of himselfe yt might abide evermore incorrupte, ye wch may keepe all things yt it put therein evermore from Corruption, as flesh in his kind vertue & state ye wch nourisheth ye vertue of Life & encreaseth & restoreth kinde & all rawe humors defieth & bringeth it to even qualities & all qualityes yt hath excess or every manner of quality yt is lost it restoreth, & it maketh kinde moystness to bee plenteous, & it maketh heate of kinde mightie And trow well without any falsehood, yt none of ye 4 ellements is of such kinde ne nothing yt is compounded of any matters of the 4 ellements for all such bine cause of corruption & all corruptable & sick & feeble, if corrupt matter or Like to corruption be put there to it increaseth it, And for all Lords by such corrupt matters wch bin compounded of ellements & of matters, & wrought therewth, might never come to ye high privitie yt wee seeke but some sayne yt all yt is bodily in this world to ye use of man, be ellements or compounded of ellements ergo ye Roote of Life may not in this world be found of man ye which may quicke ye body unto ye Last terme of Life marked to Man by or Lord God

Indago Cœli nri: seu Quintessentia

The [illegible] of or heaven or Quintessence

To answer truly to this matter it behooveth to seeke a thing ye wch is in Comparition & in respect of ye 4 qualities whereof or bodies are made as heaven is in Comparision of ye 4 Ellements for heaven is of himselfe incorruptible unchangible receiving none othr impressions

[illegible]

bee digested in Balneo. / And afterward circulated & alsoe brought into a Celestiall monstrue i: into a heavenly menstrue called a quintessence: then may wee say boldly & prove yt ye same 45
circulated quintessence is ye very true & right Aurum potabile wch is drawne out of or tincture puer, whose collor will never fade I thee ensure. / 44

And now againe to our formall matter: Take heed what I say unto thee and marke it well for why:

Like as the Aqua vita vegetable is drawne out of wine (wch wine comes of the grape, which grape is alsoe a vegetable thing) & is made & brought forth thereof 2 menstrues whereof the one menstrue is Celestiall; & the other menstrue is not so, for lack of Circulation wch 2 menstrues do worke diverse & marvelous things in vegetables even so in like manner is Aqua vita mineralis drawne out of ye wine minerall: The wch minerall wine is a water yt cometh out of mercury & out of the mettall that is disolved therein by the seecrett meanes & Art of Philosophy, & of this Aqua vita mineralis is alsoe 2 menstrues whereof the one menstrue is made Celestiall vizt the one menstrue is made heavenly by Circulacon & ye other menstrue is not so, for lack of Circulation. /

The which 2 menstrues (so being made of ye Aqua vita minerall drawne out of ☿ & out of mettall disolved therein & whereof ye one of ye same two menstrues is Celestiall, & the other not soe doth all or wonderfull Maistery in ye transmutation of mettalls & minerall bodyes: But I councell thee to be ware of one thing & yt is this: if thou wilt by this or maistrey any thing winn, lett never no corrossine water come therein; for I tell thee it is ye distroyer of all or maistrey for why or intent is to have a water puer & yt the Corrosive will distroy I thee ensure, Because the Corrosive is green, & wth his earth is neither suerly mixed nor yett well fixed, & therefore thou mayst take example hereof by ye gold finers, for thou mayest see by them, how yt they in theire departing silver from gold wth Aqua fortis, doth bring gold in to a subtle powder or earth & silver into pure water, in ye wch departing of ye gold from silver, in ye same corrosive water, if their tinctures were not well mixed, & alsoe surely fixed with their earthes, Truly they would both of them be fullsoone deprived of theire tinctures. /

And yett not withstanding I say thusmuch more unto thee yt thou maist put mercury, being sublimed wth vitriall & salt peeter into our ☿ rede or white; allthough he be sublimed wth ye said vitrioll & salt peeter aforesaid, because truly (all their venome in the disolution of our ☿ is then taken away from them. /

Wherfore for thy principall grounde learne thou here to draw out the blood of ye greene Lyon wisely for why: in yt pinte surely

[illegible]

take ye aforesaid water (of mercury) called our greene Lyon (or dragon) & put him in a glass, & sett thereon a limbecke well & surely closed & then sett ye same glass in an earthen pott or pann in sand, upon a ffurnace with a receaver put thereunto: And first of all thou shalt make there under a very lent fire, untill such time as thou shalt see thereby a white fume appeare in ye head of ye alembicke called fumus albus & then incontinently take away yor first receptorie, & quickly put thereunto annother receiver & then increase yor fire some to by little & little, & then at ye last make a greate fire as you doe in distilling Aqua fortis & soe continue & keepe still yt greate fire throughout for the space of 24 howers, or so long as any liquor cometh out or shall ascend forth of ye stillatory, And soe shall thou drawe out thereof a water so redd as Dragons Blood, of ye wch redd water soe drawne out is ye blood of our greene Lyon to bee had: & it is our innaturall or materiall fire, to us most sure, & also it is our quick gold unkinde by nature, & alsoe it is our vegetable gold yt is quick hott, & moiste, & it is alsoe or minerall Aqua vite or water of Life yt receiveth & renueth all dead bodyes of ye myne, in or secrett maisterie, And it is our Eagle; & Raymond calleth this red water his second menstrue & his Cristaline water, yt giveth Life unto all those yt are dead & alsoe it is or minerall water or venome & or Tincture, & it is alsoe or Soule, or quintessence, & or heaven & alsoe it is ye very same thing yt doth all or maisterie, and therefore what shall wee now say more of him: except wee put him to digest in Balneo & after that to circulate him into a quintessence of Oyle./

The which quintissence of oyle wee call then or true & Right Aurum Potabile, ye wch Aurum potabile or quintissence of Oyle doth not onely heale & cure all manner of desseases whatsoever they bee in man & alsoe maketh an old man to become yonge againe — But alsoe it causeth a man to Live without any disease in his body till ye Last houre (prefixed of God) yt hee shall die & live no longer And now if thou wilt worke ye white worke & have thereunto — white tincture: Then thou must first devide thy aforesaid Redd water into 2 partes severally by themselves, & ye one part of the — same Redd water thou must be kept a part severally by it selfe for the redd worke & ye other part of ye Red water so devided thou shall distill in Balneo wth a Lent fire, & then out of ye same red water there shall distill & comforth a white Cristaline water, The wch white Cristaline water is our white Tincture & it is or Eagle & it is or lac virgins & it is alsoe this white Cristaline water is our Aqua vitæ mineralis or or minerall water of Life that — receiveth & renueth all dead bodies of ye mine in ye wch water or — Spiritt aforesaid or tincture is borne, & or tincture is or Soule, ignis

no kind but as God hath Commanded, Soe is ye thing wch we seeke in comparition of ye 4 qualities of or bodies, Quintessence is of himselfe incor=ruptable if it should stand for ever, not hott & drye with fire, nor Cold & moist wth water, nor hott & moyst wth Ayer, neither cold & drye wth earth: But it is quintessence avayling against all — contrariousness: for right as Heaven is incorruptible, & as when need is it rayneth moysture, & sometime it giveth heate, sometime — cold, somtime drought, such is ye roote of life quintessence The wch or Lord Almighty made in kinde to fullfill ye needs of or bodie, & unto the time of death of or Lo assigne & I say that our Lo almighty made quintessence made it craftely wth mans reason & will: And yee shall name it wth these 3 names ye wch was given of old Philosophers sometimes first yee shall call it brenning fire, the Soule of wine, or the — Spiritt of wine; And Aqua vitæ, water of Life: And when — thou wilt hide his name from rude men, yt they shall have no understanding call him quintessence or quintaessentia: for his kinde & his name quintissence, was shewed by old Philosophers & with them they kept this cunninge close, & yt it is neither cold nor moyst as water is I shall show by reason, for it is brenning, & soe is not the Ellement of water, & yt it is not hott, & moyst as ye Ayre is, it preveth well for ye ayer will rather gender corruption, & venym as it — sheweth well in mists, & Contagious Ayres, ye generation of flyes spiders addercroppe, & other corruptions, but or quintissence is — ever biding incorruptible, if it bee kindly closed from ye Ayer — & yt it is not cold nor drye as Earth is, yt sheweth expresly; for it is lightest of making — in heate, & yt it is not hott & drye as ye fire is, it sheweth in working, for it maketh hott things cold & hott sickness it loseth, & putteth of, as you shall prove here=after, And that it taketh away corruptions, & keepeth a thing from corruption experience proveth it thus, for take wt manner of bread or peace of fleshe yt thou wilt, or of fish, & put it therein & it — shall never appeare corrupte while it is therein, then by reason it should worke more in quick flesh, & in lively creatures and keepe it from all corruption, This is quintessence Man, heaven which or Lord made in keeping of all things; And know it for soothe yt Philosophers now adayes & leeches know not this quintessence nor his kind, therefore wth ye Grace of God I shall shew hereafter ye provities of him, here I have shewed a secrett thing; quintessence i: i mans heaven in Comparison of heaven is everlasting.

(margin: and wrought it of a kindly body & —)

45
46

In Dago solis ad influendum principium vite
in nobis et ad ornandum cælum in sumum

The prologue of ye Sonne yt is to say gold to bring in ye beginning of life to us & to raye or heaven at ye full, & yt is called quintessence, it helpeth not only mans body by himselfe, but by ye vertue only of ye Sonne, & other Starrs, this Heaven quintessence will hight, & florish ye Sonn Marvelusly, & make him shining without Corruption, but even as quintissence, this Sonne may not worke in distroying of heate; & therefore I say to thee of very Charitie, & good Conscience yt this sonn is illightned & shining & ever able to bee with fyre wasted for it is incorruptible, & bringeth in ye Roote of Life as much as possible may bee, as I have showed before, ye wch is made to glorifie our heaven, & to increase the influence of quintessence, yt same bee taken wth it, mans hand: & God hath ordained it in ye power of Deadly creatures, & yt at ye instance of God & for charrity I say to you holy livers & good men, wt is this sonne yt shall stand in or heaven quintessence, I shall show him to you by his proper name, it is Gold ye wch is take of very myne or of ye Ore in ye earth & not gold which is made of waters & is made by crafte, for gold of ye Doctors of Alchymie was made of Corosive waters But this good gold of ye myne, is clyped among ye Philo: ye sonne for it is ye sonne, of ye sonne of heaven, for this Gold is ingendred in ye earth of ye reflection of ye Sonne, & to him ye sonne giveth his kinde, and color, & his substance keeped fro Corruption as Comparison may be made, But quintessence is of ye nature & colour of heaven our sonne shall high him as ye sonne higeteth heaven, & these 2 moved together, yt is to say quintessence & gold have ye Condition of heavenly heaven yt is above & as heavenly Sonne as possible may be in nature of creatures yt bindeadly to restore Life, & nature lost, & to renue youth thereby & hir giveth kindly healeth as man desireth to have.—

In dago Stellar: nrm ad ornand: Celi nri et mirandu influentia nri Celi et Solis ad influentiam prim principium;

The plague of or Starrs to ye beauty of or heaven

Salomon said in his Ecclesiastes in ye first all things bin hard & may not utterly beshewed with mans word nd tongue, for among all wonderfull things yt ever God made in this world, & most to be wondered of is this yt sonne & spirit medecinable have vertue & power to draw Corrupt humors & superfluety from every certaine member, & from another as hera piera yt draweth humors from ye head, from ye neck & from ye breast & not from ye Navill & see beneath & not from other parties of members but how & whereof yt is, it is full hard for man to know But ye high Philoso: Chosen & Jno Mesue, otherwise called John of Damaske, in his booke of Simple medicins aboute ye beginning sayth

above & how & of wt place & parte of heaven they cannot say, And yet they were see good Clarkes yt all leeches & Philoso: in those dayes called them as Evangelysts, & they yt understood ye truth of such wordly things yt been of such mervelous vertue, ye cause thereof is of God But these wordly Philoso: & but commonly Lettered Leeches; have nee feeling hereon, & holden it but falasie & leesing, But to every falshood, truth is put afore: I shall seeke ye nature of or Starrs to array or heaven yt ye flowing of quintessence, yt wee have sought, & of or Sonne, yt is to say of ye Gold of myne beforesaid in ye prologue how much ye kinde of heaven & or Sonne beene encreased by putting to of other Starrs, And know ye well yt every starr of heaven above, hath his flowing doune to earth, & every Starr hath his owne property, and every Starr hath a Singular kinde of ye Commandemt & ordinance of God in working upon certaine things in earth as ye load starr hath on ye Adamant Stone & upon Iron; And ye moone hath her worke-ing upon water of ye Sea; ye Sonne upon gold, ye moone upon Silver; & Images of men above in heaven workings in mens bodyes beneath & Images of wedren or sheepe above in heaven, geven kind to sheepe and & weders here beneath on earth, for as a Carpenter with his Axe in his hande makes a Shypp, & unless hee have his axe hee cannot make hit; Right so neither God governeth not ye world, ye which hath give working to ye Starrs, but only letts ye Starrs worke in theire kinde in things herebeneath as hee will & hath Comanded & no otherwise & understand in thy heart, yt among Starrs and Images of heaven of ye one ptie, & earthly things ye wch her king falleth upon it is so strong & mighty yt they will have hir kinde course of working it may not bee with stood; for Aristotle saith yt heaven should rather to brest ye kinde should faile her beneath from work-ing of ye Starrs above for there is such knitting of kind & love amongst ye heavenlybodyes, yt all things here beneath Answereth in kind to their governance, Consider how & see Shippmen in ye Sea setten a needle to an Adamant stone, & maketh him to turne even agst ye load Starr how hath yt needle yt vertue & kinde to turne agt yt Starr, so allway & wthout any defalt, & turneth to none other place, forsooth & without any doubt this ye cause for beath Iron & the Adamant Stone by Commandemt of God bin caused & ingendred in ye earth of ye & they have ye kinde & property in ye selfe of ye Load Starr Load Starr & therefore for ye liknessy ye needle & ye Adamant Stone have of him & kind thereof, for every thing desireth his kinde & see ye needle turneth to him as for liknes of reason & kinde I beseech wt is ye cause yt as oft time as ye moone riseth, ye

[illegible]

midst of ye firmament it beginneth to ebb & when ye moone is in ye west
it beginneth to flow agen till ye moone cometh to ye Angle of ye earth
& then it beginneth to ebb againe & soe till ye moone arise agen
& after this course of ye ~~kind~~ but why is it ye flowing & ebbing ye moone twice in a day naturall is flowing & ebbing
but neverthelesse this followeth not ye course of the sunne
Sea followeth ye moone & not ye Sonne ye cause is this ye moone
hath his kindly Influence upon water & flowing & ebbing followeth
ye moone & not ye Sonne for as man invisibly followeth kindly a
woman in his thought ye wch he loveth, & an hungrey man desireth
meate & followeth it & yt ye thursty man to drinke soe to ye purpose
following I say yt Starrs the wch have kindly influence upon ye head
& ye neck & ye breast of man those Starrs been those, ye wonder
ye Bull & Gemyn wch giveth kinde upon hierapigra & therefore by
the Commandmt of God; hierapigra draweth corrupt humors from ye
head ye neck & ye breast, & of noe member beneath them; And soe
I say of other species yt drawen humors from ye knees Legge & feete
ye wch have a singular reflection & kinde of ye Starrs & they beene
those Capricorn Aquar Pisces & soe it may bee said of many others
ergo if thou will cure ye head of any sickman wth quintessence &
gold thou must take such things yt bine ingendred of ye constellacon
under ye starrs of Aries & put therein as ~~hierapigra~~ hierapicra & such other yt
longeth to ye head; & soe of other lymes in ye same wise & soe wth
or Sonne & earthly Starrs thou shalt make goodly cures & marvelous
herein earth as I shall teach ye in this booke hereafter./

Here is ye Second Canon of ye first booke wch sheweth the
Maystry of Quintessence how & in wt wise or quintessence
wth ye Sonne & ye Starrs shall be arrayed & how it keepeth
ye healeth and Life of Man and how Quintessence is made
here beginneth ye first prologue

Trow yee not yt I lye or Color false matters for it is quintissence ye
which is called Aqua Ardens breming water & I said before yt nee
Philoso: ne leeches now adayes could not come thereto but of Aqua
Ardens every man may find overall, but forsooth ye masterie of
quintissence is hid from them & I never saw but one devine yt understood
anything of yt mastry & privity of this quintessence & I tell you
forsooth yt quintessence is breming water, & it is not breming but
god putteth wisdome in ye heartes of Holy ~~Leers~~ Livers & good men for
whome I make & translate this booke yt they common it not with
reproved men and mysliviers in slander of ye high privities of
god, Loe

Loe I shall ~~hold~~ open to thee ye very truth thou shall take wine not over
cleare ne watyne black wine earthly & thick, but noble wine, & glad
savery & sweete smelling, ye best yt may be had & distill it by a ~~[illegible]~~
ofttimes till you have made good breming water at ye highest degree
yt you cann make & distill it 6 or 7 times if you can, & this is brem=
=ing water This is a watery matter, of ye wch quintessence is made and
drawne out of it, therwhich wee purpose on in this booke, & when
thou hast this noble Aqua Ardens then thou shalt make a vessell
of glass or a stillatory all whole of one peece, wth a little whole above
in ye head by ye wch water shall bee putt in & drawne out & this vessell
shall have conduitts within hanging downward soe yt it is within
by vertue of fire, shall ascend & distill within ye vessell, by the
canneas streching out as Armes doune in a body but they bee inward
in ye stillatory & many & so distill doune, & rise agen & then doune
agen continually day & night, till yt breming water by ye high will of God
be turned heavenly into quintissence ye wch ye seeke for, & ye shall
understand yt ye best water ardens yt may bee made hath of himselfe
a materiall mixtion of ye 4 ellements & therefore by ye spiracon of
God & by ye stillatory aforesaid & by continually ascending & descending
5sence ye wch ye seeke after shall bee departed from corruption &
composition of ye 4 Ellements & soe by greate labor & continuall
distilling wth ye vessell & by ascending & descending & sublyming, it
shall come to ye high gloriousnesse, yt it is made almost incorruptible
as heaven & of kinde of heaven & therefore it is called 5tessence
for it is of such kinde in respect of or body, as heaven is above in
respect of all ye world almost in ye same wise, as craft may follow
kindly such a manner of similitude as much as nature may Conclude

Here you shall know when 5tessence is fullmade and departed from ye 4
Ellemts & Heaven in himselfe, hee is nor hott nor cold nor moyst nor
dry as ye 4 Ellemts been but it is as heaven wth his Starrs & his
beauty made by ye space of many dayes in ye vessell of circulacon before
distrived by continuall assention & discention by circle distillation.

Then to know when he is perfitt thou shall open ye hole of ye vessell ye
which is in ye head fast closed wth lute of wisdome of Philosophers
small flower & of moyst paper small tosyd & wth white of eggs
medled & tempered together as yt noe breath pass in ne out, &
when thou hast opned ye hole, yt thou feele a marvelous savor soe
wonderfull yt no worldly sweetness ne savor wth smelling may bee
likned to him but hit shall seeme to thyne understanding yt
dire & sweetnes shall bee principall, as it were ye high Joye &
Glory of God & this may bee called a greate marvalle yt a vessell
putt in ye corner of ye house, wth any Liquor enclosed wthin him

[illegible] y^t it may have such a smelle smelling & turne into 5tessence hitt
to him invisibley wch y^u feel the sweetness
may bee called a marvayle for it draweth all this sweetnesse & marvelous odor.
then hast thou 5tessence ye wch wee called heaven, as thou hast heard before
to ye wch no Philoso: nor Leeches in o^r. time might come to except him as
I said before, & if you feele no such savor ne smelling, to a mans
taste, as I said before close ye vessell agenn, & sett it to ye fyer as I
shall shew hereafter, y^t by sublimacon & circle assentions & dessentions
hit may bee fully wrought & brought to full perfection of glorious
5tessence this glorious matter & Spirituall shall not have ye heate
in ye mouth as water Ardens hath, nor such qualities of cold moist
ne drie, as ye 4 Ellements hath, for ye sharpe heate of Aqua Ardens
& his aquosaty by circle sublimacon beene wasted away, & ye earthly
matter & ponderous shall leave in ye bottome of ye vessell, & so o^r.
heaven & ye starrs y^t is to say o^r. 5tessence is compleate & made of
a body & of a Soule, but not in ye wise as a body is made of the 4
Ellements, for it will bee but little glorious subtyle & soo noble forme,
y^t ye power of y^t matter shall not bee conformed unto none other Kind
& soo remaine uncorrupte till God dissolve & breake ye power thereof
But 5tessence ye wch wee speak of is as who saith incorruptible as
heaven is as craft may follow kind, And so in respect of any
matter made of ye 4 Ellements hit is barely incorruptible, but &
that it were utterly incorruptible as heaven is hit would [illegible]
through mans body as wittnesse o^r. Lord Jesus Christ maker of
all things./

Now I have opned a part of this secrett matter to
ye Worshipp and Joy of o^r. Lord Jesus Christ./

Here is ye beginning & wytt, to have fire without fire, & to make
5tessence without labor & expence & without occupation & loosing of
time & here we thinke in this booke to comfort poore men & holy
livers; y^t they bee not lett from theire prayers, by working of this
[illegible] water, I shall shew to you a wonderous thing & marvelous
heate without fire, & without wood or coale & therein is o^r. 5tessence
made & engendred without expence, The wise maker of all things and
shaper of all this world hath ordained 2 things convenient to this
thing among all other, the which is this./

Take ye best cl. 2:cy y^t you may gett & putt it in a pytt & knead it fast
together & lett ye pitt or place bee right well & close dawbed & make
after y^t a bedd of ll: l: beneth & round aboute And ye 2:cy: there wth. in
& y^t in ye midst of ye 2:14 well pasted & knedden, thou shalt sett thy
vessell y^t is to say ye stillatory of circulation unto ye middest for it is
needfull y^t all ye head of ye vessell stand open in ye cold ayre soo y^t by
vertue of y^t heate of ye 2:cy; ye matter y^t assendeth & riseth up to the

[illegible]
agen & this Continually by Circulation thou hast 5tessence wth out labour
heate wth out fire. And here I shall shew thee another manner of fire
as I have said before Take ye draffe of Grapes, as they beene pressed
when ye wine is wrought out & doe there wth. as you did wth ye cl: 2:cy before
for it hath marvelous fire: Alsoe another sett ye vessell in a [illegible]
in ye sonne & soo lett him stand day & night & soo without labour
Quintissence may bee wrought./

Here is cunning without expence & almost for nothing &
this is for good livers y^t have but little to live bye::/

Vasfire men wth Saynt Peter, Gold & silver is not longing to me,
& when they have need of ye vertue of o^r. Sonne, lett them pray a rich friend
to lend them 2 gold florins or one & heate him as redd as fire colour
& if thou have Aq: Ardens quench it therein 50 times; And if thou
have not Aq: Ardens quench them in good white wine not over
cleare ne thick, but most delectable & odorouse & best liking
y^t you may have, for wine hath kind in him to receive all ye properties
of gold; And when thou hast done this worke at ye full thou shalt
have thy florins as good as before, & as who sayth of ye same wine
use this golden wine or water & thou shalt have greate healeth &
gladnesse bee yongly withall./

The 5 Canon of infixion of all Earthly Starrs in our heaven y^t they
move shew their proper influence and Vertues::/

God of heaven hath given such vertue to 5tessence y^t it draweth off
every fruite, trees, herbes, seeds, spices & fleshe, & of every
medicinall thing, all vertues, properties & natures & all manner
of effects of them ye wch God maker of joy hath shaped & made in them
& within 3 houres hee shall drawe out all ye vertues into himselfe, And
thus o^r. 5tessence aforesaid draweth all 5tessence of all things afore
said ergo all things necessary to every syrippe, put hit in Aq: Ardens
& win 3 houres y^t shall bee a syrype, And therfore it shall bee 100 fould
more better by reason of 5tessence, then it should bee without it, And
in this wise take all medicines comfortatives & putt ye wth 5tessence
& hit shall bee 100 fould more comfortative y^n hit was before, in all
acts & properties, ye same in medicines Laxatives for they shall worke
more wonderfull in kind & their vertues shall greatly bee in-
creased of ye gifts of god, as I shall teach hereafter, & if you put all
spices & all sweete odors, smelling savors within 5tessence, you shall feele
ye so greate sweetnesse y^t wonder it is to say ye same of Drinks made now
of fruits as wine Sider & perry or such other, ye same of things that
beene [illegible] bee they seeds or flowers, fruites or berryes, or cold
or hott, or sweete, or bitter, or moyst or drye or good or ill, if you put
any of these in 5tessence such 5tessence shalt thou have of them,
lo here is crafte & Cunning to translate & encrease ye kind of all

porties.:

Here is keming to draw 5tessence of Antimony: I: Leaden markeside::
God of Heaven is wittness yt I shall show soe greate a privitie & express it
to yor knowlidge, wch was never shewed nor knowne but of full few men
& is privitie of all secretts to draw 5tessence of Antimony; Take —
Antimony & grind it as small as you may, when thou hast don soe then
take ye noblest vinegar distilled yt thou canst have, & put ye powder
of Antimony therein & sett it over a softe fire till ye vinegar wax
very redd, when it is soe, put out ye vinegar softe & subtly into a
glass from ye Antimony, then put new vinegar to ye Antimony agen &
sett it over ye fire in manner aforesaid till it be collored then put
it off as thou diddest before & put it to the first colored vinegar & doe
soe as oft times as thou mayest have ye vinegar cullored, & when
thou hast gathered all ye parcells of collored vinegar together put ym
all in a stillatory of glasse distill them, & furst of all there shall arise
vinegar by himselfe, & after yt thou shalt see a marvelous miracle, —
for by ye pipe of ye limbecke there thou shalt see 1000 vaines small
of ye blessed myne of Antimony descending wth small redd dropps, as
it were very redd blood, wch blessed Liquor thou shalt gather & keepe in a
vessell of Glass by himselfe, & when thou hast this; then hast thou a thing
yt all their treasure of this worke may not unto it bee likned in —
comparison of value, quantity for quantity, see here an open maracle
how greate sweetness this 5tessence of Antimony hath in himselfe —
for yt passeth ye sweetness of honey in all degrees & I say to thee of goodly —
intention & of very Charity, yt mans wytt doth not conceive ne beleive ye
value ne miraculous vertue of 5tessence of Antimony aforesaid, wch
shall I say to thee: Aristotle in his booke secreto secretor saith yt this —
5tessence aforesaid is his Lead though hee name it not by his proper —
name of Antimony as wee have rehearsed oft times before, trust mee
well there was never nothing of soe greate secrettness as this is, nor
nothing of soe greate working in kind understand wt I say, all men
have laboured to subline ye Spiritts of myne & they ~~must~~ might never bring
it aboute & yt I said to thee 1000 times this is ye secretest privity of all
ye privityes, yett may I not suffise by noe wyt to show all vertues nor
halfe of them & privities yt lieth in them, for hee taketh away greate
ach of all wounds, & helpeth them marvelously his vertues beene —
marvelous profitable & incorruptible Then you yt take & putt it in a
pott 40 dayes fast closed in horse fime yt it may putrifye, & then it
shall worke greate marvailes; This is a greate wonder yt of yt pure —
Myne of Antimony may come soe greate a sweetness, Trow not this —
Impossible yt I have shewed to thee for if you putt ceruss in vinegar
& distill it, & put it over an easey fire ye space of 2 houres or more till

The vinegar bee vapored away, yt it bee turned into ye thickness of Oyle
& yt oyle is called: ol: pumbi, & hit is sweete as honey or sugar, or any
other sweetness, beleive mee if thou wilt; But ye sweetness of 5tessence
of Antimony wth his redd passeth hit many degrees for in this Antimony
been many wonderfull things search all the bookes of Philosophy & in
search wt is Philosophy ye plumbe & thou shalt never finde what it is in
working in no craft; but mercury, ye which the myne thereof
may be fullyned into redness Sapie or Lead of yt I have shewed
thee here in this worke::(

The Flying Atalanta
Or
Philosophical Emblems
of the
Secrets of Nature

By
Michael Majerus

Count of the Imperial Consistory
M: D :·: Eq: ex: &c.

The Latin Verses must be written First

The Authors Epigram

Three Golden Appels from the Hesperian grove.
A present Worthy of the Queen of Love.
Gave wise Hippomenes Eternal Fame.
And Atalanta's cruel Speed Orecame.
In Vaine he follows till with Radient Light,
One Rowling Apple Captivates her Sight.
And by its glittering charms retards her flight.
She Soon Out runns him but fresh rays of Gold.
Her Longing Eyes. & Slackned Footsteps Hold,
Till wth disdain She all his Art defies.
And Swifter then an Eastern Tempest flyes,
Then his despair throws his last Hope away.
For she must Yeild whom Love & Gold betray.
What is Hippomenes, true Wisdom knows.
And Whence the Speed of Atalanta Flows.
She wth Mercurial Swiftness is Endued.
Which Yeilds by Sulphurs prudent Strength pursu'd
But when in Cybels temple they would prove
The utmost joys of their Excessive Love.
The Matron Goddesse thought her self disdain'd,
Her rites Unhallow'd & her shrine profain'd,
Then her Revenge makes Roughnesse ore ym rise
And Hideous feirceness Sparkle from their Eyes.
Still more amased to see themselves look red, 2d
Whilst both to Lyons chang'd Each Other dread, 1st
He that can Cybells Mistick change Explain
And those two Lyons wth true Redness stain,
Commands that treasure plentious Nature gives
And free from Pain in Wisdoms Splendor lives :-

MUSEUM

Folio 5:

Emblem 1st.

Portavit eum Ventus in Ventre suo

Epigramma 1

Embryo Ventosâ Boreæ qui clauditur alvo
Vivus in hanc lucem si semel ortus erit
Unus is Heroum cunctos superare labores
Arte, manu, forti corpore, mente potest
Ne tibi sit Cæso nec abortus inutilis ille
Non Agrippa, bono sydere sed genitus

Englishd thus

If Boreas can in his own Wind conceive
An Offspring that can bear this light & live
In Art, Strength, Body, Mind He shall excell
All wonders men of Ancient Heroes tell
Think him no Cæso nor Abortive brood
Nor yet Agrippa for his Star is good

Th: W[illegible] carryed him in his belly

Discourse 1

Hermes the most industrious searcher into all the secrets of Nature, doth in his Smaragdine Table exquisitely tho' succinctly describe the Naturall Work when he sayes, Wind carryed Him in his belly, as if he sho'd have said that He whose father is Sol & mother is Luna must before he can be brought forth into the light be carried by windy fumes even as a Bird is carried in the Aire when it flyes. Now from fumes or winds (wch are nothing else but Air in Motion) being coagulated water is produced & from Water mixed wth earth all minerally & metalls do proceed. And even these last are said to consist of & be immediately coagulated from fumes so that whether He be placed in Water or fume the thing is the same for one as well as the other is the matter of Wind. The same tho' more remotely may be said of Mineralls & metalls. ~~Now~~ but the Question is who is He that ought to be carryed by winds? I answ: Chymically it is Sulphur wch is carryed & contained in quicksilver in Argent Vive as Lully in his Codicill chap: 32 & all other Authors attest. Physically it is the Embryo Little Infant wch in a little time ought to be borne into the light. I say also that Arithmetically it is the Root of a Cube. Musically it is the Dyapason. Geometrically it is a point the beginning of a continued running line Astronomically it is the Center of the Planets Saturn Jupiter & Mars. Now although these are different Subjects

Lully cod: The wind carrys him in his belly that is sulphur is carried in Argent Vive & Ch: 47 the Stone is first carried in the Belly of Air.

Yet if they be well compared together they will easily demonstrate what the offspring of Wind must be But this enquiry must be left to every mans own Industry. But I shall point out the matter more plainly [by it's mercury] thus. All Mercury is compos'd of fumes that is of Water elevating Earth together with it self into an aeriall rarity or thinnesse & of Earth forcing air to return into watry earth or earthy water For when the Elements are in it altogether & mixt throughout & mutually blended subdu'd & reduc'd to a certain Viscous Nature they do not easily recede from one another but either follow the Volatile flying upwards or remain below with those that are fix'd The first of wch is evident in Comon mercury the other in the Philosophick mercury & fixd metalls In these the fixd Metalls are predominant over ye Volatile in that the Volatile over the fix'd; Nor is it indeed without reason that Mercury is call'd the Messenger or Interpreter & as it were the running intermediate Minister of the other Gods & has wings fitted to his head & feet for he is windy & flyes through the air as wind it self wch many Persons are really & experimentally convinc'd of to their great dammage But because he carries a Rod or Caduceus, about wch two serpents are twin'd acrosse one the other, by wch he can draw souls out of bodyes & bring them back again & effect many such contrarieties He is a most Excellent figure or representation of the Philosophicall Mercury Mercury therefore is Wind wch takes Sulphur, or Dionysius or (if You please so to call it) Esculapius being yet an imperfect Embryo out of the mothrs belly or out of the Ashes of the Mothers body burnd & carries it thither where it may be brought to maturity And the Embryo is Sulphur wch by the celestiall Sun is infus'd into the Wind of Boreas that he may bring it forth in maturity. who after the compleat time of his Teeming doe bring forth twins, one with White Hair Calld Calais the other with Red nam'd Zethes These Sons of Boreas (as Orpheus the Chymick Poet writes) were Companions to Jason amongst the rest of the Argonauts when he went to fetch the golden fleece from Colchis for Phineus the blind Prophet being infested by the Harpyes could not be freed from them but by these sons of Boreas & for so great a benefit obtaind by their means He out of gratitude show'd the whole course of their way to the Argonauts These Harpyes are nothing else but corrupting Sulphur wch is driven away by the sons of Boreas when the come to full age, & from a thing imperfect and

perfect & not subject to that Evils afterwards Jason its Physician the way how to obtain the Golden Fleece Basil as well as other Authors takes Notice of these Winds & in his sixth Key says thus Further ought to come a double Wind nam'd Vulturnus & a single Wind calld Notus wch will blow impetuously from the East & South. upon the cessation of whose motion so that water is made of their air You may confidently believe that a Corporeall thing will be made of a Spirituall & Ripley gate [illegible]th says that our infant ought to be born again in air that is in the Belly of the Wind. In the same sense must that be taken wch we find in Scala Philosophorum degree the 6th You must know that the son of the wise is born in the air & Degree 8th Airy spirits ascending together into the Air do love one another as Hermes said the wind carryd him in his Belly because the generation of our Son is made in the Air & being born in the Air is born Wisely for he ascends from Earth to Heaven & again descends to Earth acquiring both the superiour & inferiour Virtue.

Emblem 2d The earth is his Nurse

Discourse 2d

It is determind by the Peripatetick & other Philosophers of sound Judgement that the thing nourishing must be converted into the substance of the thing nourished & made like to it not before but after it has receivd an alteration & this is admitted as an undoubted Axiom For how should the thing nourishing supposing it before hand to be like to, or the same with the thing nourished have need of any change in its essence wch if it should happen would hinder it from remaining the same or alike For how should

-verted into a like substance wth the thing nourish'd as wood stones &c. As therefore the first is vain so the second is contrary to Nature But for an infant new born to be nourishd wth the milk of Animals is a thing not repugnant to Nature, for milk will be-come of ~~the~~ like substance wth it, but more easily if it be suck'd from the Mother then any other Creature Wherefore Physicians conclude that it conduces to the health & strength of an infant as likewise to the conformity of temper & manners if it is always fed & nourishd by the milk of its own mother & that the contrary happens if it is done by that of a Stranger. This is the universall Harmony of Nature, That Like delights in its Like & as far as it can possibly follows its footsteps in every thing by a certain tacit consent & agreemt. The same thing happens of course in the Naturall work of the Philosophers wch is equally governd by Nature in its Formation as an Infant in its Mothers womb. And altho as Father Mother & even a Nurse be ascribd to it by way of similitude, yet it is not more Artificiall then the generation of every animal Two seeds are by a pleasurable Artifice joind together by Animals & both the Human sexes wch being united by successive Alterations produce an Embryo wch grows & is increasd, acquires life & motion & then is nourishd by Milk But it is necessary for a woman in the time of Conception & impregnation to be very temperate in heat Food, drink Motion, Rest & all things else otherwise Abortion will follow & destruction of the conceivd Embryo, wch Observation in the six non-naturalls because it is prescribed by the Physicians ~~to~~ according their Art is also Artificiall. After the same manner if the seeds be not joind together in the Philosophicall work, they ought to be joind, but if they could any where be found joind together as the seed of a Cock & Hen do subsist together & are contained in one Egge then would the Philosophers work be more naturall then the generation of Animals. But let us grant (as the Philosophers do assert) that one comes from the East & the other from the West & are made one: what more is administred to 'em then mixture in their own Vessell Temperate Heat and Nutriment The vessell is indeed Artificiall but in this there is no more difference then if the nest were made by

the Hen her self or made for her in the Country in some convenient place as comonly it is. The Generation of Eggs & Hatching of Chickens from them will be the same Heat is a Naturall thing whether it proceed from the Temperate Heat of Furnaces putrefaction of Dung from the Sun & Air from the Bowells of the mother or otherwise. Thus the Egyptian from his Furnaces does by Art Administer a Naturall Heat for the Hatching of Eggs. The seeds of Silk worms & even Hens Eggs are said to have been Hatchd by ye warmth of a Virgins breasts. Art therefore & Nature do mutually join hands & officiate one for the other, neverthelesse Nature is always the mistresse & Art the Handmaid But a doubt may raisd how the Earth may be said to be the NURSE of the Philosophicall Infant seeing it is the Element wch is most dry & void of Juice insomuch that Dryenesse appertains to it as its proper quality. It may be answerd that Earth Elemented is to be un-derstood & not the Element of Earth, whose Nature we have fully explaind in the first day of our Philo-sophick week. This Earth is the Nurse of Cœlum or Heaven not by opening washing or moistening the Infant but by coagulating fixing colouring & convert-ing it into mere Juice & Blood For Nutrition implyes an Augmentation in legth breadth & Depth wch extends itself thro all the Dimensions of a Body & seeing this can be afforded & administred to the Philosophicall Infant by Earth onely, it can in no wise be improper to call the Earth by the name of his NURSE But this admirable Juice of Earth has a quality different from other kinds of Milk wch are converted & do not convert. for this by reason of its most efficacious Virtue does mightily alter the Nature of the thing Nourished as the Milk of the Wolf is beleivd to have disposed the Body of Romulus to a Nature that was Magnanimous & propens to War

Ep: 3

Abdita quisquis amas scrutari dogmata, ne sis
Deses, in exemplum, quod juvet, omne trahas
Anne vides, mulier, maculis abstergere pannos
Ut soleat calidis quas superaddit aquis
Hanc imitare, tua nec sic frustraberis arte
Namqz nigri fæcem corporis unda lavat

E

Emblem 3d. Goe to the Woman Washing Cloths & doe after the same Manner

Discourse 3d.

When Linnen Cloths are soil'd & made dirty by earthy Filth they are cleans'd by the next Element to it namely Water & these cloths being expos'd to the Air the moisture together with the Faeces is drawn out by the heat of the Sun as by fire wch is the fourth Element & if this be often repeated they become clean & free from stains This is the work of women wch is taught them by nature. For we see (as Isaac remarks) that the Bones of Beasts if they are often wet wth Rain & as often dryed by the heat of the Sun will be reduc'd to a perfect whitenesse The same is to be observ'd in the Philosophick Subject for whatever faeces or Crudities are in it will be purged & taken away by the infusion of its proper Waters & the whole body will be brought to a great perfection & clearnesse For all Chemicall preparacons as Calcinacon, Sublimacon Solucon Distillacon Descension coagulacon Fixacon & the rest are performd by washing onely. For whoever washes a thing unclean wth waters does the same thing as He that runs through all these Operacons For as the Rosary of the Philosophers saith the Linnen Cloths of Prince Duenech being soild by sweat are to be washt by fire & burnt by Waters so that fire & water seem to have interchang'd their mutuall Qualities or else the Philosophick fire is not to be suppos'd of the same kind wth the common fire & the same thing is to be said of the Philosophick Water. As for Calx viva or Quick lime & Ignis Graecus we know that they are kindled by water & cannot be extinguishd by it contrary to the Nature of other things that will take fire so it is affirmd that Camphire once kindled will burn in water And Anselm de Bood says that the Stone Gagates being set on fire is more easily quenched by Oyle then Water for Oyle will mingle wth it and choak the fiery body

[illegible] water not being able to [illegible] the same [illegible] to the fire unlesse it totally covers & overwhelms it wch it cannot easily do, because although it be a Stone it swims upon the top of the water like Oyle. so Naphtha Petreolum & the like are not easily quenchd by Water Some write that there are Subterranean Coals in ye Country of Liege wch taking fire under the earth cannot be extinguishd by waters but by Earth thrown in upon them Cornelius Tacitus mentions such a sort of fire wch cannot be quenchd but by Clubs & Cloaths taken from the Body & thrown upon it There is therefore great diversity in fire both in their being kindled & extinguishd, & there is no lesse in Liquors for Milk Vinegar Spirit of Wine aqua fortis Aqua Regia and Common Water differ very much when they are thrown upon fire, sometimes the matter it self will endure fire as those fine Linnen Cloaths wch were of great Esteem among the Antients & were cleansd by fire their dirt being burnt away What is said of the Hairs of a Salamander that they will make the wieck of a Lamp that shall be incombustible is not to be credited But there are persons who really affirm that there was a contexture prepard from Talc Plumous Alume & other materialls by a Cunning woman of Antwerp wch she usd to cleanse by fire but that she out of envy sufferd that art to dye wth her & the Temperament could never be found out afterwards We do not speak here of combustible matters. The Philosophicall Subject whenever it is prepard must be considerd under all these differences for their fire water & Matter itself is not Common But their fire is water & their water is fire. Their water at the same time washes & calcines & so does their fire. & their Cloaths wch must be washt have the same nature wth the fine Linnen before mentiond or Talc prepard but the Tempering of it & the Art in its preparacon is not known to every one. For the washing of this Linnen a Lye must be made not of Oak ashes or their Salt but from Metalls wch is more durable then any other, and it must not be Common water but Water congeald into Ice & now under the sign Aquarius for this has finer Particles then the standing waters of fenns & Marshes & consequently can better penetrate into the Recesses of the Philosophick Body to wash and purge it from filth & Blacknesse

Non hominum foret in mundo nunc tanta propago
Si fratri conjux non data prima soror
Ergo lubens conjunge duos ab utroq; parente
Progenitos, ut sint fœmina masq; toro
Præbibe Nectareo Philothesia pocula liquore
Utrisq; et fœtas spem generabit amor.
Englishd thus

Emblem 4th Join the Brother & the Sister & drink to 'em in the Bowle of Love

Discourse 4th

Divine & Human Lawes prohibit those Persons to intermary who are joind by Nature in too near degrees of Blood whether in a Line ascending descending or collaterall & that for very just reasons But when Philosophers speak of the Marriage of a Mother wth her Son a Father wth his Daughter or a Brother wth his Sister they neither speak nor act against the Laws before mentioned Because the Subjects distinguish the Attributes & the Cause the Effects For the Persons of whom the Philosophers speak are as much at liberty as the Sons & Daughters of Adam who intermarried without the Imputation of any Crime The cheifest reason seems to be that Human Race might be more strictly United & associated by affinity & Freindship & not be divided by enmities & Hereditary Factions of ffamilies So nothing hindered the Sons & Daughters of Adam tho' Brothers & Sisters to be joind in marriage for mankind did exist in them alone & their Parents & therefore although they were allyed in blood yet were they to be joind in affinitye But the number of men increasing & being distributed into innumerable Familys the true & just Cause was found why Brothers & Sisters should not marry The Philosophers have a different reason why the Brother should marry the Sister wch is the similitude of their Substance that Like may be joind to its Like Of this kind there are two wch are alike in Specie but different in Sex One of wch is Called

the Brother the other the Sister These therefore being in ye same liberty & Condicon as the first Kindred of men are Lawfully 56 57 indeed & by an inevitable necessity to be joind together in Matrimony The Brother is hot & dry & therefore very Cholerick The Sister is cold & moist having much Phlegmatick matter in her wch two Natures so different in their Tempers agree best in fruitfullnesse Love & propagacon of Children. For as Fire will not easily be struck out of the hardest Bodys Steel & Steel nor out of those brittle Bodyes Flint and Flint but from the hard & brittle that is Steel & Flint so neither from a burning male & Fiery female nor from both of 'em being cold (for cold is the unfruitfulnesse of the Male) can a living Offspring be produced but he must be hot & the more cold then He for in Human Temperamt the hottest Woman is colder then the coldest man supposeing him to be in health as Levinus Lemnius in his book of the hidden miracles of Nature affirms The Sister therefore & Brother are rightly joind by the Philosophers. If a man desire offspring from a Hen bitch or Ewe or other animal He joins it to a Cock Dog or Ram, every animal to that species to wch it is most like & sohe obtains his End For he does not regard the Consanguimily of these Brutes but ye generosity of each & agreemt of their Natures The same may be said of the body of a Tree & the slip that is to be ingrafted into it So the metallick Nature wch above all things has a likeness or Homogeneity of Substance desires its like when any thing is to be joind to it But the Brother & Sister being married will not be fruitfull or long persist in their Love unless a Philothesium or Cup of Love be drunk to 'em as a Philtre For by this their minds being composed & united ye become drunk & (like Lot) all shame being banishd they are joind & produce an Offspring that is spurious but Legitimate Who can be ignorant that mankind is very much obligd to medicine & that there thousands of persons in the world who had not existed unlesse their Parents had been freed from Barrennesse either by removeing the Cause or takeing away the impediment either near or remote and preserveing the Mother from Abortion There fore the Cup of Love is given to the new married Pair for these reasons which are three the Constancy of Love the Removall of Barrennesse & the Hindrance of Abortion

Ep: 5th

Fœmineo gelidus ponatur pectore Bufo
Instar ut infantis lactea pocla bibat
Crescat et in magnum vacuata per ubera tuber
Et mulier vitam liquerit ægra suam
Inde tibi facies medicamen nobile, virus
Quod fuget humano corde levetq; luem
English thus

Emblem 5th Put a Toad to the womans breast that she may suckle him till she dye & he become grosse wth her milk.

Discourse 5th

The whole body of Philosophers agree in this that their work is nothing else but male & female the mans part is to generate & govern the wife & Her part is to conceive impregnat; bring forth suckle & educate the offspring & be subject to the Comands of her Husband. For as she nourishes the conceived Embryo before it is brought forth wth her blood so she does afterwards wth her milk. Hence Nature has prepared for the tender Infant a Digestible & well propor:tiond Nutrimt. in the mothers Breasts wch waits for his coming as his first provision & sustenance in his Course of Life. By milk therefore He is nourished grows & is increased till he be furnishd wth teeth his fit instrumts to eat bread withall then He is properly weand because Nature has provided him more solid food. But here the Philosophers say that a Toad must be put to the womans breasts that she may Nourish him as an Infant wth her milk. This is a miserable & horrid spectacle & indeed an impious thing that milk designd for an infant should be given to a Toad being a Venomous beast & con:trary to the Nature of man We have heard & read of Serpents and Dragons suckings the Teats of Cows & Toads perhaps might do the like if they could gain an opportunity There is a noted story of a Toad that fixd himself upon the mouth & outside of the lips of a Country man that was asleep & could not be removd by any con:trivance unlesse by Violence wch could not be attemtted without the hazard of the mans life for he would then have spit his poison wch he uses as his offensive & defensive weapon A Remedy was found for

the[illegible] man from that [illegible] the spider beats the Toad for they hate one the other mortally He was carried to the place wher an overgrown Spider had made his web who as soon as he saw the Toad he let himself down upon his Back & prickd him wth his Sting but this doeing no hurt the Spider came down the second time & struck him more violently upon wch the Toad im:mediately swelld & fell dead from the mans mouth without any harm to him But here the contrary happens because the Toad does not seize the mouth but the Breast of the woman by whose milk he increases so much that he becomes of an extraordinary strength & bignesse, but the woman having her spirits exhausted consumes & dyes for poison is easily comunicated to the Heart by ye pectorall Veins & infects & destroys it as it is evident in Cleopatra who ap:plyd vipers to her breasts that by a Voluntary death she might prevent her coming into the hands of her enemies & being led in Triumph by them But least any man should think the Philo:sophers so cruell as to fasten a Venomous reptile to a womans breast it must be known that this Toad is the offspring or son of this wo:man brought forth by a monstrous birth & therefore by naturall Right must be fed wth his Mothers milk & that it is not the sons desire that his mother should dye for he could not infect his mo:ther seeing he was formd in her Bowels & nourishd wth her blood till the time of his birth It is indeed a thing ominous for a Toad to be born of woman wch in our knowledge hath happend otherwise William of Newbery an English writer saith (how truly let others judge) that in a certain Quarry in the Diocesse of Winchester a great stone being Split, there was a living Toad found in it wth a golden Chain & it was by the Bishops comand hidden in the same place & buried in perpetuall darknesse least it might bear an ill omen, wth it, such also is this Toad for it is embellishd with althô not outwardly with an artificiall chain but inwardly wth naturall gold to wit that of the Stone wch some call Borax Chelonitis Batrachites Crapaudina & Garatonium for this far excells gold in Virtue against the poyson of all animals & is comonly set in gold as a case or Cover that it may not be hurt or lost, Regularly it ought to be had out of an Animal. But if the Stone be taken out of subterraneous Caverns as it is comonly, it may be neatly con:trivd in that shape & usd instead of it, being chosen from ye best minerals & most relevant to the Heart, for in these the Philoso:phicall Toad is reall found not in the Quarry (as ye fabulous author asserts) & has gold in it self thô its pomp does not outwardly appear. For to what end should a Toad adorn himself seeing he lurks in darknesse & secret places. Perhaps that he might be very magnificently accosted by the Beetle if by chance he should meet him in the Twilight. What Subterranean Goldsmith

Theophilus in turba makes mention of a Dragon joind to a woman

should make him that goes on [illegible] perhaps [illegible] the Green children that came out of the Land of St Martin [illegible] rather from the Earth it s.lf as the two Dogs came out of a Quarry according to the same Author

Ep: 6th

Ruricolæ pingui mandant sua semina terræ
Cum fuerit rastris hæc foliata suis
Philosophi niveos aurum docuere per agros
spargere qui folij se levis instar habent
Hoc ut agas illud bene respice namq; quod aurum
Germinet ex tritico videris ut speculo

English thus

Emblem 6th Sow yor Gold in the white foliatt Earth

Plato says Discourse 6th

Plato says that a City does not consist of a Physician & a Physician but of a Physician & a Husbandman that is of men of divers Crafts & Professions & he mentions these two more especially because their Labours are most visible in the Imitacon Improvemt & Perfeccon of Nature For they both take a Naturall Subject to wch according to their Art they either add something that is necessarily wanting or remove those things wch are superfluous. So that both their Arts may (as medicine is by Hippocrates) be defin'd to be the addition of what is wanting or Substraction of Superfluity For the Husbandman does no more then add ploughing furrowing Harrowing dunging or maning & lastly sowing to the Land that is left in its originall State But as for the increase & product of it he leaves that to Nature wch administers Rain to it & the Heat of the Sun & by these two multiplies the seeds & improves them into standing Corn fit for reaping. Whilst the blade is growing he weeds out the thistles & throws out all othr impedimts He reaps the Corn when it is ripe & cleanses it when reap'd from its straw & Chaff. So the Physician likewise the Chemist in a different respect administers preventing Physick to the Patient as well as Restorative removes the Cause Cures the malady asswages symptoms takes away superfluous blood by opening a Vein & if low restores it by a Regulation of Diet evacuates ill humors by purging & so by a thousand methods imitates, supplies & corrects Nature wth the operacons of Art & Understanding. Our present Consideracons are not concerning these things wch are comonly known but of matters merely Chemicall For Chemistry shews its Affinity to Husbandry even in its secret Terms & courses of Operacon.

The Husbandmen have their Earth into wch they sow their seed & so have the Chemists They have their Dung wth wch they enrich their ground so have these without wch nothing can be accomplish'd nor any fruit expected. They have seed from wch they hope for an increase & unlesse the Chemists had so too they would be like a Painter (as Lully says) endeavouring to draw the face of a Man of whom he had never seen so much as the least resemblance The Countryman expects Rain & Sunshine & so indeed the Chemist must supply their work wth such a Heat & Rain as is proper & convenient What need of many words? Chemistry runs intirely Parallel wth Agriculture is its Deputy & represents it in all things but under a most compleat Allegory. From hence the Ancients produced their Ceres Triptolemus Osyris Dionysius Golden Gods or such as had Relation to Chemistry but at the same time represented 'em as teaching mortalls to cast their seed into the Earth & showing them Husbandry & the planting & Cultivacon of Vines & the use of wine All wch things the Ignorant falsely applied to their Country Employmt For these abstruse Mysteries of Nature under these Veils are at the same time explain'd to the Wise whilst they are conceal'd from the Vulgar Hence the Philosophers affirm it is to be sowed in white foliated Earth as if they would have said that the sowing of wheat must be look'd upon as an example & consequently imitated which the Auth: of Tractatus de tritico & Jodocus Greverus have most excellently perform'd in in their Descriptions for they have very elegantly adapted each Operacon of Husbandry in the production of Corn to the Seminacon of Gold & the generacon of the Tincture White earth as being sandy yeilds little fruit to the Countryman who esteem that wch is black as being fattest But the other is of most value to the Philosoph: if it be foliated that is well prepar'd for they know how to improve it wth their Dung wch the othr do not For seminacon is the propagacon of the world by wch Care is taken that what cannot last in ye individuall may be continu'd in the species They is in men Animals & Plants in the first Hermaphroditically in the two last under different sexes, but in Metalls it is far otherwise for in them a Line is made from ye flux of a Point a Superficies from the flux of a Line a body from the flux of a Superficies But the Starrs produce that point before eith: the line the superficies or the Body Because it is the Principle of them all. Nature added the flux a long time afterwards, yt is ye Celestiall Phœbus generated a Son underneath the earth wch Mercury comitted to Vulcan to be Educated & to Chiron that is to manuall operacon to be instructed as it is reported of Achilles that he was deterr'd & Hardend in Fires by his Mother Thetis Among other things He learn't Musick & the Art of playing on the Harp from his Mastr Chiron. Achilles is nothing else but the Philosophick subject whose son is Pyrrhus wth red Hair without wch two Troy could not be subdued as we have demonstrated in the sixth Book of our Hieroglyphicks

Ep: 7th

Rupe cavâ nidum Jovis Ales struxerat, in quo
Delituit, pullos enutrit(que) suos
Horum unus levibus voluit se tollere pennis
At fuit implumi fratre retentus ave
Inde volans redit in nidum, quem liquerat, illis
Junge caput caudæ, tum nec inanis eris

English thus

Emblem 7th A Young Eaglet attempts to fly out of its ~~nes~~ nest & falls into it again

Discourse 7th

That wch Hippocrates the standard of all Physick affirms concerning Humors that they are different & many in the Body of man & not one onely, otherwise various disease would not arise in sound bodys to be true likewise in the Elements of the world For if there was but one Element there could be no change of that into another no generation nor corruption would happen but all would be one imutable thing & no meteors minerall plants or animals could be naturally produced from it Therefore the supreme creator compos'd the whole system of this ~~whole~~ world of divers & contrary natures namely of Light & heavy hot & cold moist & dry, that one might by affinity passe into the other & so a composition be made of bodyes wch should be very different one from another in Genus Qualities Vertues & effects. For in things perfectly mixt are the light Elements as Fire & Air & likewise the Heavy as Earth & water wch are to be poisd and temperd together that one flys not from the other But the neighbouring Elements easily suffer themselves to be taken & detaind by their Neighbours. Earth & Air are contrary one to the other & so are Fire & water & yet fire ~~wth Air~~ maintains friendship wth Air by heat common to both & does so wth Earth by reason of siccity & so Air wth water & water ~~water~~ wth Earth By wch means they are joind in bonds of Affinity or rather consanguinity & remain together in one composition, wch if it abound wth the light Elements elevates the Heavy wth it, if wth the heavy it presses down the light This is illustrated by two Eagles one wth wings the other without, the first of wch endeavouring to fly is restraind by the second There is a plain Example of this Matter in the fight between the Falcon & Heron, for the Falcon soaring higher in the Air by his speedy Flying & swift wings takes & tears ye Heron wth his Talons by whose weight both fall to the ground The contrary appeard in the Artificiall Dove wch was an Automa or self moving piece of Workmanship made

by Archytas [illegible] things were carried upwards by light, this wooden body was lifted into the Air by the Spirit ye way within it. In the Philosophicall Subject the light things are first predominant over the Heavy as to their quantity but they are overcome by Virtue of the heavy & in processe of time the Eagle's wings are cut of. & one very great Bird (namely an Ostrich) is made of two wch Bird can consume Iron & being hindred by its own weight comes rather to run upon the Earth then fly in the Air altho' it has goodly wings Concerning this or one like it Hermes (as the Author of Aurora chap: 5th affirms) writes thus I have considerd a Bird venerable to the Wise wch flyes when it is in Aries Cancer Libra or Capricorn & you will acquire it perpetuall to yor. selt out of mere minerall & Rocks of Mountainous places. Senior in Tabula relates to the same thing where two birds are seen one flying the other without wings whereof the one holds the others Taile by its beak that ye cannot easily be seperated. For this is the machinacon or devise of universall Nature always to raise heavy things by light & to depresse light ones by heavy as the Author of the perfectum Magisterium declares who constitutes seven minerall Spirits as it were erratick or wandring Starrs & so many metallick bodies & fixd Starrs and enjoyns these to be married to the others And thence Aristotle the Chemist sayes, The Spirit having dissolvd the Body & Soul so that they may exist in their form does not remain unlesse You Occupate it, now this Occupation is that You join it wth the Body from whence you prepard it in the Beginning. Because in that the Spirit at the superexistence of the Body is Occupated from flight In Camphire as Bonus observes the light Elements that is Air & Fire prevail over the Heavy & therefore it is said wholly to exhale & evaporate into Air. In Argent Vive the Flowers of Sulphur Antimony the salt of Harts blood Sal Armoniack and such other things the Earth flyes wth the Alembeck & is not seperated from it. In Gold, Glasse Diamonds the Stone Smiris Granates & the like the Elements remain joind a long time notwithstanding the Fire without any detriment For the Earth retains the other Elements wth itself In other Combustibles a seperacon or division of one from ~~the~~ another is effected so that the Ashes are left in the Bottom & the water Air & Fire fly upwards. We must not therefore have respect to the unequall Proportion of these last being not so strongly mixd nor ~~to~~ the Commixture of the first wch is more durable though composd of Volatiles. But to the solidity Constancy & Fixity of the middle ones: for so the Bird without wings will detein that wch hath and the Fixed substance will Fix the Volatile wch is the thing that of necessity must be effected

Ep: 8th

Est avis in mundo sublimior omnibus, Ovum
Cujus ut inquiras Cura sit una tibi
Albumen luteum circundat molle Vitellum
Ignito (ceu mos) cautus id ense petas
Vulcano Mars addat opem: pullaster et inde
Exortus, ferri Victor & ignis erit
Englisht thus

Emblem 8th Take an Egge & smite it wth a fiery sword

There are many & divers kinds of Birds whose number is uncertain & their Names unknown to Us Story tells us of a very great Bird nam'd Ruc, that appears at certain seasons of the Year in a small Island of the Ocean wch can bear an Elephant up wth it into the Air India & America send us Crows & Parrots of divers Colours. But it is not the Philosophicall intention to enquire after the Eggs of these birds The Egyptians yearly persecute the Crocodiles Eggs wth weapons of Iron & destroy them The Philosophers do indeed smite their Egge wth fire but it is not their intent to mortifie it but that it may live & grow up For seeing that an animated & living chicken is thence produced it cannot be said to be Corruption but generacion It ceases to be an Egg by the privacion of the Ovall form & begins to be a two footed & volatile Animal by the introduction of a more noble Form, for in the Egge are the seeds of both male & female joind together under one shell or Cover. The Yolk constitutes the Chicken wth its radicall parts & Bowells, the seed of the Male forming it & becoming the internall Efficient Whereas The white

The externall heat is the first mover wch by a certain Circulation of the Elements & change of one into the other introduces a new form: by the instinct & guidance of Nature For Water passes into Air, Air into fire fire into Earth, wch being joind together & a specifick being transmitted by the Starrs an individuall Bird is made of that kind whose Egg it was & whose seed was infused into it This is said to be smitten with a fiery sword when Vulcan performing the office of a Midwife as he did to Pallas comeing from the brain of Jupiter does by his ax make a passage for the new born Chicken This is what Basil Valentine affirms that Mercury was imprisond by Vulcan at the command of Mars & could not be releasd before he was wholly putrified & dead But this death is ~~the~~ to him the beginning of a new life as the Corruption or death of the Egge brings new generacion & life to the Chicken So an Embryo being freed from that human vegetable life wch alone it enjoyd in the Mothers Womb obtains another more perfect one by his birth & comeing into the

light of this world, so when we shall passe from this present life there remains for us another that is most perfect & Eternall. Lully in many places calls this fiery sword a sharp Launce, because fire as a Launce or sharp sword perforates bodies & makes them porous & pervi:ous so that they may be penetrated by waters & be dissolvd & being reduc'd from hardnesse become soft & Tractable. In the stomach of a Cormorant wch is the most voracious of all Birds there are found long & round worms wch serve it as the instruments of Heat & as we have sometimes observd seize upon those Eels & other fish wch she has swallowd & pierce them like sharp needles & so consume them in a short time by a Wonderfull operacion of Nature. As therefore Heat pierces so that wch pierces will somtimes supply the absence of Heat. Upon wch Consideracion that wherewth ye Philosophers Egge ought to be smitten may not undeservedly be calld a fiery sword. But the Philosophers had rather have it understood of a Tem:perate Heat whereby the Egge is cherishd as Morfoleus in Turba declares It is necessary wiseman's moisture be burnt up wth a slow fire as is shewd us in the Example of the generacion of a Chicken & where the fire is increasd the Vessell must be stopd on all sides that the body of the Æs or brasse & the fugitive spirit of it may not be extracted But what Birds egge must it be? Morchus tells us in the same place. Now I say that no instruments are made except of our white starry splendid powder & of ye white Stone, of wch powder are made fit instruments for the Egge. But they have not nam'd the Egge nor what Birds Egge it must be

Ep: 9th

Arbor inest hortis Sophiæ dans aurea mala
Hæc tibi cum nostro sit capienda sene
Inque domo vitreâ claudantur, roreque plenâ
Et sine per multos hæc duo juncta dies
Tum fructu (mirum) satiabitur arboris ille
Ut fiat juvenis qui fuit ante senex —
Englisht thus

Emblem 9th Shut up the Tree wth the old man in a House of Dew & eating of the fruit thereof He will become Young

Discourse 9th

All things that grow in length breadth & Depth that is are Born nourishd augmented brought to maturity & propagated, ye same things likewise decrease that is have their strength diminishd

dye fall away as we see in all Vegetables & Animals Wherefor man
also when he arrives att full growth admitts of decay wch is the same
thing as old age whereby his strength is sensibly diminished till he
dye For the cause of old Age is the same wth that of a Lamp that burns dim
for want of oyle for as there are three things in a Lamp the wieck
fatnesse & flame so in a man the wieck is the vitall members the
Bowells & Limbs. the fatnesse is the radicall moisture the Flame
is the Naturall Heat the only difference is, the flame of a Lamp
shines bright but the naturall heat does not it not being fire
but only Heat & whereas that fatnesse is oily, the Radicall moisture
is viscous being of a seminall principle As therefore a Lamp is
extinguishd for want of oyl so man by old age without any other
disease falls into a marasmus & aged consumption & lastly into
his grave It is reported of the Eagle that when he grows old his beak
becomes so crooked that he would dye wth Hunger unlesse he could
cast it So Harts seem to grow Young again by throwing of their
Horns serpents their skins & Crabs their shells not the really do
so for their radicall moisture is not restord to em only in appear=:ance
There is nothing that can restore Youth to man but death it s:lf
wch is the beginning of Eternall life that follows it However there
are some that say as to his externall Form & the restoreing of
his strength in some measure together wth the taking away of
wrinkles & changing of grey Hair a proper remedy may be found out
as Lully affirms of his Quintessence & Arnold of prepard Gold But
here the Philosophers say that if the old man would become
Young he must be shut up in a House of Dew & then he will eat
of the fruit of the Tree & so recover Youth It is scarce beleivd by the
Vulgar that such Trees can be in Nature The Physicians write
wonders of Myrobolans the Fruit of a certain Tree that ye restore
grey Hairs to blacknesse purify the blood & prolong life. But this
is scarce credited. Marsilius Ficinus in his book of preserving
the health of Students recomends the sucking the milk of a
beautifull Young woman others recomend the eating Vipers flesh
but these remedies are more troublesome then Old Age it self
& could not be obtaind by one in a Thousand altho their Effect
should be certain Paracelsus in his book of Long life says a sick man
may attract to himself the Health of another by imaginacon only
& so an Old man may gather Youth But in this he seems rather to
be guided by his fancy then experience It is certain that the people
calld Psilli with their double eyeballs & witches by their very aspect
bewitch Cattle & Children according to that of Virgil. Nescio quis
teneros oculus mihi fascinat agnos These things are done without
contact But as for the Tree wch is to restore the old man the Fruit
of it is sweet, red & full ripe turning into the best blood as being

[illegible] & aforesaid [illegible]
the body that is feculent or superfluous But the old man abounds
wth white Phlegm has white Hair & Complexion wch Hum: Colour
& Hair are changd into that Red wch appears in Youth & Vigor 62
Therefore the Philosophers say their stone is first an Old man
that is white & then a Young man wch is Red And they say further
that the Old man must be placd together wth the Tree not in
the open air but in a House & that not dry but moist wth Dew
It may seems strange that Trees should spring & grow in a
close place but if it be moist their is no doubt of their continu=
:ance For the Nutriment of a Tree is moisture & Airy earth
that is fat wch can ascend into the body & Boughs & there pro=
:duce leaves blossoms & fruit In wch Naturall work there is the
concurrence of all the Elements. Fire gives the first motion as
the Efficient, Air gives tenuity & penetrability water Lu=
:bricity & Earth Coagulacon, For when any of their super=
:fluities ascend Air turns into Water & water into Earth
By fire I understand the native Heat wch being propagated wth
the seed does by the Power of the Starrs as if it were a Smith
forge out & form such fruits as are like to those things from
whence the seed ariseth But a Dewy Evaporacon is not onely
Expedient to moisten the Tree so as to make it yeild fruit
but likewise the old man that he may the more easily be
made Young agin by that fruit, for the Dewy Vapour will
mollifye fill up & restore his dry & wrinkled skin wth temperate
heat & moisture Wherefore Physicians very rationally & wth
good successe prescribe warm Baths for the marasme or
Consumption of Old Age But if the thing be well considerd
that Tree is the Daughter of the old man wch as Daphne is
changd into a Vegitable of the like sort & therefor the Old
man may not unjustly expect Youth from it seeing He
himself was the cause of her being

Ep: 10th

Machina pendet ab hac mundi connexa catena
Tota, illo quod Par gaudeat omne pari
Mercurius sic Mercurio, sic jungitur igni
Ignis, & hae arti sit data meta tuae
Hermetem Vulcanus agit, sed penniger Hermes
Cinthia, te solvit, te sed Apollo soror
Englishd thus

Ombiam to give … to fire & Mercury to Mercury … have enough

Discourse 10th

If this saying be taken litterally it onely increaseth the quantity of Fire & Mercury but introduceth no new quality into the subject For every like addeth to its like makes it become more like. Hence Physitians affirm that contraries are heald & removd by contraries so we see Fire is extinguishd by water but fomented by ye addicon of Fire so the Poet says. Venus in wine is fire in Fire does rage But it may be answerd that Fire differs very much from Fire & Mercury from Mercury for there are severall sorts of Fire & mercury amongst the Philosophers Moreover the same heat & cold being distant only in place & scituacon differs from another of its own kind so as to attract to itt that wch is like to itself so we see that Heat fixed in any part is drawn forth by the same Heat Limbs benummd & almost dead wth Frost & cold water will be restord by putting them into cold Water rather then by ye aplicacon of externall heat For as the greater Light obscures the lesse so also greater heat or cold has power over the lesse so it is necessary that the Cold or heat that is outwardly applyed should be lesse then that wch was before imprinted or fixd in the joints otherwise the same impression would be made as before & the like would rather be much more increased then drawn forth by the like This drawing out of cold by cold water & of fiery heat by heat is agreeable to Nature for all suddain changes in contraries are dangerous & less acceptable to it. but that wch comes by degrees can more easily endurd So we say there is ~~…~~ one internall Fire wch is essentially infixd in the Philosophicall subject & another externall The same may likewise be said of Mercury The internall Fire is Equivocally so cold because of its fiery qualities virtue & operacon, but the Externall Fire is Univocally so Therfore Externall Fire & Mercury must be given to the internall Fire & Mercury that so the intention of the Work may be compleated For in boyling we use Fire & water to Mollifie & mature any thing that has crudities & hardness For water penetrates into & dissolves the parts contracted whilst the heat adds strenght & motion to it This we see in the comon coction of Pulse wch being in hard in themselves yet well ar broken and reduc'd to a pulp in Water the heat of the fire rarifieing the Water by ebullition & reduceing to almost an aeriall substance so the heat of fire resolves the crude parts of fruit or flesh into water & makes them vanish into Air together wth it After the same manner Fire & Mercury here are Fire & Water & the same Fire & Mercury are the Mature & Crude parts of wch the crude are to be matured by Coction or the mature to be purgid from superfluities by the assistance of Water. But we

shall in short demonstrate that these two Fires & these two Mercurys are principally & solely necessary to the compleating the Art Empedocles was of opinion that the Principles of all things were 62 Freindship & Discord That corruptions were made by Variance and 63 generacons by Love This Discord is maifestly apparent in Fire & Water. Fire making water evaporate & water extinguishing fire when applyd to it But it is likewise plain that generacons will proceed from these same things by a certain freindship. For by heat is made new generacon of Air & by the same Heat ye induracon of Water into the Stone is performd & so from these two as the first Elements are made the other two & consequently from the new the production of all things. Water was the matter of Heaven & all Corporeall things Fire as the form moves & informs this matter so this Water or Mercury yeilds the matter & Fire or Sulphur the Form. That These two may operate & mutually move themselves by solucon Coagulacon Alteracon Tinction & perfection there will be a Necessity of Externall Helps as instruments without wch no effect can follow for as a Smith cannot Work without Hammer & fire so neither can the Philosopher without his instruments wch are Water & Fire This water is by some calld the water of Clouds as this Fire is calld occasiond Fire It is without doubt calld the Water of Clouds because it is distilld as May Dew & consists of most thinn parts, For as it is affirmd that May Dew being inclosd in the shell of an Egge will raise it up by the Heat of the Sun So this water of the Clouds or Dew makes the Philosoph^ts Egg ascend that is sublimes exalts & perfects it The same water is also most sharp Vinegar wch makes the body a mere Spirit For as Vinegar has different qualities & can penetrate to the bottom & bind so this Water dissolves & coagulates but is not coagulated because it is not of a proper subject The Water is had from the Fountain of Parnassus wch contrary to the nature of other fountaines is upon the Top of the Hill made the Hoof of the flying Hors: Pegasus 14 There must also be actuall Fire wch notwithstanding must be governd & qualified by its degrees as wth Bridles For as the Sun proceeding from Aries into Leo & so approaching neare gradually increaseth heat to things growing, so it is here necessary to be done for the Philosophicall infant must be nourishd by Fire as wth Milk & the more plentifull that is the more he grows

Ep: 11th

Latonae sobolem non novit nemo gemellam
(Ceu fert fama vetus) quae Jove nata fuit
Hanc alij tradunt cum Luna lumina solis
Mixta, nigra cui sunt in facie macula
Latonam ergo paras albescere damnaque dantes
Antiquos adsit nec mora, rumpe libros.

English'd thus

Emblem 11th. Whiten Latona & tear ye books

There are so great differences amongst Authors that such persons as search after Truth despair of finding any End of this Art. For Allegoricall discourses being in themselves hard to be understood are the Cause of many Errours especially if the same words are applied to different things & different words to the same things Whoever would free himself from these difficulties must either have a divine Genius to perceive Truth thro' much darkness or he must have inexhausted wealth & patience to experiment what is True & what is not But according to the Philosophers one will not doe without the other, ingenuity will do nothing without Labo'r so on the contrary For no man can have understanding enough to avoid a hundred thousand Errors Obscurities digressions Ambiguities &c yet still persist in the true path of Nature Wherefore the Philosophers say he that hath not yet Err'd hath not yet begun & that Errours teach us what to doe & what not. And they likewise affirm that a man may spend his whole life tho' if it were possible he should live a thousand years in distilling & redistilling before he could attein to truth by experiments onely The Corrector of Fools intimates that no progresse can be made without study & reading of Authours for he says study removes ignorance & brings human understanding to the True knowledge of Every thing. It is therefore necessary in this work to quicken the ingenuity by naturall Philosophy the knowledge of Truth being contein'd in it, Let not therefore operators despise Study But as for those who are averse to it yet willing to operate. Let them take care that their Art be the Imitation of Nature it self, wch Art desires to amend because it is impossible for Her to prepare the Philosophicall secrets to a perfect End. The Wise say of these men that they run to practice as an Asse to Hay not knowing what he puts his nose to led to his food by his sight & Tast those exterior senses without any understanding And so far goes this Author But least a man should vex himself wth overmuch study wch is an imense & profound sea & would bring every word (wch perhaps may relate to quite another thing) into practice thereby wasting & consuming his strength time reputacon & Riches The Philosophers use this

[illegible] that Latona must be [illegible] must be torn Least their Hearts be broken for most books are so obscurely written that they can only be understood by their Authors severall of them are left out of Envy to seduce others or rather to retard them in their Course that they may not attein to their end without difficulty or to obscure those things wch they themselves had written before But the cheif work & labor is how to whiten Latona The book call'd Clangor Buccinæ defines Latona to be an Imperfect Body of Sol & Luna The most Ancient Poets & writers affirm Latona to be the Mother of Apollo & Diana others call her their Nurse & that Diana was first brought forth (for Luna & whitenesse do first appear) who afterwards but the same day performd the Office of a Midwife in bringing forth Apollo her brother. For Latona was one of the twelve Hieroglyphicall Gods of the Egyptians by whom these & other Allegories were propagated among other Nations. Very few even of their Egyptian Preists knew the true meaning of them, the remainder of the People applying them to other Subjects that were not in the Nature of things namely Gods Goddesses & the like. Wherefore Latona had the most sumptuous Temple next to Vulcan adorn'd wth gold because she was the mother of the Philosophicall Apollo & Diana. But this Latona is brown & blackish & hath many moles in her Face wch must be taken away by Dealbacon or blanching. Some make their dealbacons of Ceruss Sublimate Mercury Talc reduced to oyl & the like by wch they incrust Cover & so would whiten the outside of the skin But the whitening incrustacons fall of by every wind or liquor because they do not penetrate ye inward parts & so deceiving only their eyes by their false Colours are not regarded by the Philosophers. For they would have Latona's face made white by penetracon & the skin it self alterd that is truly & not superficially or by Fucus only. The question may be ask'd how it can be done I answer Latona must be first sought out & known wch tho' she be drawn from a Vile place, yet she must be sublim'd to a more worthy But if she be taken from a more worthy she is to be submers'd into a place more vile that is into Dung for there indeed it ~~become~~ grow white and become white lead wch being obtein'd their is not doubt of successe; or of Red lead wch is the beginning & end of the work

Ep: 12

Nosse cupis causam tot cur Helicone Poeta
 Dicant, quodqz ejus cuiqz petendus apex?
Est Lapis in summo monumentum vertice positus
 Pro Jove deglutijt quem Vomuitqz Pater
Si cu verba sonant rem captas mens tibi lava est
 Namqz est Saturni Chemicus iste Lapis

English'd thus

Emblem 12. The Stone wch Saturn vomited up being devoured instead of his Son Jupiter is placd in Helicon as a Monument to Men.

We find the Allegory of Saturn to be taken divers ways, for ye Astronomers repute him the Highest of the Planets & the Students of Chemistry the basest of metalls namely Lead, The Heathen Poets say he was the Father of Jupiter & Son of Celum. The Mythologists explain him by the Notion of Time But tho all these may seem to have had a probable Opinion according to their own sense Yet they will never be able to explain those things wch are elsewhere spoken of Saturn As why should he devour his Sons & Vomit up a Stone instead of Jupiter why should be the ~~Inventor~~ Finder out or Discoverer of Truth, be remarkable for His Scythe, Serpent Blacknesse morosenesse & distorted Feet. The Mythologists think ye give the best Interpretacon when the say Time reveals & manifests Truth out of Darknesse That it rowles it self round & glides away like a Serpent That it cutts all things down wth Death as wth a Scythe That he devours his Sons, towitt all beings that He ever begot but that he cannot consum or digest hard Stones & therefore may be said to Vomit them up again These may in part have some resemblance but they do not agree in the Truth of the things in all its Circumstances But the experienced Philosophers say that Saturn is first in their work & that if he be reall present they cannot Err For Truth is discover'd in darknesse But that nothing exists besides blacknesse Wherefore they say in Turba Philosophorum whatever Colour comes after blacknesse is praiseworthy because it is the beginning of the Work And the Rosary out of Arnoldus says when it first grows black we say it is the Key of the Work because that can not be made without blacknesse. And out of ye Speculum. when You are working see that in the beginning You obtein a black Colour for then You will be certein that You cause putrefaction & proceed in ye right method And again That blacknesse is cold Earth wch is made by a light decoction so often reiterated till blacknesse be most Emminent Hence they say that Saturn possesses the Earth Mercury the Water Jupiter the Air, Sol the Fire Blacknesse therefore is Saturn the Discoverer of Truth who devours a Stone instead of Jupiter For Blacknesse that is dark cloud covers the Stone at first that it cannot be seen Thence Morienes says each body that wants a Soul is dark & Obscure And Hermes prescribes thus, Take his brain & wear or rub it wth the sharpest Vinegar or Urine of Boys till it become dark This being performd he lives in putrefaction and dark clouds that were upon him & in his Body before he dyed are returnd. This Stone is again cast up by Saturn when he becomes White & then He is plac'd upon the Top of Helicon for a Monument to mortalls as Hesiod writes for Whitenesse is really hid in blacknesse wch is extracted out of his belly that is out of the Stomach of Saturn Therefore saith Democritus Cleanse Tin wth a special absolution extract from it its blacknesse & Obscurity & the whitenesse of it will appear And in Turba it is said join the Dry wth the moist that is the

29 the black earth wth its water & decoct it till it become white Arnold in his work calld Novum Lumen chap: 4th very well expresses the same ~~64~~ 65
thing when he says That moisture therefore wch cur'd the blacknesse in the decoction shews it self to be dryed up when the white Colour begins to appear & a little after. And my Master said to me that Brunity or brownesse abounded because the whitenesse was drawn out of the Belly of the Blacknesse as is said in Turba For when You see it black know that Whitenesse is hid in the belly of ye blacknesse first appearing This blacknesse as it is calld Saturn so it is likewise calld Lead. Thence Agadimon in Turba says Decoct the Æs or brasse till the blacknesse wch ye call mummy or morey come forth & well mix the res or materialls of our Art & then You will presently find blacknesse wch is the Lead of the Philosophers so much spoken of in their book Emigamus has relation to this when he says that the Splendor of Saturn when he ascends into the Air appears no otherwise then Darkened & so Plato in the Rosary The first Regimen of Saturn is to putrefie & put it upon Sol. From all wch it is Evident that the sense of the Philosophers when they speak of Saturn is quite different from the Vulgar acceptation This Saturn generates Jupiter that is an obscure Whitenesse & Jupiter begets upon Latona first Diana that is is perfect Whitenesse & Apollo wch is Rednesse & this is the successive permutation of perfect Colours This Stone cast up by Saturn is said to be plac'd upon the Top of a mountain as a monument for men wch is a thing most True

Ep: 13th

Prætumido languens as target hydrope Sophorum
  Inde salutiferas appetit illud aquas
Utq; Naman Jordane lepræ contagia movit
  Abluitur lymphis terq; quaterq; suis
Ergo precipites in aquam tua corpora volom
  Mox; feret morbis illa salutis opem
Englishd thus

Emblem 13th The Philosophers Brasse is Hydropicall & desires
Discourse 13th to be seven washt in a River as Naman ye Leper was in Jordan

That Naman the Syrian should at the Prophets comand take a journey into Judea to wash himself seven times in the River of Jordan is to be ascribd to the confidence he plac'd in the Prophets words. But yt he was freed from Leprosy by that Washing is a miracle of the Divine Omnipotence For the Leprosy wch being seated in the blood & radicall parts

of mans body is as it were an universall Cancker, cannot be taken away or cured by any externall washing much lesse by that of cold water such as that of Jordan So likewise that the Philosophers Brasse labouring under the disease of a Dropsye should be freed from it by washings of Water & that even an imperfect thing should be made perfect & a sick thing healthy & that to so great a degree as to be able to impart its health to sick bodies must be next to a Miracle For such an Example is not Elswhere extant in Nature nor is it indeed the ordinary Course of Nature to produce the Philosophers most absolute Tincture unlesse it be governd by Art & fit subjects be administred to it wth the externall Efficient so the restitution of luxations or things dislocated or out of Joint is not peculiar to Nature but Art Nevertheless the Os Sacrum opens itself miraculously in the birth of a Child that the Infant may come forth thereby as thrô a door & in this the most great & mercifull god operates by Nature above Nature So that the Stone should be perfected seems a thing super:naturall thô it really be Naturall From whence the Rosary You must know says He that our Airy & Volatile Stone as to that wch is manifest & apparent is cold & moist but as to that wch is occult & hidden is hot & Dry And that coldnesse & moisture wch is manifest & is a watry Fume corrupting Blackening & destroying it self flyes from & by the Fire But the Heat & drynesse wch is occult is Hot & dry gold & a most pure Oile able to penetrate in bodyes & is in no ways Fugitive Because the Heat & drynesse of Alchymy tingeth & no other thing whatever see therefore that the coldnesse & moisture wch is manifest be equall to the heat & drynesse wch is in the Occult so that they may both agree & be joind together being at once made one penetrating Tinging & Fixing Body But these moistures must be destroyd by Fire & degrees of Fire wth a soft Temperament & an agreeable & moderat Digestion & so sais the Philosopher But if this be true how shall it be from waters? But it may be answerd there are certain waters of Hot & dry qualityes such as are many Baths in wch it must be Philosophicall washt For this is the meaning of what they say wash wth fire & burn wth water for that fire wch washes & that water wch burns differ in Name onely but agree in effect & operacon Therefore wth this water or this Fire the Philosophicall Os or Brasse must be washt from its superfluous Humors that is it must be dryed We have known Experiments of Dropsicall bodyes curd by six months absti:nence from all manner of Drink, by burying them in Hot sand & Cow Dung, by putting into Hot Furnace & sweating innumerable other helps as likewise by drying Baths such as not far from Menk By the same methods must this patient be curd somtimes by water somtimes by the Hot Air of furnaces now wth Cowdung then wth Sand & Abstinence from Drinking for these are the most effectuall Remedyes in both Cases some at one time to be use & some at another But in all these things Heat is the Operator wch by the Emunctoryes or Pores of the Body draws out the superfluous waters For the outward heat quickens the inward that is the Vitall spirits that they may expell that moisture wch is hurtfull to them as an unprofitable excremt: by wch the Naturall Heat was before suppressed as by an Enemy. in this Cure there,

[illegible]

another may be hurt In a Quartan (wch according to the [illegible] try the skill of a Physician) we have experienced that thick [illegible] like the Gum or Glew of Trees being gatherd together from all ye Veins or Masse of blood do descend thrô the Vena Cava or great Vein even to the bottom of the back where obstructing the emulgent Veins wch draw the serous matter out of the blood or the passages of them They are lesse able to Operate & more of the serous matter remains in the Body & so in a short time if care be not taken a Dropsie may happen the other bowells being no way hurt at ye first. Diureticks do here little or no good Purgatives still lesse unlesse Diminution or eduction be made in some certain series of time Sudorificks manifestly do harm because they draw out the more subtile parts & leave the thicker & if they are continued will weaken the body For Natures custom is to find that way of Evacuating ye serous matter thrô the Pores when she is obstructed about the Bladder. on: therefore is Scylla the other is Charibdis both wch he that hath a mind to preserve himself ought to avoid But that Dropsie wch proceeds from an impaird Liver or spleen is most difficult to be curd Now in the Philosophicall Brasse the Cure is not impossible the distemper being rather by Accident & secondary then Essentiall & primary provided it be undertaken cautiously as we have said concerning the plenty of serum in a Quartan to wit that it may not by too much exiccaton fall into a Consumption or by too much moisture into such a Dropsy as may be difficult to be Curd

Ep: 14th

Dira fames docuit Polypos sua rodere crura
Humanaq; hominis se nutrisse dape
Dente Draco caudam dum mordet & ingerit alvo
Magnâ parte sui fit cibus ipse sibi
Ille domandus erit ferro fame carcere donec
Se vorat & revomat se necat & pariat

Englishd thus

Emblem 14th This the Dragon that devours his Tail. Discours 14

It is the saying of ye Ancients that a Serpent that has devourd a Ser:pent becomes a Dragon for like a Theif or a Murderer it preys upon its own kind, there were such Serpents in Africa of a Vast bignesse & in great Numbers wch devourd part of Alexanders Army the largest are bred among the Asachaans a people of Ethiopia wch being plated together after the manner of Hurdles doe

wch their heads erected make their way to [illegible]
:ported that the King of India nourish'd two Dragons one of [illegible]
the other of ninety Cubits in bignesse It is remarked by ye observations
of Later writers of these times that there are serpents found near
Angola wch equall the main masts of ships so there is a report
that in some mountains of India & Africa there is great store of
gold but that it is kept by Dragons least any person should come
& take it away For at the fountains of Rivulets wch fall from the moun
the Dragons meet & so by Accident are said to keep watch over
the gold inclosed in them For this reason do the Philosoph^rs assign
so many Dragons to their Treasures, as to the golden Fleece the
Garden of the Hesperides & to oth^er persons or chemicall subjects As to
Cadmus saturn Esculapius Mercury whose Caduceus is bound wth two
serpents a male & female For they mean nothing else by Dragons
but Chemicall subjects. Hence they say. Dant Rebis montes Dracones
Terraq; fontes. Dragons to Rebis do give mountains And the earth
does give him Fountains & they denote his extreme hunger by
his devouring his Tayle, wch tho others may interpret of the year
returning into ~~[illegible]~~ itself & resembling a Circle yet it was first
applied to their work by the Philosoph^rs who by this Dragon
would have such a serpent understood as devours another of
its own kind & wch is properly called Sulphur as all of them Attest
in innumerable places Lully in his Codicill chap. 31. This o my
Son (saith he) is Sulphur & this the serpent & Dragon devouring
his Tayle the rearing Lyon & sharp sword cutting mortifying
& tearing all things And the Rosary says the Dragon dies not
dye unlesse he be kill'd with his Brother & sister & a little after
the Dragon is Argent vive extracted out of Bodies having in itself
a body soul & spirit This in the same place by another Name is
call'd Fetid water wch is to be had after ye seperation of ye Elements
Now the Dragon is said to devour his Tail when he consumes
the Voluble Venomous & moist part so that afterwards being
without a Tayl he may seem more corpulent & slower as if his
Motion & Volubility had in a great measure consisted in his Tayle
Other Animals relye upon their Feet but serpents Dragons & such
like Vermine use the contriction & explication of their bodyes
instead of feet & like Flowing water certain circles inclineing
themselves somtimes this way sometimes that as may be seen in most
Rivers wch run obliquely in Circuits & turn their courses like serpents
The Philosophers therefore did not without reason call Argent vive by the Name of a
serpent & give serpents to Mercury seeing that also does as it were
draw its Tayl & run somtimes this way & somtimes another wth a
Voluble weight or Poize For as a serpent moves so also does Mercury
who therefore has Wings upon his feet & Head It is reported that in
Africa there are flying serpents wch would depopulate all ~~things~~ places

if they were not destroyd by the Bird called Ibis Wherefore Ibis
is placed among the sacred Images of the Egyptians as well for
the manifest good that it does to the whole Country as for a secret
reason wch very few of them understood This Dragon having
devourd his Tayl & cast his old skin is said to acquire a new one
& youthfulnesse both together & that Nature has granted longer
life not onely to Crows Ravens Eagles & Harts but likewise to the
Race of serpents. The Ant when it grows old has wings so hav: many
other Worms. Man growing old is put into the Earth but being revived
from the Earth is consecrated to Eternall Life. There is a powder
made of every serpent when it is burnt wch is safely taken against
all poisons & that wth very good Effect. Such an Alexipharmacum
ought also to be made of this Dragon when he hath devourd his Tayle
(wch is likewise usually cut of in Vipers) & it will prove a most effectu=
=all & present Remedy against the adversities of Body & Fortune

Ep: 15

Aspice quam celeri figulus nea vasa figuret
Axe roto argillam dum pede miscet Aqua
In binis illi est fiducia rebus, ut humor
Pulveribus siccis temperet arte sitim
Sic quoq; tu facies exemplo doctior isto
Terram aqua ne superet, nec superetur humo
English thus

Emblem: 15th Let the work of y^e Potter consisting in siccity
& moisture Instruct You: Discourse. 15th

As this Orb is made into one Round Body by a Complication of Earth & wat^er
so likewise the Potters work seems to be compounded of the same par=
=ticular Elements that is the Dry & the moist so that one may temper y^e
other for if the earth should be without water & no Ocean Sea Lake Riv^er
or fountain should be near it the earth could bring for nothing of itself
but must perpetually remain unfruitfull. So if water should not be receiv'd
into the Cavities of the Earth but stand round about it it would easily cov^er
the whole face of it & so it would remain uninhabitable But one entring
amicably into the other & water moderating the siccity of y^e Earth & Earth
the moisture of the water by a mutuall Commixture the Fruitfulnesse & advan=
=tages of both Elements do very speedily appear In like manner y^e Potter
mixes Clay wth Water that so he may make his masse tractable wch he
shapes upon his wheel & setts in warm Air that so it may drye leisurely
Then he adds the violence of fire that his Vessells may be well harden'd &
condens'd into a durable stone wch can resist both water & fire, so the Phi=
:losophers say we must proceed in the Naturall work & therefore set
the Potter before us for an Example For it is certain as to the dry &
moist that is the earth & water they have both of em a very great
Affinity but there is no doubt much difference in their way of Coalition

& in the matter & form of the Elements that are to be compounded For the Potters Vessells have a Form that's Artificiall But ye Philosophick Tincture has one that is altogether Naturall & so much Nobler then Theirs as the matter of it is more excellent then theirs. Each of them is indeed the work of Earth but their is nothing said to be in the Philosophicall wch hath not ascended & attaind to the Heaven of Air whereas in the other a thick & faeculent Earth is predominant the effect of both is a Stone this a Comon that a Philosophick one By wch name a certain Person being seduced put a great Number of Artificiall Stones or Tyles into one chest & the whiter sort of Flints into another useing Diabolicall conjuracons over them that one might be turnd into silver the othe into pure Gold But when these were imagind to be the Stones of ye Philosoph^rs & a great sum of money had been expended in purchasing severall things & ye new gold & silver wch were expected at a certein time did not appear & none of the Stones as it was hoped receivd conversion Death cam very opportunely to put an end to his shame & Folly For Gold & silver is not to be sought for in y^t thing wherein they are not implanted by Nature & Diabolicall magick is so far from having any place in these works that it is as distant from them as the Auth^r of them is from a devout & pious man & as Hell from Heaven So although a man should have the True Philosophick Stone yet let not any one imagine that impossibilities can be performd by it as Isaac admonishes us seeing no man by Law of Nature or Policy can be bound to things impossible As for the Transmutacon of Gemms & making Glasse able to indure the Hammer any man may know whether they are possible, or agreeable to the Nature of it or no Geber affirms concerning the Philosophers that they speak many things by Allegories & of himself that when he has spoke clearly he has said nothing but when und^r a figure there he has hid the Truth as Wheat under Chaff Those things wch a man sows the same he shall reap wch saying takes plac in Vegetables & Animals though different species may somtimes proceed from y^e things sowd. but whether these things ought to be applyed to mettalls wch are not propagated by seed as they are will be worthy of Consideracon In these the parts are onely Homogeneous as sulphur & Argent vive in those they are Heterogeneous or organicall in these are no re=ceptacles of seed in them there are In these is found no Nutrition Augmentation or extension into all Dimensions, But have em all to the greatest degree Lastly these are Elemented Weights admitting nothing else but mixtion whereas they besides Mixtio have also a Vegetative or sensitive Soul Nevertheless it is True without doubt that there is something in plac under the Earth wch as yet is not Gold but by nature will become gold after a thousand Years. And who will deny this to be the Analogicall Seed of Gold And seeing both Gold & the Aurifick Nature are of one Orr=gmall though this be of the more Noble Form & therefore the seed of Gold being known, the seed of the other will likewise be known The Philosophers affirm that it is the Dry & moist that is Sulphur & Argent Vive and that it is to be extracted out of two Mountains in the greatest Purity

Victor quadrupedum Leo pectore fortis et ungue
Absq metu pugnat dissimulatq fugam
Aligeram cui tu pedibus conjunge Leænam
Quæ volat et secum vult relevare marem
Ille sed immotus stat humo, retinetq volantem
Hæc tibi Naturæ monstrat Imago Viam
Englishd thus

Emblem 16th One Lyon hath Wings & the other hath none

It is a thing known by experience that a Lyon does not so much excell other Animals in bignesse & strength of body as in the generousnesse of his Nature When he is hunted being ashamd to run away he makes his retreat leisurely if he finds himself opprest by multitudes When he is out of the view of his Pursuers he makes hast away thinking the basenesse of his flight is attond for by his Endeavour to conceal it He leaps upon the Prey that He follows but He never uses that motion in his retreat His bones are solid without any Vacuity & are said to be so hard that Fire will be struck out of two of them as from a Steel & Flint He fears Fire above all things He seems to derive his substance from the Nature of ye Sun for in force & heat he excells other Animals as the Sun doth the Starrs He always appears wth fiery & open Eyes as the Sun beholds the Earth wth an open fiery Eye. A Lyonesse fighting for her whelps fixes her Eyes upon the Ground least she should be affrighted at the Hunters spear When the Lyon perceives the coition of ye Panther he takes revenge upon the Lyonesse for Adultery & inflicts severe punnishm^t She therefore washes away & scent in a River or being conscious of her offence doth follow the Adulterer flying for fear of the Mate The Philosoph^rs therefore observing the wonderfull Nature of this Beast have made divers Allegories from Him wch they Use as so many Hieroglyphicall writings relating to their secret Work And finding the Lyon to be a firm & constant animall Void of deceit himself and consequently of suspicion of others they resemble the best part of their Philosophick work to so noble a Character For as He flyes not so neither does that, as his bones are solid so That is Fixd & knows no Conquerour But as the Lyonesse is not always innocent & free from Adultery so neither is Luna or Mercury without some spot or blemish but by the Ignorant is joind sometimes to one sometimes to another sort of Matter from whence an adulterous conjunction of things different in Nature

may be said to proceed rather than [illegible] contracted, for the product of the Lyonesse & Leopard have comely Mains about their Neck & shoulders wch is ye signall Ornament of the Lyons Legitimate offspring. Therefore let the Philosophicall Lyonesse be joind to her proper Male & thence will be born a whelp that is genuine & generous which may easily be known by his paw But is not any sort of Lyonesse but one that has wings wch may be able to fight & contest wth the Lyon as relying upon the swiftnesse of her plumes that she may not be suppress by the violence of his wrath but may be prepard for flight if any time he become furious without just reason For when she is about to flye away & sheretards her He is incited with a greater Love towards her & a firmer friendship is contracted after such a Variance But you will sa: who ever saw a Lyonesse wth wings? or what use can be made of her plumes? There is a deep Valley near the Mountain Cytha:ron in wch are seen none but flying Lyonesses But to the Top of that Mountain there resorts a Red Lyon of the same kind wth that wch was slain by Hercules The Lyon therefore must be taken & brought into the Valley and then immediately He will be coupled with the winged Lyonesse She allso will easily suffer herself to be overcome because like will be seducd by like Afterwards they must be both advancd out the said Valley to the Top of the Mountain and henceforth they will never desert one another but will always remain together in inviolable wedlock The taking of these Lyons I confesse is not easy but Lyable to many dangers. But neverthelesse it must be attempted. A Lyon feeds not with the Lyonesse but wanders apart as story relates therefore they are to be sought & hunted for in different places But if these two Lyons can be taken when they are Whelps when their Claws first appear & they begin to walke which is two months after their Birth and afterwards they be joind upon their coming to riper Age the whole matter will be effected without any danger but they are born in the spring time wch thing requires the nicest Ob:servation But seeing the Lyons after whelping use crosse & winding ways least their Den should be found out great Care & diligence must be used to seek them & deprive em of their whelps. Ep: 17th

Natura qui imitaris opus tibi quattuor orbes
  Quærendi interius quo levis ignis agat
Imus Vulcanum referat bene monstrat at alter
  Mercurium Lunam tertius orbis habet
Quartus Apollo tuus Natura auctus et Igny
  Ducat in Arte manus illa catena tuas

Englishd thus

Emblem 17th Four Orbs govern this work of fire. Discourse 17th

The Philosophers in many places make mencon of four sorts of fire necessa: to the Naturall work namely Lully, the Author of the Scala Ripley & many others Hence Scala says that Raymund speaks thus of fires. It is to be remarkt that here lye contrary operacons because as fire does against Nature dissolve the spirit of a fixd body into the water of a Cloud & binds the body of a volatile Spirit into a congeald earth so contrarywise the fire of Nature congeals the dissolvd spirit of a fixd body into a glorious Earth & resolves the body of the volatile spirit fixd by fire contrary to Nature not into the water of a Cloud but into Philosophicall water Ripley speaks more clearly of these fires Gate 3 Stanza 15th.

Fower Fyers there be by whych you must understond
Naturall, innaturall, against Nature alsoe
Elementall whych doth bren the bond
These four Fyers use we & no mo:
Fyre against Nature must doe thy bodyes wo
That ys our Dragon as I thee tell
Fersly brenning as Fyre of Hell

16

Fyre of Nature ys the thyrd menstruall
That Fyre ys naturally in every thyng
But Fyre occasionat we call innaturall
As hete of Askys & balnys for putrefying
Wythout these Fyres thou may not bring
To Putrefaccyon for to be seperat
Thy maters togeather proportyonat

17

Therefore make Fyre thy Glase wythin
Whych brenneth the Bodys more then Fyre
Elementall; yf thou wylt wyn
Our secret according to thy desyre
Then shall thy seeds both root & spyre
By help of Fyre occasionat
That kyndly after they may seperate

But they are calld Fires because they have a Fiery Virtue the Naturall in coagulating the unnaturall in Dissolving The Fire against Nature in cor:rupting the Elementary in administring heat & the first motion & there is an order observd in em like that of a Chain that second may be incited to action by the first, the third by the second & the fourth by the third & first so that one be Agent & the other Patient & the same be agent & patient in a different respect. That wch is observd of Iron rings held together by a Magnet & joind by mutuall contact may be done likewise in these Fires For the Elementary like a magnet doth send forth its Virtue through the second & third even into to the fourth & join one to the other by mutuall operacons & cause them to cohere together till internall action be effected amongst the uppermost The first is Elementary Fire both in Name & Substance the second is Air or Aeriall The third is watry or of the Nature of Luna the fourth is Earthy. There is no need of speaking of the first because it is pre:sent to every mans sight & feeling. The other three are Dragons men:struums waters sulphurs or Mercury. Dragons because pertakin

of venom they devour serpents of their own kind free water wh
-ever bodys are mixd wth em that is dissolve & coagulate em They
are calld Menstruums because the Philosophers Infant is produc'd
& nourishd from em till the time of his Birth. Lully in his
book of Quinta Essentia distinction the 3d has a double Menstruum
a Vegetable & a minerall Ripley in his preface to his Gates has
three wch agree & are but one in reallity For the generacon of
the Infant is made from them all & white water precedes its
birth wch is not of the substance but the superfluity of the
Infant & therefore is to be seperated. They are waters because
in Fire they show a watry Nature that is they flow & are liquid
wch are properties of water, it is certain that the properties of
Water are diverse & wonderfull some whereof do petrifie being
coagulated into hard Stones for building. Not unlike these are
the minerall waters of the Philosophers wch grow harder &
turn into a stony resistance They are likewise calld Sulphurs
from the Sulphureous Virtue wch they have in them. For
the Sulphur of Nature is mixd & made one wth the other Sul-
-phur & the two Sulphurs are dyssolvd by one and one is
seperated from two & the Sulphurs are conteind by Sulphurs
as Eximidius says in the Turba Now what Sulphurs are Dar-
-dary in the same place declares in these words Sulphurs are
souls hidden in the four Elements wch being extracted by
Art do naturally contein one another and are join'd
together But if you can by water govern & well purifye
that wch is hidden in the Belly of Sulphur That hidden thing
meeting with its owne Nature rejoiceth even as water
with its like Mosius also sayth I will now tell you what
it is, One indeed is Argent Vive & that Fiery, the second is a
Body compounded in it the third is the water of Sulphur
by which it is first washd corroded & governd till the whole
Work is perfected What has been said of Sulphurs the same
must be understood of so many Mercurys for so says the
same Mosius, Argent Vive Cambar is magnesia but Ar-
-gent Vive or Orpiment is Sulphur which ascends from
a mixt compound But I shall produce no more Testi-
-monyes because they are infinite These four Fires are
included in four orbs or spheres, that is each has its par-
-ticuler Centre from which & to which and to which their
motions tend But neverthelesse they are kept so bound
together by Nature partly, and partly by Art that the one
can operate little or nothing without the other so that
the Action of the one is the Passion of the other and so
on the contrary.

Si quod agens facerit natura mittit in orbem
Vires atq suas multiplicare cupit
Obvia sic ignis facit ignea cuncta nec est res
Absq sua causa nobile quo det opus
Aurum nil ignit per se nil ignis inaurat
Quodlibet agnoscit quod sibi semen inest
English thus

Emblem 18

Discourse 18th

Natures way of working in all individualls of the universe is to use one single processe to complete & perfect one single mocon, As appears in the Anatomy of mans body in wch one Muscle only serves for one mocon that is the Attractive but another opposite to the first for the expansive so that if any member is to be brought into a bending mocon it must be effected by various muscles put into a Circle So the operacon of fire is one & single that is to make hot or be fiery & to Assimilate to it self & burn all things to wch it is applied if they be combustible Hence Avicen says in his book of congelacon of Stones. What falls into salt pits becomes salt & what into fire be-comes fire but somthings sooner some more slowly according to the Power of the Actives & resistance of the Passives And there is a place in Arabia wch coloureth all bodyes wch exist in it of its own colour so each Naturall thing possessess a Virtue infusd into it by nature by wch it acts upon those things wch are mixt or applied to it by assimilating or altering their Nature & form That wch in Vegetables & Animalls is generacon by the propagacon of seeds that in simple & simply mixt bodys is the infusion of Virtue & Assimilacon. The sun the light of heaven casts its rayes upon the earth wch collected into concaves or burning glasses demonstrate themselves to be produc'd from such a cause & to seem as if they were the projectible forms of the Sun from whence is is evident that the Rayes of the Sun are nothing but a fiery flame extended & dispersd into an ample latitude, which being collected & condens'd again into it self by concavous Diaphanous circular & repercussive instruments. Concavous & steel mirrours doe shine forth as a flame & burns all that approaches it In the same manner there is a certain Virtue dispersd as a Vapor throughout every Elemented body wch if it be gatherd together & attracted into one turns into water & from that water into Earth Hence Avicen in the place quoted before says that water becoms earth when the Qualities of earth overcome it & so on the contrary But there is a certain matter wch some ingenious men use when they would coagulate a thing that is Dry, this compounded of two waters and is call Lac Virginis wch is the most certain effect of it so far that Auth:
There are some who think themselves able to double or further to

multiply the virtue of the Loadstone [illegible] in Silver of scarce a pound weight wch attracted & held up an [illegible] of eight & twenty pound wch it was impossible for it to have done if its force had not been increased & strengthend wch undoubtedly was effected by the revocation of the dispersd virtues into one point or po[illegible] or by the attraction of them from a greater body into a lesse There are others who affirm that a Lead making stone may be made of the sulphurous breath of Saturn infused & retaind upon & by common Mercury till it be coagulated wch imediately turns Comon Mercury into Lead. Some boast that they can from Antimony or its stellated Regulus make Copper from the Fume of Copper in as short a space as a man can Eat an Egge & that they have made all metalls. I will not detract from their reputations tho to me it doth not seem probable I know not whether they are more confident or successefull who Endeav^r to deduce gold from gold according to the saying of ye Poeta Aureus. He that desires Barley sowes only Barley. In Gold are the seed of Gold. Every naturall thing hath indeed a Virtue of multiplying itself but this brought into Action in vegetables & Animalls only not in metalls Minerall earthy Fosils or meteors Some plants sprung from a small grain of seed do oftentimes Yeild a thousand seeds or more & so multiply & propagate themselves & so Yearly Animals also have their product in greater or lesser Number according to each of their Natures But gold silver Lead Tin Iron Copper or Argent Vive are never known to Multiply themselves or their kind after that manner although it is often found that one may be comuted into another & made more noble Nevertheless ye Philosophers affirm that the principle of Ignifying is in fire & so that of Aurifying is in gold But the Tincture must be sought for by whose Intermediacon Gold is to be made You must search for this in its own proper principles & generacons & not in things of another Nature For if Fire produceth Fire a Pear a Pear a Horse a Horse Then Lead will generate Lead & not silver. Gold will generate Gold & not the Tincture. But besides all this the Philosophers have a peculiar Gold which they donot deny but must be added to the Aurifick stone as a fferment at the End of the work seeing it leads the thing fermented into its own Nature without which the whole composition would never return to Perfection

Ep 19th

Bis duo stant fratres longo ordine pondera terra
Quorum unus dextrâ sustinet alter aqua
Aeris atq; ignis reliquis est portio, si vis
Ut pereant unum tu modo morte premas
Et consanguineo tollentur funere cuncti
Natura qui eos mutua vincla ligant
Englishd thus

Emblem 19. If you kill one of ye four they will all suddenly dye

Discourse 19th

The Poets feign that Geryon King of Spain consisted of three bodys that had Oxen of a Purple Colour & that a Dog wth two heads & a Dragon with seven were set over them to watch them The same Geryon is reported to be the Son of Chrysaor sprung from the blood of Medusa as the Dragon was from that of Typhon & Echidna But since all these agree neither wth History nor the Truth & yet fall in exactly wth the Chymicall Allegories we think we have reduced them to that proper head by applying them to that subject For by the threefold body of Geryon we understand three Faces beheld in one Father according to the sense of Hermes or as others would have it four Faces they having regard to the four Elements For a Triangle must be made of a Quadrangle as that was made of a Circle so this must return into a Circle Now there is so great a consanguinity & naturall conjunction of the Bodies of Geryon or the Elements that one being overcome & slain the rest also dye of themselves & putrefy without the application of any manuall Force As to things wth two bodies it is well known that one being dead the other wasts & consumes as we saw in Italy by a boy of four Years old wch had two bodies the head of one Brother was hid within the body of the other & was fixd to him just at the Navel & so hung down from thence & being much lesse then him was carried about by him. If You pressd the hands or feet of the lesser more hard then ordinary the bigger felt the pain nay & hunger too when the belly of the latter was Empty for want of sustenance. And this is the Combinacon & Sympathy of Nature whereby the members & parts of one & the same body or of a body joind & born wth another are mutually movd & affected together whereof if one be sound & unhurt it is not necessary that the others should so remain. But if one be grievously hurt the rest do also sympathize & perish by the same malady. so if one Neighbour gains much money yet no profit accrues thereby to another of his Neighbours, but if he suffers losse by Fire, his neighbour receives much dammage For Your affairs are in danger when the next house has taken Fire Therefore it is no way repugnant to Truth that from the death of one of these brothers the destruction of the rest should happen seeing that may come to passe by divers me[illegible]

either because they were born at the same birth & from one
:ther & mother & therefore as they had the same beginning
so likewise have the same period of their dayes wch thing (as we
have read) has happend to some persons or perhaps by the mi
:nacon of the Starrs or by being joind together not onely in
their souls but also in the Ligaments of their bodyes or by conse
:nacon of mind strong imaginacon in time of pestilence or by
the Vow of a League In the Indies under the Dominions of the
great Mogul (he that now reigns being the ninth successor from
Tamerlane) there are certain Gentiles who go by ye Name of Pytha
:goreans among whom this Ancient custom is observd that if
the Husband dye the wife is burnt wth Fire or lives in perpetuall
infamy deserted by all & esteemd as a Dead woman which was
therefore ordaind That wives might be afraid of poysning their
Husbands unlesse they also are resolvd to dye wth them, so
in the Philosophicall Work when one brother is dead, the
others perish by Fires not compelld but Voluntarily, that
they may not survive in infamy & sorrow Or if one be assault
wth a Club sword or stone he will raise a Civil war wth his brethren
as in those Gyants sprung out of the Earth who were born
from Dragons Teeth to oppose Jason & who at another time
& place rose up to resist Cadmus in this manner will all of
them fall by a mutuall destruction of one another. For touch
or hurt him that carryes Air & he will rise up against two to:
:gether that are nearest him namely against that wch carries Water
& him that carries Fire & these will on both sides oppose themselves
against him that carries Earth & him that first promoted ye quarrell
till they have receivd mutuall wounds of wch they will dye For it is
thus resolvd among the Brothers that the more Earnestly and
Vehemently they love one another so if once they begin to hate
their anger shall be more implacable & not be appeasd but by
Death. as in a Stomach too hot or Liver corrupted the sweetest
honey is turnd into the most bitter Gall Kill him therefore that
is alive but so that you may bring him to life again when he is
dead, otherwise his death will not avail you For his death will
be an advantage to him after his resurrection, & Death & darkness
& the Sea will fly from him as Hermes testifies & the Dragon
wch observd the holes will fly from the Rayes of the Sun & our dead
son liveth & the King cometh from ye Fire Belinus in his Meta:
:phor in the Rosary mentions the same thing. And let this be
done when you have drawn me partly from my Nature &
my wife partly from her Nature You must then also kill
the Natures & we are raisd up with a new incorporeall
resurrection so that afterwards we cannot dye

Flagrans vorat quae cuncta velut Draco graviter ursi
Virginis eximium Vi superare decus
Hinc lachrymis suffusa viro dum forte videtur
Ille fuit miserae ferre paratas opem
Protinus hanc clypeo velans contendit in hostem
Et docuit tantas spernere mente minas

English thus

Emblem 20th. Nature teacheth Nature how subdue Fire

Discourse 20th

The common token & symbol by wch the Philosophers may know one=
:another is That Nature is guided taught governd & subdued by Nature
as a Scholler by a mistresse a waiting maid by her Lady a Subject by a
Queen a Daughter by a Mother a Kinswoman by a Kinswoman
The truth of this appears by daily experience in the Education of
Youth amongst men the institutions of Learning Governmt & the
like. Pliny writes of Nightingales that one teaches attends observes
imitates overcomes another in singing or being overcome laments
& that somtimes being Vanquishd in the conflict & her throat torn
wth her notes she perishes & falls down dead in the midst of her singing
We see also how all sorts of birds begin to instruct & accustom their
Young ones being yet tender & not quite fledgd how to flye so that it
is not onely Nature but Art & use that brings them to the habit of
flying tho Nature alone gave power & organs for the Exercising yt
Action without wch no Art or Institution can find place or Foundacon
So Colts are taught to run by the Mare whelps to bark by the Bitch &
Young Foxes to be cunning by their Dam Nor is there any animated
or sensitive Nature or species of Nature wch does not guide instruct &
govern another Nature wch is its offspring or else suffer it self to ovr-ruld
by another Nature as a Parent We do not find such discipline in Vegetables
but use & the handywork of man is observd to prevail much upon
them For whilst the Corn is in the blade it may be cleansd from
Tares & unprofitable Thistles. whilst a Tree is yet a Twig it may be
bent & made to grow as you please so in Metalls & Philosophicall bodies
one nature keeps preserves & defends another Nature in Fire as is known
to Founders & refiners but especially to Masters of Naturall things. Iron
added to silver or gold being yet very tender & spirituall as they call it
mixt in its mines wth Cadmia Arsenick or depredating (devouring) Antimony be:
:comes very helpfull & performs the part of a Midwife if it be cast
upon mines to be burnt in the Fire of Furnaces. After the same manner
when Iron itself is to be changd into steel it is savd from burning by
some white stones that are found upon the sea shore Some do cast the
powders of Chrystall glasse or the gall of glasse upon metallick powders
to be dissolvd that they may not perish by overmuch Fire. In the
room of this their Eudica wch Morienus Romanus says is the gall
of glasse & to be had in glasse Vessells for the heat of Fire consumes
the body wth hasty burning. but when Eudica is applied it will cure
bodies changd into Earth from any burning. For when bodies doe

glasse is indeed agreeable to all bodies for it serves & preserves them & defends them from all burning This therefore is ye nature wch teaches another Nature to fight against Fire & be inured to this is the Mistresse that instructs the scholar & if You consider well the Queen governing the subject & ye Daughter giveing Hono^r to her Mother This the Red servant wch is joind in Ma:trimony wth his Odoriferous Mother & of her begets a progeny far more noble then its Parents This is Pyrrhus the son of Achilles the Young man wth Red hair golden Vestments Black Eys and White feet This is the Knight that has the Torques or Collar about him Armd wth a sword & sheild against the Dragon that he may rescue from his jaws the pure & unviolated Virgin namd Albifica Beja or Blanca This is the monster killing Hercules who freed Hesione the Daughter of Laomedon from that monstrous Whale wch she was exposd to. This is that Perseus who by showing the Head of Medusa defended Andromeda the Daughter of Cassiope & Cepheus King of the Ethiopians from a sea monster & having freed her from her chains afterwards married her This is He that may be compard wth those Ancient Romans the Restorers & deliverers of their Country M. Curtius L Scævola. Horatius Cocles, Manlius Capitolinus & the rest and can free a City as well as his mother from Dangers For this is the way & method of Nature tending to the perfection of any work It deduces one thing from another & a more perfect thing from an imperfect makes an Act out of a Power but she does not finish all in a moment but by doing one thing after another at last arrives at her End Nor does she doe this onely but she likewise in the first place constitutes her:self a Deputy to whom she leaves the Power of life & Death that is of Forming other things For example in ye generacon of a man she uses a long processe of ten months But first according to Aristotle she frames the Heart as her Deputy & the Principall Bowel & then the Heart delineats forms & perfects the other members which are necessary to nutriti:on Life ~~sence~~ & the generating power & imparts to them Life & vivifying spirits by its systole & Diastole that is by the dilating & Compressing of Arteries, so long as it is not hindered by diseases & Violence And so one nature teaches another which You must remark and follow as the most clear Example of the Philosophick Work

Fæmina masq; unus fiant tibi circulus, ex quo
Surgat, habens æquum forma quadrata latus
Hinc Trigonum ducas, omni qui parte rotundam
Insphæram redeat: Tum Lapis ortus erit
Si res tanta tuæ non mox venit obvia menti
Dogma Geometræ si capis, omne scies

Englishd thus

Emblem 21. Make of ye man & woman a Circle of that a Quadrangle of this a Triangle of the same a Circle & You will have ye Stone of the Philosophers

Discourse 21

Plato that most Excell^t Philosopher was of Opinion that those Notices or Ideas wch are the Foundacons of Arts & sciences are as it were actually en:graven & imprinted upon the mind of man & that by the Repetition & remembrance of them he can apprehend & know all mann^r of Learning To prove this he introduces a Young Lad, rude & uninstructed & asks him such Geometricall Questions that the Youth might be perceivd to answer right whether he will or no, & altho' before he understood no:thing of the matter Yet by these answers seems to have pe:netrated into the Depths of so abstruse a Science From whence he concludes that in children all Discipline & Doctrine is not at first taken in & learnt, but calld to mind & brought by the memory, alluding by this to his Annus magnus or great Year, of wch he says that forty eight thousand solary Years agoe, before ye Revolucon of the Heaven, the same persons things & actions were then in being wch are at the present time whensoever that is But every person may perceive that these things have no more foundacons of truth in them then meer dreams We do not deny that there are some sparks of Notices & meer powers imprinted in us, wch must be reduced into act by institution, but we utterly deny that they are such or so great as to be the Sommaries of Arts & sciences w^thout any precedent instruction It will then be askd from whence Arts & sciences have proceeded if men have not invented or whether they were not at first deliverd from Heaven & the Gods of ye Nations; I answer that to say that burning Coals lye hid under Ashes in so great a quantity that if the Ashes were but removd they would be sufficient for the dressing of meat or oth^r uses is a different thing from afirming that onely some small sparks lye there conceald wch before they can be of use & administer a sufficient heat must be cherishd & nourishd wth fresh fewell by human art care & Indu:stry or otherwise they would be easily extinguishd. The Aristotelicks assert the latter as the Platonicks do the former Reason & experience seem to agree wth this latter, whereas the ~~first~~ depend only upon Imaginacon & Phansy Here it may be askd why Plato wrote over the Door of his school That no one that was ignorant of Geometry was there to be admitted, seeing He affirmd that little boys did actually know it Are men more unlearnd then boys or when they grow up do they forget what they knew when

children? That cannot be suppos'd for we see that Brutes do by the instinct of Nature as soon as they are brought forth abhor & avoid the danger of Fire & water precipices & the like Yet an infant neither knows nor shuns such things. Why do not the Bee fly & gnatt precipitate themselves into the Fire seing that ~~by experience~~ they cannot know by Experience that danger will arise from it, Why nature has taught them but she has not done so by man when newly born, If Geometry is so easy & Naturall to children? How comes it to passe that Plato did not know the Quadrature of a Circle? so that Aristotle who was his schollar affirms that it might be known but was not yet known. But that this was not unknown to the Philosophers of Nature is apparent from this That they command a Circle to be turnd into a Quadrangle & this by a Triangle to be reduc'd again to a Circle by wch they understand the most simple body wth out angles, as by the Quadrangle they do the four Elements as if they should say The most simple corporeal Figure that can be found is to be taken & divided into four Elementall Colo^rs & become an Equilaterall Quadrangle. Now every man understands that this Quadration is Physicall & agreeable to Nature, by wch far more benefit accrues to the Publick & more light appears to the mind of man then by any meere Theory of Mathematicks when abstracted from Matter. To learn this perfectly a Geometrician acting ab^t solid bodies must enquire what is the depth of solid Figures, as for example, the Profundity of Sphere & Cube must be knowne and transferrd to manuall use & practice If the Capacity or Circumference of the sphere be 32 foot How much will one of the sides of the Cube be to Equalize the Capacity of this Sphere on the contrary if the sphere contein 32 measures in so great a circumference How much will the side of the Cube be to contein so much or by looking back from the Measures wch the Sphere or Cube conteins to the feet of each Circumference. In like manner the Philosophers would have the Quadrangle reduc'd into a Triangle that is into a Body Spirit & Soul wch three appear in the three previous colours before Rednesse, that is the Body or earth in the Blacknesse of Saturn the Spirit in ye Lunar whitenesse as water the Soul or air in the Solar Citrinity Then the Triangle will be perfect, but this again must be chang'd into a Circle that is into an invariable rednesse by which operation the Woman is converted into the man & made one with him and the first Senary out of ye perfect a number absolv'd by one. two having return'd again to an Unite in wch is Rest and eternall peace

[illegible] ~~[illegible]~~ facile multum praestare labore
Saturni in faciem (quae nigra) sparge nives
Et dabitur tibi materies albissima plumbi
Post quod femineum nil nisi restat opus
Tum COQUE, ceu mulier, quae collocat ignibus ollas
Fac sed ut in propriis TRUTA liquescat aquis
Englishd thus

Emblem 22 Having acquird white Lead do the work of women
that is Boyle: Discourse. 22^d

As the Statues of mercury used to be erected where three ways met with inscriptions upon them to guide the dubious Travellers into the true way. So there are severall remarkable Sentences deliverd by the Philosophers altho they be scatterd up & down in their obscure books & Allegoricall writeings wch will direct the Inquirers after Truth & lead them as it were by the hand into the Right path. The p^rsent Emblematicall inscription is one of these. The meaning whereof is that Lead must be made of the Philosophicall Brasse, & Tin of that Lead wch by Geber is calld white Lead who likewise teaches us how, by washing, Saturn together wth mercury may passe into Jupiter Wherefore credit is to be given to this Index or direction altho spoken by Battus if at any time he discover ye Philosophicall Oxen & what place they frequent. when he says they were in the mountains & that they were under the mountains For many men as Arnold in his Novum Lumen cap. 1. Affirms That Persons wandring in ye mountains know not these Animals But they are openly sold at a very small price. In the highest mountains snow is found even in Summer & Clouds most Comonly by wch as it were by Vapour & water black Lead is washd and turnd into Whitenesse But in the lowest Valleys & their mines their Chrystalls are found congealed & hardened out of Ice together with Lapis Specularis & Talc commended for making the Face white and beautifull if an Oyle be made thereof But cheifly clear & running Mercury which being well prepar'd mends the Blemishes of Saturn and advanceth him into the Throne of Jupiter But this is not to be understood of Saturn & Jupiter as they are commonly found For common Metalls do not Enter into the Physicall work. But it is said of them when purg'd by a long preparation & made Physicall Saturn is the Father of all the Gentiles or rather of all searchers after the Golden work and the first Gate of Secrets. By him says Rhasis in his Epistle the Gates of Sciences are opened. to him succeeds his Son Jupiter who expelld his Father out of his Kingdome and dismemberd him least he should begett more Sons and from that member cut of and thrown into the Sea Venus the most Beautifull of females is born From Jupiter

From Juno Mercury from Maia the daughter of Atlas a mountaine in Mauritania, Luna & Sol from Latona which four are brought into the Light by Coction onely which is the work of Women. But by Coction is understood Maturation and dispersion of the more Crude parts which is performed by Vulcan in the Vessells of ~~the~~ Philosophers, for it is not to be supposd that it is comon boyling as to the method of its operation but that it agrees with that onely as to its End or Intent For as a Woman Matures Fish in Waters that is by resolving all superfluous moisture from them into Waters and Air softens boyls and seeths them, so the Philosopher handles his Subject in proper Water which is ~~sharper~~ stronger then the Sharpest Vinager by Macerateing, Liquefying, Solving, Coagulateing and Mixeing it in the Vessell of Hermes, the joints of which as it is ~~most~~ requisite are most strictly Closed least the Water Exhale and that which is in the Vessell be burnt This is that Vessell above the Vessell and the Philosophers Pott the Balneum Laconicum or Vaporous Bath in which the Old man sweats Some there are who Boyle Fish Lobsters Crabs and Green pease in a double Pott so that the things before mentiond are placed in the upper pott Water being only in the Lower and the Potts placd one above the other with Orbs least the Vapour should come forth By which means the Vapour of the Water ascending onely penetrates and matures the things conteind & makes them much more perfectly soft and tender then if they had been boyled in Water This is the most Laudable way of the Philosophers whereby they soften that which is hard, dissolve that which is compact and Rarifye that which is Thick For it is Air or an insensible Vapour which matures decocts & perfects the fruit of Trees and not water Crude and Cold as it is such water. It is Air also which Tinges and Colours the Golden Apples in the Garden of the Hesperides For if it is well considerd the Ebullition of Water whereby raw flesh is boyld till it be fit to eat is nothing else but rarefaction of waters which Easily Vanish away the Air betakeing itself from the waters to its owne Sphere and the water subsideing into its owne Centre

Ep: 23

Res est mira, fidem fecit sed Græcia nobis
Ejus, apud Rhodios quæ celebrata fuit
Nubibus Aureolus, referunt, quod decidit imber
Sol ubi erat Cypriæ junctus amore Deæ
Tum quoq, Pallas cerebro Jovis excidit, aurum
Vase uti pluvia sic cadat instar aquæ
Englishd thus

Emblem 23 When Pallas was born & Sol in Conjunction wth Venus it raind gold at Rhodes. Discourse: 23

Unlesse it were to be understood Allegorically it would be madness to Affirm that Gold ever raind upon ~~earth~~ the Earth. For there are no Gold-bearing Rivers nor mines in the Clouds that it may possibly be said to be produced there, nor is gold of so little a Weight that it may be thought to be attracted thither by Vapours But a Trope admitts and excuses all these things. For so truly as Pallas actu-ally sprang from the brain of Jupiter and Sol was joind in Adultery with Venus so truly also fell Gold in Showers not as if we any ways doubt that both these have happend but that we may remove the litterall & vulgar sense from things that are spoken Allegorically For if we follow the plain words of this emblem there is nothing more absurd but if we attend to the meaning there can be nothing more true Now Rhodes is an Island at first calld Ophiousa from the Multitude of Serpents then Rhodes from the Gardens of Roses which flourishd there and lastly Colossicola from the Colossus of the Sun which being there was esteemd one of the seven wonders of the world Hence the Antient Philosophers seing that their mercuriall matter when it is Crude has the resemblance of a Serpent but after it is prepard and decocted assumes to itself the purple Colour of a Rose, have taken severall of their similitudes from this Island of Rhodes and for the same Reason ascribed to it that Golden Shower wch fell upon Apollo's conjunction with Venus This being at first spoken figuratively gave the Rhodians a pretence to grow Haughty upon their imagination that so great Deityes should desire to have an offspring conceivd upon their Island and therefore they erected an Idol to the Sun of a most Stupendious Value and Magnitude For that Colossus as History relates was seventy Cubits high and so placd that Ships under full sail might passe between the leggs. Its fingers were as big as ordinary Statues and few men could embrace its thumb The Artist was Chares Lyndius the Disciple of Lysippus

who was twelve years in finishing of it After it had stood fifty and six years it was overthrown by an Earthquake and yet as it lay prostrate was thought wondrous When the Soldan of Egypt conquerd Rhodes he is reported to have laden nine hundred Camells with the Brasse of this Statue, what Sol is among the Planets says the Philosopher that is gold among the Metalls and this is cheifly appropriated to the Sun in the respect of its Heat, Colour Virtue & essence Hence a golden rain is ascribd to the generacon of the Sun & little Suns are conceivd by Venus For Venus has a Rosy colour in her Face, wch if it be infusd into the seed of Sol the offspring wch is hence pro=duc'd must really be born at Rhodes For the Son of the Phi=losophers is beautifull & like Roses He draws and allures the Eyes and minds of all men He deserves Love, therefore it is not strange that at his birth Miracles should happen for he is afterwards to be miraculous in all his works and to raise up a shower of Gold He is brother of Augias the Son of Sol who had Oxen for his patrimony the Dung of whom in one days time was purgd away by Hercules He is the Brother of Aetes who possesses the Golden Fleece obtaind by Jason It is reported of Pallas that was born from the Brain of Jupiter without a Mother That she was calld Tritonia because she was brought forth near the River Triton She is feignd to be the Goddess of Wisdom & is not undeservedly so esteemd seeing she springs from the Brain wch is the seat of it. Golden showers did likewise signifie her birth-day at Rhodes, that so the time of her coming into this Light might remaine in the memory of mankind. For as at the time of a publick rejoycing whether it be the Coronacon of a King or the Birth of a Prince there are gold medalls thrown ~~the~~ among the people so the same was done at the birth of Pallas For Pallas is Sophia or Wisdom which carrys health in her right hand & riches & her left providing at the same time both for mans Ease & plenty. To Her Perseus brought the head of Medusa wch turnd all things into stone & was horrid in its appearance wth serpents & Vipers instead of Hairs wch she afterwards placd in her sheild to use it against her Enemyes a Rude & Barbarous people & ~~therefore~~ to be turnd into stones And in Truth Wis=dom or Naturall Philosophy renders its incredulous & envious contemners quite stupid & void of sense & understanding by the means of that same thing from whence Chrysaor was borne who was the fathr of Geryon yt had three bodys) That is by ye means of ye Lapidifick Gorgonian blood wch is nothing else but the Tincture of the Philosophick stone

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[...]mum captare lupum tibi cura sit, ille
Projiciens Regis corpus ut ingluviem
Hoc domet, hunc dispone rogo, Vulcanus ubi ignem
Exiert, in cineres bellua quo redeat
Illud agas iterum atq iterum sic morte resurget
Rexq Leonino corde superbus erit

English thus

Emblem 24th A wolf devourd ye King & being burnt himself restord him to life agen. Discourse 24th

The Hunger & voracity of a wolf is remarkably knowne to be very great insomuch that when his prey is wanting he will feed even upon the Earth. with wch he is likewise used to fill his belly when he is about to set upon large heards of Cattle that so being made heavier by that burthen he may resist more strongly & not easily be shaken of from his hold When he enters a fold he doth not onely kill enough to satisfye his hunger but thro' greedinesse destroyes the whole flock He is sacred to Apollo & Latona because he stood by her when she was in Labour, for Latona could not have been deliverd unlesse he had been present Hence likewise the wolf is thought acceptable to Apollo because he celebrated his birth day as also because his Eyes shine & cast forth light in the midst of the night Therefore the breathlesse body of the King is thrown to the wolf when he is ravenously hungry not to the end that he should wholly consume and annihilate him but that by his own death he should restore strength & life to Him. For there is a certein amatorious Virtue in the Tayle of the wolf which is infusd into the King being half dead wch makes him very desireable to all men. upon the recovery of His former Health & Beauty. The Hyrcanians nourishd Doggs for no other Use but that they might cast their Dead bodys to be devourd by them as Cicero tells us. & so the Massagetes give men that dye of diseases as a prey to dogs But the Philosophers give their King to a Wolf. Nor indeed are they pleasd wth ye Custome of the Sabaans who caryed out their dead in the same manner as dung & threw their King upon the Dunghill. nor that of the Troglo=dytes who tyed the Necks of their dead men to their feet & hurried them along wth Jests & laughter & so put em into the ground without any Consideracon of the place of Buriall But they chose to follow the Custom of the Magi who did not bury their dead bodys till they had first been torn to pieces by wild beasts: or of the Indians who being Crownd & singing the praises of the Gods comanded themselves to be burnt alive least old age should come upon them But these customs were imposd upon them all without any hopes of resurrection or Renewall of Life.

they certainly know that from their King devoured by a Wolf will appear one that is alive, strong & Young & that the Wolf must be burnt in his stead. For when the belly of the Wolf is so gorg'd he will easily be slain But altho the King be dead he hath a Martiall or Cygnean Virtue that he can neither be wounded nor consumed But where is this Wolf to be hunted or whence this King to be taken The Philosophers answer that the wolf wanders up & down in the mountains & Vallies that he may seize his prey who must be drawn out of his dens & preserved for use But the King being fatigued wth ye long journey he has taken from the East at length falls down & his death is then hastend by his grief seeing himself among strangers. depriv'd of all his Honrs & so little esteemd as for a small price to be sold into slavery. But it is necessary that the wolf must be taken out of a Cold Region. for those that are bred in cold Countryes are more fiercer then in Libya or Egypt by reason of their greater hunger occasiond by the externall cold. Hence the devourd King revives wth the heart of a Lyon & is able afterwards to conquer all beasts, & although the meanest in his Aspect among his six brothers as being the Youngest of them all Yet after many miseries & tribulacons he shall at last come to the most powerfull Kingdom Hereupon Gratian in the Rosary saith In Alchymy there is certain noble body wch moved from Master to Master in whose beginning there shall be misery with Vinegar but in the end Joy wth gladnesse And Alanus in the same place ~~says~~ There is one thing to be chosen out of all wch is of a livid Colour having a clear liquid metallick species & is a thing Hot & moist watry & Adust & is a Living Oyle & Living Tincture A minerall Stone & Water of Life of wonderfull efficacy. It is not always safe for Kings to travell out of their Confines of their Kingdomes for if they endeavr to conceal themselves & yet happen to be known by their Adversaries they are taken for Spyes & imprisond. if being know they would proceed wth out an Army they are in the same manner in danger. And so it has happend to this Indian King, or if he had not been prevented by death it would so have happend. This the first Sublimacon Solucon & Nobilitacon wch the Philosophers use that the second & third may be performd wth more happy successe. For they without this are of no moment the King being as yet Pusillanimous Drowsy & sick For He must first require Subsidies & Tributes of his subjects by which he may purchase himself garments and other necessaryes and afterwards he will be rich enough and able to new cloth all his subjects as often as He pleases. For great things being generally sprung from small beginnings can afterwards raise up small things or even suppresse great ones if such their pleasure be. As appears by some Cities wch at first were small but afterwards governd mighty Kings and from Villages became populous & Manificent Towns.

Ep: 25

Exiguus est non artis opus stravisse Draconem
Funere, ne serpat mox redivivus humo
Frater et ipsa soror juncti simul illius ora
Fuste premunt nec res fert aliena necem
Phœbus ei frater soror est at Cinthia Python
Illâ, ast Orion hac cecidere manu
Englishd thus

Emblem 25th The Dragon does not dye unlesse he be slain by a Brother & Sister wch are Sol & Luna. Discourse. 25

In the acquisition of the Golden Fleece the Dragon was first to be killd wch Labour having been in vain attempted by many men they were overcome by the Dragon & destroyd wth his deadly poison The reason was because they were not sufficiently armd against his venom nor instructed by what device he might be slain But Jason the Physician neglected no manner of Remedies severall of wch he receivd from Medea (the counsel of his mind) & among them the Images of Sol & Luna, by the true use of wch he obtaind the Victory wch was the golden Fleece Therefore the Dragon was slain by Sol & Luna or by their Images as the Philosophers often observe. So the Author of the Rosary out of other writers as Hermes says The Dragon dies not unlesse he be killd by the Brother & Sister not by one alone but by two ~~together~~ to wit by the Sun & Moon, The Philosophicall Mercury never dyes unlesse ~~he~~ be killd wth his sister that is it is necessary to congele him wth the Moon or Sun Note the Dragon is Argent vive extracted from bodies having in it body soul & spirit, whereupon he saith the Dragon dies not unlesse wth his Brothr & Sister that is Sol & Luna that is Sulphur extracted having in itself the Nature of moisture & coldnesse by reason of the Moon. wth these the Dragon dies. that is Argent Vive extracted from the same bodyes at first wch is the Aqua permanens of the Philosophers wch is made after putrefaction & after seperacon of the Elements & that water by another Name is called aqua Fœtida so far he goes wth whom all the rest do agree, & therefore I think it unnecessary to quote 'em The People of Epyrus worshippd a Dragon in the Temple of Apollo in memory of Python that was slain by him There is by Nature a continuall war between the Dragon & the Elephant, at whose eyes & throat he always strikes till the Elephant falling upon the ground kills the Dragon wth his Weight, from whence by many is said to come that Dragons blood wch is imported into these parts. The Dragons eyes are of equall value wth Jewells His sight is very sharp & clear & therefore he is placed as a guard over Treasures as to the Garden of the Hesperides & the Golden Fleece

at Cholchos The Ancients also joind him to Æsculapius as a Hiero-
:glyphick But the Chemists appropriate Dragons to their Works
not in reality but an Allegory For a Dragon always denotes Mer-
:cury whether he be fixd or Volatile, Hence Mercury has two serpents
about his Caduceus (for a Dragon is a great serpent) & Saturn has
but one wch devours his Tayl, as also has Janus. A serpent is dedicated
to Æsculapius ye Son of Apollo the Inventor of Medicine (the Philo-
:sophick medicine) & it is believd that he was carried in ye shape
from Epidaurus to Rome & there always worshipped for ye cessation
of the pestilence wch (as they thought) was effected by him, now the Phi-
:losophick Dragon is always most Vigilant & lively not easilye to be
wounded both by reason of the thicknesse of his skin & sharpnesse of
his teeth & Venom wth wch he is Armd: for altho the comon Dragons
are said to be without poison yet this is not without it venting
it upon any one that comes near unlesse he be managd warily
He therefore can rarely be overcome by Force unlesse the Craft of
those who are related to him by consanguinity be added to it.
For it is truly observd by an Author That it is a safe & usuall way to
deceive under the name of a Freind But how safe or usuall soever it
may be it carries a Crime along with it. It may be so in othr affairs
but it is not so in this. Juglers & mountebanks are said to kill worms
& drive them out of Children by a powder made of such worms, that
is to kill brothers wth their brothers & sisters: So here the Dragon is to
be killd wth the Brother & sister wch is wth Sol & Luna. Whence it
appears that the Dragon is also one of the Planets towit (as
before showd out of ye Rosary) Mercury extracted out of Bodys.
Some of the Grecians have told us that in the Reign of Herod
King of Judea a Dragon fell in love wth a beautifull maid yt
was marriagrable & lay wth her in Bed & That Tiberius ye Emperor:
delighted in another wch he comonly fed wth his own hand. So also
the Philosophicall Dragon if he be rightly handled leaves his
fiercenesse & becomes a freind to man but he is dangerous if usd
otherwise. Xanthus the Historian as Pliny relates it, tells us that
a Dragons Young one being killd was by his parent brought to life
again wth ye Herb calld Balm wch notwithstanding I ascribe to a Philoso-
:phicall Allegory rather then a true History For in Chemicall process
only Death happens to the live Dragon & life returns to ye dead one
& that by turns alternately But it may be enquird where & how
the Dragon may be taken The Philosophers answer The mountains
give Dragons to Rebis & ye Earth Fountains But in Tacitus may be
seen the way of takeing him & wth what care & Industry many men
watchd to seize a very great Dragon wch had been observd in Africa
that so he might be carried to Tiberius for they found his accustomd
path among stones, this they enclosd & having reducd it to a narrow
compasse they then included him in bands & netts & tamd him by
Clubs & stripes till at last by the help of many Land Carriages
He was brought to ye ship wch conveyd him to Rome

[illegible]
Major in humanis non est sapientia rebus
Quam quâ divitiæ vitaq; sana venit
Dextra salubre tenet spaciosi temporis ævum
Illius at cumulos læva recondit opum
Siquis ad hanc ratione manuq; accesserit illi
Vitæ fructus in hac arboris instar erit

English'd thus

The Tree of life is the fruit of Human Wisdom

[illegible]e motto first & then
[illegible]he emblem

Emblem 26. The Tree of Life is the fruit of Human Wisdom

Discourse 26th

Tully has excellently describd the Essentiall difference of Man
whereby he is distinguishd from all other Animalls after this manner
As a Bird for flying a Horse for running so a man is born for Reasoning
For as Lyons Bears & Tigers do exercise & delight themselves in fiercenesse
Elephants & Bulls in strength of body, Eagles, Falcons & other Hawks in
preying upon birds & swiftnesse of Wings so man excells them & all
other Creatures in Reason, inferences & understanding. So there is no
fiercenesse no strength of body no swiftnesse in Brutes so great, as
not to be tamd subdued & outdone by mans reason onely. For
Reason is not a thing humane or proceeding from ye Earth but
as the Poet saith a particle of divine breath sent from heaven
into man. It is somtimes calld memory somtimes ye intellectuall
Virtue to wch if Use or experience be added Wisdom springs from
thence wch is the most precious thing that a man can obtein
For Use is said to be as the Father, & Memory as the Mother of so
generous an Offspring But the Question is what is true Wisdome?
& most worthy of mans enquiry, since the opinions concerning it
are infinite every man transferring it to their own imagination
It may be answerd that Wisdom (exception being always made of
that wch in divine things relates to the Welfare of the soul) in human
things does not consist in Sophisticall Arguments Rhetoricall periods
Poeticall sound of Verses Criticall subtilties of ye Gramarians, Not in
the craft of heaping up Riches by Violence, lyes, deceit, perjurys
oppression without any regard to the Cryes & Labour of the Poor
For Wisdom is nothing else but the true knowledge of Alchymie
joind wth practice wch is of the greatest benefit to mankind. This is
the Wisdom surpassing all things wch wth her right hand penetrates the East
wth her left hand ye West & Embraceth the whole Earth Tis of this
Wisdom that Solomon discourses so Excellently in her Book of
Wisdom & shows us how they that are acquainted have Eternall
perseverance & her freinds partake of sincere pleasures. And he
that diligently inquireth after Her shall receive much Joy
For there is no tediousnesse in her conversation but to be present

heart of Man yet Wysdom is [illegible]

Tree of life to all that lay hold upon Her & happy is every one that retaineth her Lactantius therefore calleth her the food of the soul. The wise shall inherit Glory & He that Esteems Wysdom shall be exalted & Honourd by Her. She is more powerfull then all things & comforts a wise man more then ten mighty Princes that are in the City And to this worldly Wysdome may be applied what is said by the Prophet Baruch Where is Wysdom Where is strength & Where is understanding that thou maist know also where is length of days & Life where is the light of the Eys & peace & as Solomon affirms in the Book of Wysdom Great pleasure it is to have Her Freindship & in the Works of her hands are infinite Riches & in the exercise of conference wth Her is prudence & in Talking wth her a good report Morienus the Philosopher speaking of it ~~reports~~ says This is knowledge wch draws him that possesses it from the misery of this world and brings him to the knowledge of those good things that are to come, & he Affirms it to be the Gift of God. For this is nothing but the gift of God most High who comitts & reveals it to such of his servants & faithfull as He pleases They therefore ought to be Humble & subject in all things to the Omnipotent God. And in another place. For it is convenient ~~for~~ You to know o King that this Magistery is nothing else but the Arcanum & secret of secrets of the Most High & Great God for he hath recomended this secret to his Prophets whose souls he hath placd in his Paradise It is also calld the Tree of Life not that it hath Eternall Life in it, but because it doth as it were shew the Way to it & bears fruit profitable for this Life wch it cannot be without as Health & the Goods of Fortune & mind For without these a Man living is as if he were dead & not unlike to a Brute altho outwardly he represent Him that He ought to be but is not in his better part

see Ecclesiasticus 4:13. Wysd: 8th:16: Eccles 4.20 Wisd: 10.10 Prov 3.18 prov: 3. 35: Eccles 1. 24 Ecc: 4. 12. 14. Wisd. 6. 21/8:13 Baruch. 3:14

Luxuriat Sophia diverso flore Rosetum
Semper at est firmis janua clausa seris
Unica cui clavis res vilis habetur in orbe
Hac sine, tu carpes, cruribus absq viam
Parnassi in vanum conaris ad ardua, qui vix
In plano valeas te stabilire solo

English thus

Emblem 27th He that endeavours to enter into the Philosophcl Rosarye wthout a key, is like him yt would ~~[illegible]~~ walk without feet

Discourse 27th

They write of Erichthonius that He sprang out of the Earth whilst Vulcan wrestled wth Pallas the Goddesse of Wisdom & was born not wth the feet of a man but formd like a Serpent Such are those Persons who by the means of Vulcan alone without the Wisdom of Pallas do beget Offsprings that are monstrous without feet & abortive wch can neither profit others nor benefit themselves It is a miserable thing for men to goe upon all four that is upon his hands & feet but worse to be altogether destitute of feet & to use his Arms instead of em for they seem to have degenerated into the Nature of Worms who go after the manner of reptiles But the two legs are the two organick members of man without wch there can be no true walking no more then seeing without eyes or grasping things tangible without hands So likewise Medicine & every operative Art are supposd to have two legs namely experience & Reason upon wch they are to stand without either of which their Art is lame & imperfect in its Traditions & precepts nor can it arrive at the End it proposes But Chemistry cheifly has two subjects as its two leggs) one of wch is the Key the other is With these the Philosophickal Rosary altho locks on every side may be opend and free admittance given to such as have a Right to enter But if one of these be wanting to him that is about to enter therein, it will be the same thing as if a Cripple should endeavour to outrun a Hare He that without a Key enters into the Garden wch is every way inclosd is like a Theif who comeing in the dark night can discern nothing that grows in the Garden nor enjoy what He steals thence But the Key is a thing of the meanest Value wch properly is calld a Stone, known in the Chapters & is the Root of Rhodes without wch no Twig is put forth nor doth a Budd swell nor a Rose spring & send forth leaves in a thousand folds. But it may be askd where this Key is to be sought for? I answr with the Oracle it is there to be lookd for where the Bones of Orestes are said to be found to wit Where the Winds the Striker the Repercutient & the Destruction of Men may be found together that is as Lychas interpreted it in a Braziers Workhouse

(For by the Winds his Bellows by the [illegible] [illegible]
Striker back the Anvill & by the Destruction of Man, Iron seem to
have been meant by the Oracle If a man knows how to number well
& distinguish the signs he will certainly find this Key in the Northern
in ye Southern
Hemisphere of the Zodiack &
& being Master of these it will be easy to open the Door & enter & in the
very entrance he will see Venus & her beloved Adonis for she hath tinged
the white Rose of a Purple Colour wth her blood in the same place a Dragon
also is observable as in the Hesperian Gardens who watches over
these Roses And the scent of the Roses is said to be increased by Garlick
planted near them & that by reason of the exceeding degree of
Heat wch is in Garlick whereby it resists cold poisons, for the Roses
want the Heat of the Sun & Earth before they can acquire a
colour & smell that is most Gratefull to the Eyes & Nostrills. More
over the Fume of Common Sulphur makes Red Roses white if
it touch them and so on the contrary the Spirit of Vitriol and
Aqua fortis refreshes them with a deep or full red Colour which
endureth. For common Sulphur is an Enemy to the Philoso-
phicall Sulphur though it cannot destroy it but the solution
water is friendly to it and preserves its Colour The Rose is
sacred to Venus in regard of that Beauty in which it surpasses
all Flowers For it is a Virgin which Nature hath Arm'd that
it might not be Violated without revenge & punnishment
Violets are unarm'd & trod under feet But Roses lye among
Prickles and have Yellow Hairs hidden within and a garment
of Green without No man can pluck them and seperate them
from the Prickles but he that is Wise, if otherwise he shall
feel a sting in his fingers so that none but the most Wary
Philosophers will crop their Flowers least in the Hives He
should find stings as well as Bees and Gall instead of Honey
Many have secretly and like Theives enter'd the Rosary But
have reap'd nothing from thence but misery & losse and time
& Labour Whereupon Bacusser saith in Turba For our
Books seem very injurious to those who read them onely
once or twice or perhaps thrice whereas they being frustrated
in their Understandings & whole Study They also, wch is worse
loose all their money pains and time which they have
spent in this Art. And a little after When a man thinks
he has perfected and has the World he will find nothing
in his hands

[illegible]
Ille tumens rigidis morbis [illegible] erat
Hinc Pharut ad sese medicum vocat, ille salutem
Spondet et aerias fonte ministrat aquas
Se lavat et relavat vitreo sub fornice donec
Rore madente omnis bilis abacta
English thus

Emblem: 28 The King sitting in a Vaporous Bath, and freed from the Black Gall by the Physitian Pharut,

Discourse 28

As there are three concoctions in man the first in the Stomach the
second in the Liver the third in the Veins & likewise as many universall
Evacuations of Excrements wch are correspondent to them & daily carry of
their superfluityes namely the first by stool wch is proper to ye first concoction
the second by Urine wch belongs to the second the third by Expiration thro
the Pores of the whole Body or by sweat wch is peculiar to the third In ye first
the Chyle in the next Chymus in ye third a Dewordeus substance
is Elaborated & applyd to every part of the Body The Excrements or Faces
of the first are thick, bilious & Fat wch are carried thro the Bowells
backward & if they be at any time obstructed they are gently moderately
or strongly expelled by purgations The Excrements of ye second are liquid
more thin bilious & saltish wch are brought out of the Veins by the Kidneys
& Bladder as Aqueducts,
The superfluities of the third are yet more thin & therefore do for the
most part expire of themselves thro the smallest pores or are carried
out together wth the serum of the Humors as sweat These are help'd by
Sudorificks as the former by Diureticks The Antient Greeks & Romans took
a great deal of pains for the evacuateing of this latter sort of Faces & to this
End Us'd so many sports & Exercises, as the chafing all parts in ye morning
Anointing wth oyle & Wrestling Fencing Running Hand ball Tennis, daily
washing & Bathing in Rivers or Artificiall Baths & for ye convenience
of these things so many Magnificent structures were built at Rome
wch we may rather admire then imitate such as were ye Baths
of Dioclesian wch are for the most part still remaining (& unlesse I
am mistaken dedicated to the Arch Angels) an Aspiring superb and
splended Work The same kinds of concoction as we have before menciond
are likewise in the Elaboration of Metalls For the first is made after
its manner in the Magnus Annus or great Year that is in the Revo-
lution of the Highest sphere the second in the Revolution of ye lowest
sphere the third in that of the middle one But that ye Philosophers
may by the help of Art more easily draw forth this masse of Excrements
and superfluityes they invent severall methods as Washings Purga-
tions Bathings and Laconica or Vaporous Baths by which they
perform that in the Philosophicall Work which Physicians doe in
human Bodies. Duenech therefore is by Pharut introduced into his
Laconicum that there He may sweat & evacuate thorough his Pores the

[illegible]
Humors as being charg'd w^t the moroseness of Saturn & the [illegible]
Fury of Mars He therefore has a desire to dye or be cur'd if [illegible]
-sible Amongst many Physicians one is found who undertakes [the]
charge being induc'd to it by rewards and intreatys This Allegory
is very frequent in the writings of the Philosophers as of Bern-
-hardus Alanus in the Treatise of Dueneck & innumerable others
and therefore we dont add severall other Circumstances which
may be found in them, but would here observe only what
Excrement and of which Concoction it is that ought to be eva-
-cuated by Bathing for hereupon the whole matter will
turn. In Stoves or hot Baths that Heat which is included
in the Body is usually together with the Blood brought ~~out~~ to
the superficies of the skin whereby a Beautyfull complexion
is made in the Face & whole Body and if this appears it
will be a sign that the Melancholly Blacknesse wch infects
the skin may insensibly be evacuated and all the humors
corrected so that a pure and Rosy blood may afterwards
be generated For it is necessary that the whole temperam^t:
of his body be amended because being cold and dry it is
repugnant to the bettering of his blood whereas He on
the contrary is Hot & moist, and whether this can be done
or no it is necessary for the Philosopher to foreknow and
foretell by Prognosticks, There have been some men
who have taken a Cobler for a great Prince or Kings son
but they have at length from certain signs perceiv'd what
he was in his Descent & education Least this should happen
the Artist in the first place must be carefull to chuse the
true offspring of the King who altho' he does not appear
splendid with his golden Attire but is despicable & mean
in his clothing as likewise of a Livid & Melancholly
complexion yet let him not reject him or take another in
his stead For if he be very well washd his Royall Genius
will ~~soon~~ appear as in Cyrus Paris & Romulus who were
educated among Rusticks But it is further to be observd
that the Bath must be Laconicum that is Vaporous and
sudorifick least the water should parch his Tenderflesh or
obstruct the Pores from whence would proceed more Harm
then Advantage nor could the Effect of it be remedied. Lett
no person be sollicitous what clothes the King should putt on
after his bathing, for as the Daughter of King Alcinous presented
Garments to Ulysse that was shipwreckt & naked, so there shall be
one who will send him those wch are most precious Whereby
he may be acknowledg'd deservedly to be the Offspring
of the Sun

Ep: 29

Degit in ardenti Salamandra potentior igne
Nec Vulcane tuas æstimat illa minas
Sic quoq; non flammarum incendia sæva recusat
Qui fuit assiduo natus in igne Lapis
Illa rigens æstus extinguit liberaq; exit
At calet hic similis quem calor inde juvat
Englisht thus

Emblem 29th. As the Salamander lives in fire so also the Stone

Discourse 29th

There are two Elements in wch Animals live, Air & Water, & as many in
wch nothing that is Animated can remain towit, Earth & Fire, for as ye former
are of a temperate & middle Complexion in the first & second qualitys
so these latter are of an extreme one, or are bodies either too thick or too
subtile. so that the thicknesse does not admit some bodies, the subtilety does
indeed admitt some but then it penetrates & burns them. But that men can
live in subterraneous Caves is occasiond by the Air descending thither and
filling those places least there should be any Vacuum But here we speak
of every Element apart In the waters Fishes live in incredible Numbers
Variety & fruitfullnesse & even the biggest of all Animalls. In the Air live
Men fourfooted beasts Birds worms & Insects Whatsoever is said of Spirits
wandring in the secret parts of the earth is another thing for y^e are no
Animalls. But as for the Fire there are no Animals said to live in y^t. except
the Salamander Now the Salamander is a creeping worm not much
unlike a Lizard but of a slower pace bigger head & different Colour such
as I remember I have seen in the Alps under the mountain Spulga coming
out of the Rocks after thunder & Rain & lying in the Way & a Country man
of the place told me it was calld. ein Molch & it had round about it a
clammy & Viscous moistnesse by the Virtue of wch it freely passes through
~~the~~ Fire without Harm But the Salamander of the Philosophers is very
different from this altho' it be likend to it For that of the Philosophers
is born in Fire, This is not so, but if it fall into ~~the~~ Fire by reason of its ex-
-treme coldnesse & moisture it is not presently burnt but can freely pass
thorough the Flame That is Hot & dry This is cold & moist For every ~~thing~~
participates of the Nature of the Mothers womb & resembles the place &
country of its production Fire produces nothing but what is Hot & dry
as being like to itself, on the contrary the moist & cold Caverns of Rocks
wch being full of Water send forth this moist & cold Vermin That by the Simi-
-litude of its Nature rejoyces in Fire, This by the contrariety of Nature extin-
-guishes it or for some time repells its force. They say that ye Fly Pyrausta
is generated in Fire & flyes out of the Brasse Furnaces in Cyprus But no man
has beleivd this to be true but in an Allegory For Fire if it be continued destroys
& corrupts the bodies of any Animalls whatsoever seeing it can burn Earth
into Glasse & the most solid Timber & all other compounded things into Ashes
some few excepted towit such as are Mercuriall, wch either wholly remain or
wholly fly away out of the fire without any seperation being made of their
parts. For Vulcan is a most cruell Executioner who calls all things that are
mixt & compounded of Elements to his Tryall & Judgem^t. some few onely
being excepted from his Tribunall by the speciall Priviledge & Indulgence

of Nature who is Empresse of all things [illegible] alone unlesse he joins to him the Areopagites as other assistant Judges [illegible] Salamanders are such as are above his Violence which they doe not fear Avicen in his Porta reckons up the various Temperaments of bodys wch are all unequall & therefore corruptible by Fire & other injuryes. But He affirms that there is one exactly Equall which has as much heat as Cold and as much siccity as moisture not according to Weight but Justice as the Physicians term it and this is that which is more Patient then Agent. in which if Fire endeavours to resolve water its Adversary into Air that is its Familiar. Earth does not admitt this Resolucon because it is incorpo:rated with water And the Internall Fire of the Compound doth by its suffrage approve this presence of the Earth because he is the intimate Friend of the Earth Therefore Vulcans Judgment ways who uses yet another Intrigue by endeavouring to burn the Earth into Ashes as he uses to doe But Water adhering to Earth brings Exceptions against Him & shows that she is United to the Earth and the Air to Her As the Fire by one side is to the Earth Therefore He that would reduce the Earth to Ashes would likewise reduce the other Elements And so Vulcan being disappointed suspends his Judgement least He should become ridiculous This Body is like the Truest Salamander in which the Elements are Equalld by the Ballance of their Powers. Concerning this Rosarius out of Geber saith. Likewise the Philosopher would have the substance of mercury mortified, but naturally his Mercury is in that Venerable Stone as is plain to all men therefore &c Also the Philosopher would have the substance of Mercury Fixd as is Evident because he teacheth the ways of Fixing with many Cautions & devices But who can doubt the substance of that precious stone to be most Fixd; certainly no man that knows it By which it appears that the Stone is by Fixation to be reducd to the Nature of the Sala:mander that is to the greatest Fixednesse wch neither declines or refuses Fire For it is no Salamander till it has learnt to endure Fire with the utmost patience, which must of necessitye be effected in long processe of time. Hereafter in ye 35th Emblematicall discourse it will be showne how Achilles and Triptolemus were by night placd under Embers of Fire till they could endure the most Vehement Heat who likewise by use and custome attaind to the propertyes of a Salamander For Custom is a second Nature But unlesse Nature communicates the Power and as a Mistresse begins the Alteracon Custom will be able to do little or no:thing And thence it is impossible to Fix Ice at the Fire, but to fix Christall is possible because Nature has begun it. The same must be thought of Watry & Volatile Mercury which in its own Nature cannot be Fixd but by the Marriage & coition ~~with~~ of Sulphur which is the Philosophicall Tincture and Fixes all flying Spirits

[illegible]
Ut sine gallina gallus inanis ope
Auxiliumq tuum præsens ego Luna vicissim
Postulo, gallinæ gallina gallus ut expetitur
Quæ Natura simul conjungi flagitat, ille est
Mentis inops Vincli qui religare velit
English thus

Emblem 30th Luna is as requisite to Sol as a Hen to a Cock

Discourse 30th

Avicen in his Book de Anima does severall time us this admonition That no Eggs should be taken by the Artist unlesse they were of such Hens as had been trod by a Cock That is that the female subject is of no value w^thout the Virtue of the Male & so on the contrary that the cock is of no Use without the Hen For these two sexes are to be joind in ye Philosophi:call Coop that so multiplicacon may from thence proceed But the Philosophers do more especially use this similitude of a Cock because he has a nearer correspondence wth the Power of ye Sulphur then the Male of any other kind of Birds seeing one Cock can preside over many Hens & does not easily endure any Rivall upon the Territoryes of his owne Dunghill for He knows & esteems himself to be sufficient for all his mates He is the Bird of Mars, made as the Poets feign by the Transformacon of ye boy Gallus whose businesse it was to Watch the Sun least he should espy the Adultery wch Mars comitted wth Venus & then is very Martiall in War for He will fight with his Enemy even till death in ye Philosophicall work he represents the Sun as the Hen doys the moon For there is ye same necessity of joining Sol wth Luna as the Cock wth the Hen The Cock is likewise sacred to the Sun wth whom he both rises & goes to sleep He often looks up to Heaven & erects his Tayle on high wch falls in the shape of a Sickle He fights for his Hens against Serpents He is the forerunner of Light & is Lovd by Latona because he was present at her delivery For Latona brought forth Sol & Luna from whence ye Cock is appropriated both to the mother & the Son. But Sol Luna & Latona agree wth Chemicall subjects & so do the Cock & Hen for these two came out of Eggs & doe likewise produce Eggs from whence their Chickens may be Hatchd. So likewise the Philosophers have their Eggs wch will passe into Birds of ye same kind if they are nourishd wth a temperate Heat such as the Heat of a Hen that setts who remains upon them continually For whereas among other Birds the male setts upon the Eggs the Cock onely shews himself to be free from that Office & Burthen when all the care & labour of hatch:ing the Chickens & breeding them up must ly upon the Hen wherein her diligence & Industry is very remarkable wth what hast she Eats & drinks & performs all the necessaryes of Nature that she may run back to her Eggs least ye should grow cold then wth Force & eagernesse she defends her Chickens with how lowd a Voice like that of a Bell she calls & clucks them to:gether with what Endeavours she bruises and Cutts with her Bill

[illegible]
least Eggs should be wanting for the food of mankind or ye production of
Chickens After the same manner the Philosopher or Artist makes
provision for all his operacons For he gathers his Eggs from such places
where a Cock has been treading & diligently searches least y^e be wind Eggs
after that he cleanses seperates & disposes them in his Vessels as in Nests he
administers proper heat to them by wch from day to day ye subjects coming
among themselves do mutually Act & suffer till after a long time passing
thro Various Colours they at last arrive at one Colour & essence In wch work
solucon coagulacon sublimacon A[illegible]on Descension Distillacon Calci-
:nacon & Fixion must be perform[illegible] intermediate Operacons. For
what is hard & compact cannot be altered Therefore solucon must pre-
:cede that so it may grow soft & liquid But when a thing is dissolved
then it must be coagulated not to its former Hardnesse but to a Tracta-
:blenesse proportionate to that of Honey Then sublimacon seperates ye Pure
from the Impure & makes what was Vile become Honourable & advances
Inferiour to a Superiour. whence this cannot be wanting but is like y^e
mistresse & Governesse of all the rest Whilst this sublimacon is per-
:formed some parts mount upwards wch is ascension & others fall down-
:wards wch is descension: afterwards Distillacon being often repeated
clarifies the whole & that wch remains at ye bottom is calcind. Then
both are Fixd & ye work is perfected But a man may in truth reduce
all these speciall operacons to one Generall wch is Coction For as severall
Chickens wch run about are Cluckd together under one Hen who
is their Mother & nurse so these various courses & methods of Ope-
:racon run all into one wch is the work of the woman that is Coction
It is the moon that must be exalted to the sublimenesse of the
Sun & all these things are transacted for her sake That is the finall
intent is a durable Marriage between the sun & moon & when
that is accomplished all Embassies contract congresses mistrusts
shall have an End there will be one bed & one Flesh the Love
mutuall & constant the league indissolv-able ye peace eternall
The Sun without the Moon is of no great Esteem & the Moon
without the sun is of an abject condicon and Vile Originall
But it is from her Husband the sun that she receives Splendor
Dignity & strength or Firmenesse both of mind & Body And the
Sun obtains from the Moon the Multiplicacon of his offspring
& the Propagacon of his Kind Hence Rosarius says if there were
onely one of them in our stone the Medicine would never flow easily
nor give the Tincture, nor if it did give it. it would not Tinge but
for as much as was in it & the remainder & mercury would Fly
away in smoak because a Receptacle of the Tincture would not
be in it And Geber, in libro Examinum proves that if Sol and
Luna were incorporated together wth Art they are not easily
to be seperated

Rex Diadema caput cui pragravat, aquore Vasto
Innatat, atq; altis vocibus usus ait
Cur non fertis opem? cur non accurritis omnes?
Quos ereptus aquis sorte beare queo
In mea, si sapitis, me regna reducite, nec vos
Pauperies premet aut corporis ulla lues

English thus

Emblem 31 The King swimming in the Sea cryes out wth a Loud Voice
He that delivers me shall have a great reward

Discourse 31st

The first Rudiments of all Discipline were antiently ye knowledge
of swimming & the Institution of letters & from hence it used to be said
of a rude unpolisht man that he could neither swim nor read For the
Antients considerd that swimming would oftentimes prove a means to
save & deliver the Body from the dangers of the water as ye knowledge of
letters would the mind amidst all the waves of Fortune. Swimming is as
necessary in War as Learning is at home in the times of peace And as we
observe that Brutes have their Weapons in readinesse & provided by Nature
but that Man instead thereof has his wit & hands given him ag^t all extern-
:all Force that as one contrives his Arms, so the others may use them, so the
same beasts have the faculty of swimming naturally implanted in them, w^ch
man has not for they often will escape tho very Young from those waters
in wch the most skillfull & strongest man will be drownd It was there-
:fore needfull to enjoin the exercise of swimming to Children it being
usefull towards the preservacon of their lives that what was wanting
by Nature might be supplyd by the Use of Art The same Exercise has
been Usd by Noblemen Princes & Kings for the safeguard of their Persons
for they who are descended from Noble blood are not wholly Exempted
from the chances of fortune but exposd to them as well as other men
If Dionysius had neither understood swimming or letters when he was
driven out of his Kingdom of Sicily as a Tyrant he would have perishd
in the Waves of the sea when he was shipwreckd in ye Corinthian Gulf
neither could he have to Corinth as there to set up a School to teach
boys & profess humane Learning from a King being made a School-
:master & wielding a rod instead of a scepter that satyricall Proverb
Dionysius of Corinth In the like manner if the Royall son of the Phi-
:losophers had not been able to swim nor man would have heard his Voice
nor releivd him being long since drownd in the Waters. Swimming there-
:fore is necessary & usefull to all degrees of men for altho it cannot
presently deliver a man from the surges of the Vast ocean yet it
gives him time of Life whereby he may be savd by others. but this King
sustains himself the longest time of all & cryes out even to this day
tho he be seen or heard by a very Few by reason of the Vastnesse of
the sea & his remotenesse For by chance in swimming he hath
touchd upon a Rock or a Very great stone where he may remain in

of ye waves [illegible] what kind of Sea this [illegible] it is the Erythrean or the Red Sea subject to the Tropick of Cancer whose Bottom there being the most abundant Quantity of Magnet it is not safe for ships compacted of or Loaden wth Iron to sail on it, for they may easily be drawn to the Bottom by the Force of the Magnet Which the King before mentiond being ignorant of & ye rest perishing when their ship sunk he alone escaped by swimming. A Crown still remaining upon him shining like [illegible] Rubies by wch he might easily be known & restord to his [illegible] But what are these good things wch this Royall Son is able or willing to bestow on him by whom he should be restord to his own Kingdom? Certainly not such rewards as Ptolemy the last King of Egypt bestowd on Pompey by whom his Father was restord to that Kingdom to wit Perfidiousness & Death But Health the removeall of diseases the preservacon of life free from them the Use of things necessary & the Horn of plenty wth Love & Honour which being things not mean & Ordinary but the cheif Viaticks & ornaments of this Life. Who, except he be stupid would not desire them? Who would not swim to Him? Who would not stretch forth his hand & draw him into the Boat? But care must be taken least in rescueing this Prince his Diadem should fall into the Sea For then He would scarce be acknowledged for the King or receivd by his subjects, Because then would perish the Pyropus venerable to all men, because then the Bezoar Stone assureing Health to all men would vanish quite away Hence the Rosary quotes Aristotle in these Words: Chuse to Thyself a Stone, that by wch Kings are reverenc'd in their Diadems & by wch Physicians can cure their Patients. because it is near to Fire For without a Medicinall Virtue a Crown would be of no Value But what is to be done to the King when he is so deliverd? First from those Waters he had receivd in He must be releivd by sudorificks, from Cold by the Heat of Fire, from the Numnesse of his Limbs by Baths moderately Hot, from Hunger & want of food by the Administracon convenient Diet & from other externall maladies by their contraries & Health restoring Remedyes Then must a Royall match be provided from him & in due time there shall arise from him an Offspring most desirable most belovd by all men most beautifull & most fruitfull who shall excell all his Ancestors in strength Kingdoms Dominions people Riches & Wealth & shall subdue his Enemyes not by War but gentlenesse nor by Tyranny but Clemency which is genuine & peculiar to Him

Plantae [illegible] vegetans [illegible] fluctibus [illegible]
Ramos sub tepidis multiplicavit aquis
Illa Corallus habet nomen sibi, durior exit
Cum Boreas rigido mittit ab axe gelu
Fit lapis et rubeum multa cum fronte colorem
Sumit hoc Physico est apta figura Petro

English thus

Emblem 32d As Corall grows under Water & is hardend by the Air so also is the Stone.

Discourse 32d

The Philosophers call their Stone a Vegetable becaus it vegetates grows & is increasd & multiplies like a plant. This indeed to the ignorant seems strange & contrary to the Truth it being, as they think) manifest that stones do neither vegetate nor grow after this manner nor that this can any ways appertain to such Metalls as may be liquefied or melted but they are deceivd in their Judgements For, whatever is unknown to them, that they beleive not to be in Nature, measuring the immensity of the Universe by their own Capacities. For who would ever have believd that a stone should grow under Waters or a plant there generated should become a Stone unlesse Experience & the credible testimony of Writers had confirm'd it. Where doth that petrifying, where doth that tinging Vertue wch hardeneth & tingeth Corall exist? whether in that Water or in the Air We may reasonably beleive it to be as they affirme a soft & flexible plant whilst it is under the Waters Yet of a very earthy Nature wch when it is cut & exposd to the cold winds becomes hard & may be broke like a stone for the watry parts which abound are dryed up by a cold and dry Air (For Northern Winds bring drynesse along with them) & the Earthy body which remains having cold & drynesse as its qualities is congeald. But constriction or the binding faculty is the Earth alone not in the water or Air as to either of their genuine or proper qualities The Sea likewise in other places produces three Medicinall Stones taken partly from the Vegetable kind partly from the Animal or rather earthy from the hidden secrets of Nature as Pearl Amber & Amber Gryse The Production of Pearls & the Way of taking them is known to Us. but not of the rest Amber is gatherd upon the Sea Coast of
on the Shores after a most Vehement
wch without doubt boyls out of the Earth into the Veins of the Sea or is washd out by the Water & driven by the Waves to the Shore, for we have seen some Veins of Iron & silver growing to & in the Amber, wch could not be done but in the earth. But that Flies Gnatts Spiders Butterflies Froggs serpents should be seen in some pieces of it (we our selves having had 120. beads turnd out of Amber wch did every one contain some Flies gnatts Spiders Butterflies & one of them not without a singular miracle of Nature had nine of em together) happens by the influence & Imaginacon of the Heaven as we have elsewhere demonstrated That Ambergryse is found after the same manner upon the shores of the East & West Indies cannot be denied & tho some declare it to be the juice or Gum of Trees (as they do ye Amber before mentiond) yet they who conceive it to be produced out of ye Veins of the earth do judge more probably For Trees that bear Amber or

be they must certainly grow in open Air ... there-
-fore ascribe both sorts of Amber to subterraneous Veins or ... as we do Pearls to Zoophyta or Plant-animals & Corall to the Vegetables The Stone of the Philosophers is likend to these & especially to Corall For as Corall grows in the Waters & draws Nutriment from the Earth so also the Philosophick ... concreted out of Mercuriall water & has taken thence whatever ...thy in it towards its own Augmentacon the superfluous m... expireing The Red Colour likewise is raisd upon the Corall by the coagulacon which the Moderns call the Tincture of Coralls & so it is in ye Physicall stone wch becomes red in ye last Congelacon of it & appears like the red... Corall which is the Tincture But the Corall grows hard by ... cold & Drye, the stone by the hot & Drye wch being augmen-
-ted ... likewise dissolves contrary to the Nature of other stones wch do indeed dissolve but run into glasse wch thing is in nowise agreeable to this And as Corall is prepard into severall Medi-
-cines of great Virtue so also hath the Philosophicall Corall transferrd into itself the Virtues of all Herbs & can alone performe as much as the medicines of all Vegetables For ye Celestiall Sun who infuses a medicinall Virtue & Efficacy to Vegetables has given more to this son of his then to all others, This is the Philosophicall Corall Vegetable, animall, & Minerall wch lyes hid in the Vast Ocean & is not known unlesse it be put into the hands & exposd to the Eyes of the Ignorant. But it must be cut of whilst it is under the Waters & that with very great Caution least it loose its juice & blood & nothing remain but a Terrestriall Chaos without its True Forme For herein consists all the difficulty of gathering Corall and besides this scarce any occurrs. By these waters I understand the superfluous humidity which kills the stone unlesse it be seperated which does not suffer the Coralline Rednesse to appear and which admitts of no Coagulacon whilst it is present

BRITISH MUSEUM

Ep. 33

Ille biceps gemini sexus, en funeris instar
Apparet, postquam est humiditatis inops
Nocte tenebrosa si conditur, indiget igne
Hunc illi praestes, et modo vita redit
Omnis in igne latet Lapidis Vis, omnis in auro
Sulfuris, argento Mercurii Vigor est
English thus

Emblem 33d The Hermaphrodite lying like dead man in darknes wants Fire. Discours 33d

It is remarkable in Nature that at the coming on of Winter Froggs & Leaches lye under Water as if they were dead & in the Spring by the Operacon of the suns heat recover sense & mocon so as to be able to perform the Actions of a sensible life But if in the winter time they be found in the waters & brought into Warm Air or a Stove immediately they begin to move as in Summer From whence it appears that nothing is wanting to them but externall Heat to excite the Naturall internall heat & bring to Action. After the same manner do the Philosophers speak of their Hermaphrodite For if he appears dead as he lyes in darknesse he then requires the Heat of Fire But he is said to lye in darknesse as being left in a dark & most cold winters night that is remains in blacknesse wch is a sign of Cold, from wch he ought by a greater intension of Fire to be brought to whitenesse & by a greater still to Rednesse. For without Heat as Bodillus in the Turba says nothing is generat-
-ed & a Bath of intense heat causeth a Body to perish But if it be cold it drives it away But if it be temperate it becomes agreeable & pleasant to the Body Bonellus likewise says. All things that live do also dye according to gods pleasure Therefore that Nature from whom moisture is taken when it is expos by night seems like a dead man & then that Nature wants fire till the Body & Spirit of it be turnd into Earth & then it becomes just like a dead man in his Tomb These things being accomplishd God restores ye Spirit & Soul to it & all infirmity being taken away our Nature is comforted & amended It is requisite therefore to burn that matter without fear &c. Fire therefore wch destroys all other things repairs this & is its life as it is their Death One onely Phenix there is wch is restord by Fire wch is renewd by Flame & revivd out of Ashes & this being known to the Philosophers onely is burnt & restord to life whatever others fabulously may report of a certain Bird that never yet was seen or had any Being. The Hermaphrodite of wch the Philosophers speak is of a mixt Nature Male & Female one of wch passes into the other by the Operacon of Heat For from a female it becomes a male wch ought not to seem strange in ye Work of ye Philosophers since if History may be credited severall examples of it may be found The Poets mencon of Caeneus Iphis & Tiresias as Pontanus in book de Stellis

... latin verses follow.

So when Licinius Crassus & C. Cassius Longinus were Consu[ls] a boy was made of a Virgin & Licinius Mutianus as he is quo[ted] by Pliny relates that he had seen one Aristo whose name had be[en] Aristusa and that she had been marryed But that she soon after had a beard, & manhood appearing the same person became a ~~woman~~ Husband Pliny himself says ~~that~~ in Africa he saw Lucius Cossicius a Citizen of   changd into a man upon the day of his marriage, These things are true & might be proved by many other Examples if there were occasion for it is certain that by the increase of heat the genitall parts are thrust out of the Body: ~~for~~ seing a woman is much colder then a ~~male~~ and has those parts hidden within wch a man has outwardly as the Physicians say, hereupon Nature being dubious whether she should generate a man or a woman expresses a woman outwardly tho inwardly she intended a man for wch reason heat & motion increasing wth Age the hidden parts brake forth & became apparent After the same manner it is with the Philosophers for by the increase of heat their woman be:coms a man that is their Hermaphrodite looses the female sex & becoms a man stout & grave having nothing in him of Effeminate softnesse & levity so we sometime since saw a noble youth that was an Hermaphrodite changd or rath^r^ promoted into a perfect man not uncapable (as it was hopd) of getting Children for a New passage was made through the Yard which wanted one & the other as apper:teining to the Woman was stopd And this piece of Chirurgery was performd by Caspar Tagliacotius that famous Chirur:geon of Bononia The Philosophers are not without their manuall operations, for when the coldnesse & the moistnesse of the Moon appears that they call the Woman. when the Heat & drynesse of the Sun that is the Man. When all these for qualities together then is their Rebis or Hermaphrodite & this conversion of the Woman that is of coldnesse & moisture may easily be made into the Man wch is done by the sole Heat of Fire as hath been said For Heat sequesters & seperates the superfluityes of moisture & will Establish the Idea of the Philosophicall subject which is the Tincture

Balnea concepta pueri, natalibus aer
Splendet et hinc rubeus sub pede calcat aquas
Fitq super montana cacumina candidus ille
Qui remanet doctis unica cura Viris
Est lapis et non est, cœli quod nobile Donum
Dante DEO felix, siquis habebit, erit.

Englisht thus

Emblem 34th He is conceivd in Baths born in ye Air & being made red walks upon the waters

Discourse 34th

The opinion or Flattery of men has attributed severall wonderfull Births or Originalls to some persons above others but they are certeinly Fabulous. so it is said that Alexander the great was not begot by Philip King of Macedon but by Jupiter Hammon, Romulus & Remus by Mars & that Plato sprang from ye Virgin Perictione conceiving by a Phantasme of Apollo so the Heathen would demonstrate themselves to born from the Gods, as also Thessalus the son of Hippocrates ye Physician would among other things perswade the Athenians that he was born from Apollo But we give no credit to these things for we know that they from whom they would deduce their Originall were neither men nor Gods & if there were any Heroes among Mortalls who might have been reputed Divine we think it to have proceeded from ye flattery of their subjects or disciples speaking & writing great things of them however false to gain a reputation of them in the World But the thing is different that the Philosophers ascribe an unusuall con:ception & Nativity to their son for he hath somthing above all other things born in the World, for he is conceivd in Baths, born in the Air We know that women being barren be reason of too much coldnesse & siccity are much helpd by hot baths so as to be made able & fit for conception but that such conception ought to be or can be in such Baths is a thing unheard of That seems to be peculiar to him alone from the wonderfull power of Nature wch is far different from all others In other places they say that his conception ought to be in the bottom of ye Vessell & his birth in the Alembeck: which opinion is still more clear For the waters of the Baths if there be any will neither be in ye Top nor in the middle but in the bottom of the Vessell & in the Alembeck will be Vapours that are aeriall Therefore when conception is made he ascends into the Alembeck & his Birth appears in a white Colour Blacknesse rules in ye bottom, of this saith the Rosary It is conception when the Earth is dissolvd into a black powder & begins to retein somwhat of the Mercury for then the male acts upon the female that is Azoth upon the Earth And a little after conception & Desponsation is made in putrefaction in the bottom of the Vessell & the generation of things generated is made in the ~~Air~~ tower in the Head of the Vessell that is the Alembeck And conception in Baths is nothing but putrefaction in Dung for the same Rosary proceeds the Body does nothing unlesse it be putrefied & it cannot be putrefied but wth Mercury & again let putrefaction be made with the most gentle ^heat^ of warm and

[illegible] thing & by [illegible] other thing [illegible] thing ascend there would be a seperation of the parts wch ought [illegible] to be till the male & female be perfectly joind together & one receive the other whose sign of perfect solution is blacknesse in the superficies His birth is white wch is made on the Top of mountains that is in the Air or the Alembeck This is explaind by Rosinus ad Euthiciam, after this manner the Wiseman said take things out of their mines & exalt them to higher places & send them from the Top of their mountains & reduce them to their roots. By Mountains he signifies Cucurbites & by the Tops of mountains Alembecks & to send after that way of speaking is to receive the Waters of em thro an Alembeck in a Receiver And to reduce to their roots. is to that from wch they proceed & he calls Cucurbites mountains because Sol & Luna are found in mountains so also in their Mountains wch are Cucurbites their Sol & Luna is generated & so far this Author Afterwards the Son of the Philosophers becomes red & begins to go upon the Waters that is upon Metalls melted by Fire wch stand in ye form of a Mercuriall water For he is the Lord of Waters upon wch he exercises Authority as Neptune is King of the Sea & possessor of Mountains Story tells us of Xerxes King of Persia that being upon an Expedicon into Greece he sent an Embassy to the Sea & to the Mountain Athos that they would doe him no wrong either that by its waves or this by the force of Fire otherwise he would be revengd upon them both But the Tale was told to them that were deaf for the Sea drownd some of his ships & Athos destroyd not a few of them by Fire Hereupon the King being angry did as Lord of the Sea and Mountains command a certain number of Stripes to be inflicted upon the first & a great part of the Mountain to be cast into the Sea But these things demonstrate rather the rashnesse then prudence of so great a King But he concerning whom we speak purgeth all Waters from Obstacles & impurities not onely by his command but Actions & freely passes thro them & what is still more wondrous congeals them that ye same waters in wch ships saild before may by their hardnes endure his charriot Wheels, He levels mountains with Valleys and fears not the flames of Fire & therefor marches without opposition from the Columns of Hercules to ye utmost coasts of India where are seated the Columns of Dionysius

Ep 35

Aspice Triptolemum durumq; in prælio Achillem
Matre docente astus ut didicere graves
Illum Diva Ceres Thetis hunc durabat in igne
Nocte, lacte ferens ubera plena die
Haud secus assuescat medicina beata Sophorum
Quam puer ad mammas ut queat igne frui.
Englisht thus

Emblem 35. As Ceres accustomd Triptolemus & Thetis Achilles to abide Fire, so also doth the Artist the Stone Discourse 35th

Lycurgus that Famous Lawgiver of Sparta Explaind to the people in the Theater by a familiar instance how prevalent Custom will be whether it is good or bad. he brought two whelps both one litter & between them placd a pot full of pulse & a Hare one immediately left his Food to follow the Hare because that had been his custom as well as Nature. the other fell on & dispatchd his porridge because that was what he had been bred to Behold said he what Educacon & early custom from Youth upwards can effect in those whom Nature hath producd both equall & alike After this manner therefore it is convenient to amend & direct Nature to the best things for she is pliable as Wax either to Vice or Virtue What he demonstrated to be true in Politicks the Philosophers do agree to be true also in Physicks The Examples of the whole world shew how custom prevails over man & Beast & severall occurr likewise in Vegetables, but in minerals & metallick bodyes we have not so much experience Neverthelesse it is by much Use & Custom that the Philosophers fix their Stone in Fire proper for it, & this they declare in abundance of their Writings For it must be nourishd by fire as a child by milk upon its mothers breasts Hence Emiganus says Behold the Infant sucking & hinder him not, And Bodillus says The babe being born is nourishd by milk & Fire alone & by little & little whilst he is Very Young & the more he is burnt his bones are strengthend untill he is brought to Youth & having attaind to that he is able to provide for himself & Arnold in ye Rosary says L: 2 C: 7. Yet the Medicine must be long time roasted by Fire & nourishd as a child by the breast The Ancient Philosophers would demonstrate these very things to be the Allegories of Triptolemus & Achilles & their using to lye under Fire & be hardend by them since each of them denote nothing Else but the Chemicall Subject, for otherwise it would be an insipid fable unfit to be applied to morality & not worthy of the consideracon of the Learned [illegible] nourishd Triptolemus

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Discourse 35th

Lycurgus that Famous Lawgiver of Sparta Explaind to the people in the Theater by a familiar instance how prevalent Custom will be whether it is good or bad. he brought two whelps both one litter & between them placd a pot full of pulse & a Hare one Imediately left his Food to follow the Hare because that had been his custom as well as Nature. the other fell on & dispatchd his porridge because that was what he had been bred to Behold said he what Educacon & early custom from Youth upwards can effect in those whom Nature hath producd both equall & alike. After this manner therefore it is convenient to amend & direct Nature to the best things for she is pliable as Wax either to Vice or Virtue What he demonstrated to be true in Politicks the Philosophers do agree to be true also in Physicks The Examples of the whole world show how custom prevails over man & Beast & severall occurr likewise in Vegetables, but in mineralls & metallick bodyes we have not so much experience Neverthelesse it is by much Use & Custom that the Philophers fix their Stone in Fire proper for it, & this they declare in abundance of their Writings For it must be nourishd by fire as a child by milk upon its mothers breasts Hence Emiganus says Behold the Infant sucking & hinder him not, And Bodillus says The babe being born is nourishd by milk & Fire alone & by little & little whilst he is Very Young & the more he is burnt his bones are strengthend untill he is brought to Youth & having attaind to that he is able to provide for himself & Arnold in ye Rosary says L: 2 C: 1. Yet the Medicine must be long time roasted by Fire & nourishd as a child by the breast The Ancient Philosophers would demonstrate these very things to be the Allegories of Triptolemus & Achilles & their using to lye under Fires & be hardend by them since each of them denote nothing Else but the Chemicall Subject, for otherwise it would be an insipid fable unfit to be applied to morality & not worthy of the consideracon of the learned, Ceres as a Nurse nourishd Triptolemus

all day wth her milk & at night plaid him in the Fire by wch means the boy being very well grown his Father Eleusius at a certain season took notice of it Hence Ceres killd Eleusius & gave the boy Triptolemus a chariot drawn by serpents in wch he passd through the Air into all parts of the world & taught mankind how to sow Corn. Now this Triptolemus is the Philosophick Tincture nourishd by Fire after the same manner which being carried by serpents that is Mercury taught men how the Philosophers should cast their seeds into the Earth These same things are ascribd to Osyris who went round the Earth for the same reason as we have demonstrated in another place, & to Dionysus who travelld through the world to teach men the use of wine For these three Triptolemus Dionysus & Osyris have one design & office & indeed are one thing as is likewise Achilles who was the strongest man that was sent to the Trojan war His Father was Peleus that is the Earth or the mountain Peleus. His mother was Thetis or the Goddesse of the sea or Waters & from these Achilles was born: But at their Nuptialls the Apple of Eris or discord was produced wch was the first cause of the Trojan War. Achilles therefore being sprung from such a marriage no wonder if he be ye cheif Instrument of that war. Achilles is likewise said to be hardend by his Mother after ye same manner as Triptolemus was before & of this we have treated at large in the sixth book of our Hieroglyphicks Therefore the Nutriment of the Stone is Fire but it is not from thence as some Vainly think that it is extended into length breadth & depth nor receives increase in weight for it acquires onely Virtue Maturity & Colour from ye Fire All other things are Viaticks & provision it brings along wth it self For when from diverse places its parts are gatherd purgd & conjoind it has all things requisite for it in itself Whence this Verse of the Philosopher in the Rosary. Omnia fert secum quibus indiget hoc aque. Secum — For from the beginning to the Very end nothing that is foreign is added to it unlesse it be Homogeneous and nothing is seperated but what is Hetrogeneous. But every man ought to take care that he be very well acquainted wth those Dragons that are to be joind to the Charriot of Triptolemus before he undertake any thing for they are winged & Volatile & if You desire to know them You will find them in the Philosophicall Dung for they are dung & generated from Dung & are that Vessell wch Maria affirms not to be Necromantick but that Regiment of Ye Fire without wch You will Effect nothing I have disclosd the Truth to You which I have gatherd out of the monuments of the Ancients by incredible labour and the expence of many Years

Ut incrementum fertur Lapis atqz jacere
Forte vijs, sibi ut dives inopsqz parent
Montibus in summis alij statuere, per auras
Aereis, at pasci per fluvios alij
Omnia Vera suo sunt sensu, postulo sed te
Munera montanis quærere tanta locis
Englisht thus

Emblem 36th. The Stone that is Mercury is cast upon ye Earth exalted on Mountains resides in ye Air & is nourishd in ye water — Discourse 36th

All persons that have once heard of the name or power of ye Stone unlesse they are altogether incredulous ask presently where it may be found that so they may run directly to it The Philosophers answer is twofold First that Adam brought it wth him out of Paradise that is in You & me & every Man that birds flying bring it wth em out of far Countries secondly that it may be found in the Earth Mountains Air & Rivers Which path therefore must be taken? I say both but in a different respect although the last pleases us best & seems most safe It is said to be thrown upon the Earth because the Element of Earth does first appear in an obscure & black body Then because it is Vile & of small price wch is trod upon in ye path of the Traveller & in the Very Dung it self Hence Rosarius says Although I should name it by its Name the Fools would not beleive it to be the Thing. And Morienus his Answer to Calis whether much of it is to be found? is this. It is not this unlesse as the wise-man says it be both to the Poor & Rich to the Liberall & ye Covetous to him that goeth as well as sitteth. for this is thrown in the way & is trampled on in its Dunghills & many have already dug in Dunghills that they might extract it thence but they have been deceivd Mundus likewise in the Turba says If they who sell it did but know it they would not sell it so cheaply & Arnoldus affirms that the Stone may be had gratis in as great plenty as any man can desire neither will he be forcd to to ask for it. All wch things are True For who but a Churle will deny Earth & Water to him that asks it? The Ancient Cimbri as History tells us when they were denyd the benefit of these two things by the Romans enterd Italy wth large Armyes & slew severall thousans of ye Romans together wth their Consuls For the Earth as the Mother of all things is most precious as it is the last matter of things putrefied it is most Vile For nothing can be Viler then mud or dirt wch yet is nothing else but Earth mixt wth Water, What is more common then a Clod of earth? but Euripylus the Son of Neptune offerd it to the Argonautick Heroes as a present & they not refuseing it but accepting of it gratefully & Medea having dissolvd in water divind many things by it For it is necessary that Earth be dissolvd in water otherwise neither one or the other will be of any Value After this

-ding it does not remain [illegible] thing abject but [illegible] such as Athos Vesuvius Ætna & others that send forth Flames many whereof are to be seen in divers parts of the world For in these there burns a perpetuall Fire wch sublimes the Stone & exalts it to the highest dignity As it grows in mountains in a rude form from Sulphur & Argent Vive so it is perfected & brought to maturity upon ye Tops of Mountains when also grows that Herb without wch ye fire cannot be temperd because this being cold & moist & so thrown into ye fire repells the Vehemence of it by its contrary Nature From the mountains it passes into the Air where it finds a habitacon for the Air is its house that incloses it which is nothing else then that it is carried in ye belly of the wind & born in the Air, wch ways of speaking we have explaind before. At last he is fed in Rivers that is Mercury is fed in waters & thence the Athenians celebrated certain Feasts in his Hono^r^ wch they calld Hydrophoria for the matter of the Philosophicall Stone is water as the Rosary saith & is understood of the water of those three. For wch reason Mercury is likewise said to have three heads as being Marine celestiall & Terrestriall because he is present in the Water Earth & Air He is said to be Educated by Vulcan and given to Thievery because Mercury is taught to be accustomd to Fire altho it is Volatile & carries away whatever is mixt wth it. He gave Lawes ~~to the~~ & Discipline to the Ægyptians and anciently instituted the Religion of ye Theban Preists & great part of the world besides For the Egyptians had their policy & sacred Rites from Chemicall Institutions from them the Grecians receivd them & lastly the Romans as we have in other places abundantly demonstrated. He slew Argus wth a peice of a Rock or Stone & turnd Battus into a Touch Stone what need of many words? All the Volumes of ye Chemists are nothing else but repetitions concerning Mercury & they suffici-ently confirm his power by this one Verse. Est in Mercurio quicquid quærunt sapientes. What wisemen seek in Mercury is found. Here therefore he must be sought for till he may be found whether he remain in the Air the Fire the Water or the Earth For he is wandring now running hither now thither to perform the Services of the Chemick Gods for he is their Footman which is declared to be his proper Office when some men ascribe to him a Daughter calld Angelia

Ep: 37

Terna magisterij sunt semina, fœtida Lympha
Et niveus Vapor, at pelle LEO viridi
Unda parens peperit, restant quæ Elementa Sophisq;
Ut lapidem faciant, ultima primaq; ea est
Æs Hermetis at est viridis LEO, petraq; nota
Librorum capitlis. Fumus et albus aqua
Englisht thus

Emblem 37. Three things are sufficient for the Magistery, the white Fume that is water, the Green Lyon that is the Brasse of Hermes & aqua fœtida. Discourse. 37th

As there are three things Essentially necessary to the building of a Fabrick so that if either of them be absent there can be no perfection in it & these are the Foundacon the walls & the Roof so the same number is requisite for the compounding of the Philosophick com-pound wch are here namd by their proper names The Authour of Aurora speaking of the seperacon of ye Elements in his 25th Chap: says, that the Earth is left there that the other three Elements may be rooted in it, for if that were not there they would have no foun-dacon whereupon they might build a new repository for their Treasures. This Foundacon is here calld Aqua fœtida wch is the Mother of all Elements as Rosarius declares, from wch by w^ch^ & with wch the Philosophers prepare it. that is their Elixir both in ye beginning & in the End This water is calld Fœtida because it sends forth a sulphureous stink like that of Sepulchres This is the water which Pegasus struck out of Parnassus wth his hoof. which Nonacris a mountain of Arcadia produces gushing out of a Rock at the Top of it, wch can be preserved in nothing but the hoof of a Horse by reason of its most excessive ~~[illegible]~~ strength This is ye water of ye Dragon (as Rosarius calls it) wch ought to be made by an Alembick without adding any other thing, in the makeing whereof there is an Extraordinary stink some persons misunderstanding these words have betook themselves to the distillacon of the Dung of man or other animalls in wch operacon they perceivd indeed a very vehement stink but found nothing else but Dung in their Dung But do not suppose the Philosophers to be beetles that work in Dunghills for you must know that the stink if it be any is presently changd into a great Fragrancy as Lully asserts of his Quintessence to wch if it be rightly made he ascribes so sweet a Savo^r^ that being placd on the Top of a House it allures to it Birds that are upon the wing & causes em to stay there. But he places his Quintessence in Dung by whose temperate Heat the Fragrancy follows. some men have tried this wth strong wine but in Vain and therefore have accusd Lully of Vanity whereas they were rather to be reprovd for their folly that never tasted of this wine of Lully but that the Aureus Poeta understood Lully much better when when in the eleventh book of his Chrysopœia he sings thus. qu-

Hermon ille quidem &c:

after the Aqua fætida comes the Green Lyon, concerning wch Rosarius says. You have sought after Greenesse supposeing that Brasse was a Leprous body because of that greenesse wch it hath & therefore I declare to You that whatsoever is perfect in Brasse is that greenesse alone wch is in it because that Greenesse is by our Ma=gistery suddenly turnd into our most true gold & this we have experienc'd But You can no way prepare the stone wthout Duenech green & liquid wch is seen to spring in our mines. O blessed greenesse that dost generate all things For as You know that no Vegetable or Fruit appears in its Bud without a Green Colr: so in like manner the generacon of this thing is green wherefore ye Philosophers call it the Bud & so far Rosarius This the Philosophers Gold & Brasse & Stone noted in the Chapters A ~~---~~ Fume Vapor & water the Spittle of Luna wch is joind to the Light of Sol This Green Lyon fights wth the Dragon but is overcome & in processe of time devourd by him & the Lyon being putrefied sweetnesse is Expected to proceed out of his mouth (as if had been slain by Samson) The Dragon getting the upper hand so fill himself wth the Lyons flesh as a while afterwards to burst himself & Dye From which seeing the Lyons Fat can daily by it self cure Feavours & make grace & Favor: mutually spring up between King & people that are annointed therewith there may be made of it a most excellent Medicine wch will be most healing in many Maladyes In the third place follows the white Fume wch if it be coagulated becomes water & performs ye Office of water in washing dissolving & takeing away spots like Soap This the Fire against Nature wch take care that You find out & it is so calld because it is contrary to Natures undoeing & destroying that wch she with her diligent Care hath compounded This is a Fire not kindled from a spirit of wine or Oyle but from an incombustible matter of Equall duracon & Heat & is a Fire without Light & com=bustion of great Virtue & Efficacy which seeing it does not shine cannot without difficulty be found in the Dark, but it is still more hard to apply it rightly to the work. whose circumstances & propertyes we have sufficiently describd in divers places

[illegible] quondam Rebis veteres dixere quod uno
Corpore sit mas hic feminaq; Androgyna
Natus enim binis in montibus Hermaphroditus
Dicitur Hermeti quem tulit alma Venus
Ancipitem sexum ne spernas nam tibi Regem
Mas idem, mulierq; una eademq; dabit
Englisht thus

Emblem 38 Rebis is as Hermaphroditus produc'd from ye two mountains of Mercury & Venus.

Discourse

Socrates being askd what Countryman he was answerd that he was Cosmopolita or a Citizen of ye world by wch his intention was to signify that tho he was born at Athens as to person yet in his mind he could freely run thro the whole world & all things containd in it and look upon that as his Country For the wise man that lives well is at home every where So if any man ask the Philosophrs what Country=man their Hermaphrodite is they answer that he belongs to the world or is in all the Corners of the world where the Elements can be found as being the son of the wise & consequently has a Country common wth them But since one man is not borne twice or oftener nor enters into this light in diverse places but in one only as Socra=tes the Athenian is acknowledgd to have done so Rebis is thought to be the Inhabitant of two Mountains to wit of Mercury & Venus from whence the Name of Hermaphrodite is derivd to him from both his Parents His house is Mountainous & is Country is high & therefore he exists by things got in a High place A Noble & large Country are no small helps towards the performance of great Actions for there men are promoted to publick offices & need not lye in obscurity as it happens to Persons born in mean places where it is difficult by their proper merit & Virtue to arise from a small fortune to be a glory to their Country In this manner these moun=tains unknown to many men acquire fame from ye Hermaphrodite by reason of his Illustrious actions & Name famous thorough out all the world For who, tho never so little verst in the Books of the Philosophers hath not heard of ye Name of Rebis? Who hath not seen & considerd Androgynus wth two heads? His fame has been known even amongst the Indians & is dispersd farther then that of Alexander. Many goe from far Countries to see & discourse wth a learned man or one particularly famous for War or any othr Art or Science But many men would travell to ye mountains of Rebis if they could know where they may be found Morienus testifies in his book wth what care & study he departed from Rome to make diligent search after Adfarus Alexandrinus & at last found him & is therefore to be accounted more happy & acceptable to God in that he had a Liveing Teacher & not Dumb Masters, whereby He

Nor must they use less diligence & caution who by themselves by reason & out of Books would seek for this Chimistry For although there may seem to be some clearness in them somtimes Yet are they so Vaild & clouded wth intricacy & obscurity that it is very difficult to distinguish one thing from another. Wherefore we must cautiously proceed wth them least they wch are prepard for remedies may be usd for poisons They are an immense Ocean in wch expert Mariners sailing by Astronomicall Instruments may know the Latitude or the Elevation of the Equator above the Horizon. the Magnet showing the North pole But as for the Longitude or how many degrees space they are distant from ye first meridian wch is next to the Fortunate Islands they cannot discover From whence they are uncertain in what place they are between East & west. What is therefore to be done? That wch the same Mariners use to doe, consult experience wth reason & thereby learn how to determine a long Voyage by particular signs Promontorys Islands & other things that they may not for want of consideration fall upon sands & Rocks. But here is lesse danger if the thing do not prosper, but if it does there are hopes of greater gain then there where goods & life are all lost in an hour Now this mountain of the Philosophicall Mercury is not Nonacris nor Atlas where sometime it is reported to be brought forth. but Parnassus wth two Tops in one of wch Hermes sindes in the other Venus. Here also is Apollo & the Muses & Hippocrene the Fountain of Pegasus & Lawrells that are always green It is one mountain in Name but in reality it is two, as Hermaphroditus is beheld wth two heads & two members in one Body But what man of a thousand perisht in the ascending to the Top of this Moun-:tain? Who does not stop at the bottom? being hindred by variety of obstacles? who is there almost that attains to the middle of it. For

wherefore it is no strange thing of one in ten thousand under-:take these Herculean Labours so as to set their Foot on the Top of the Mountain & enjoy the immortall reward of a Lawrell garland. Which That all those that are upright docible & addicted to Learning & Virtue may receive wth Joy but that
may be deprivd thereof is much to be hopd for & desird

Ep: 39

Sphyngem ænigmatico Thebis sermone timendam
Oedypus ad propriam torserat arte necem
Quæsitum est cui mane pedes sunt bis duo, luce
Sed mediâ bini, tres ubi Vesper adest
Victor abhinc Laium nolentem cedere cædit
Ducit et uxorem quæ sibi mater erat
Englisht thus

Emblem 39th Oedypus having overcome Sphyngx & killd his Father Laius married his mother Discourse 39th

Bacasser the Philosopher in the Turba. That wch You seek for says He is of no small value for You seek the greatest Treasure & most excellent gift of God And learn o ye Students, that wch the Philosophers have long since intimated saying, that Truth is not discernd but by error & that nothing begets more greif to the Heart then Error in this work for when a man thinks he has done & hath the world he shall find nothing in his hands The Antient Philosophers would intimate the same things under the Emblem of Sphyngx & her propositions whereby they might set forth the obscurity & intricacys of this Art Hence the Egyptians in their Sacra Isiaca wch were celebrated in Hon: of Isyris by mitred Preists wth their heads & all parts of their body shavd & clothd wth a white & linnen garment down to their heels. that these solemnitys might not be known or discoverd to the comon people erected a Statue of Silence wch was calld Sigalion in the Front of ye Altar the Assistants being enjoind to keep silence & turn their Eyes to that Image & for the same reason they added the Effigies of Sphyngx at the Entry wch did represent the physicall knowledge of sacred things; as Boissardus does from Antient writers demonstrate For Sphyngx is a kind of monster proposeing the most obscure Riddles to the Thebans & not onely to them but as she had done before to the Egyptians so afterwards to others that aspire to Art She lyes watching in the Philosophicall books as she did before ye gates of Thebes If any one passe by the monster he suffers no harm by it but if thro the presumtion of his wit & Curage he ende:vour to resolve its riddles & cannot perform it he acquires his own destruction wch is greif to his heart & dammage to his affairs by his error in this work He that refers the Allegories to true History is utterly mistaken for they will seem to be childish & Foolish Tales if they be taken litterally but other-:wise they are signs & Tokens of profound learning There are said to be in Africa certain wild beasts that have the Name of Sphyngx but our discourse is not concerning them. tho the originall denomi-:nation of this fiction seems to be derivd from thence The Sphyngx of the Philosophers both usd & understood human speech namely the Greek & likewise proposd subtile sentences & ænigmaticall Questions

in wch appears a singular sharpnesse of understanding & learning & such as not common to men from wch consequently Brutes must be very far distant And that is conversant in the assertions of the Philosophers will easily discover them to be of this Nature For where one thing is spoken & another thing is meant there Equivocation will begett Error & this is not only permitted to the Philosophers but likewise enjoind them The City of Thebes having been long perplext wth the Riddles of Sphyngx at last one Oedipus appeard who gave such answers to her questions that Sphyngx could not refrain from throwing her self down from a Rock But who is this Oedipus The son of the King Thebes who was foretold by an Oracle that he shold be slain by his Son & therefore when Oedipus was born he comanded him to be killd who having a Cord run thro' his feet & hangd upon a Tree and there left was freed from thence & educated by a Countryman He therefore growing to mans estate had swelld feet but sufficiently declard the quicknesse of his wit before other men by resolving this Riddle wch Sphyngx had proposd. Sphyngx is indeed reported to have had many Riddles but this offerd to Oedipus was the cheif What is that wch in the morning goeth upon four feet upon two at Noon & in the Evening upon three? What was answerd by Oedipus is not known But they who interpret concerning the Ages of man are deceivd For a Quadrangle or four Elements are of all things first to be considerd from thence we come to the Hemisphere having two lines, a Right & a Curve that is to the White Luna from thence to the Triangle wch consists in body Spirit & Soul or Sol Luna & Mercury Hence Rhasis in his Epistles The Stone says he is a Triangle in its Essence a Quadrangle in its quality And our 21th Emblem & its Exposition relate to the same matter. But Oedipus moreover notorious for parricide & Incest wch are two of the most detestable Vices that can ever be thought of Nevertheless they promoted him to a Kingdome otherwise due to him he having unawares killd his Father refuseing to give way to him and married the Queen the Wife of Laius his own mother But this is not written for History or example it being onely feignd & Allegorically introduced by the Philosophers to discover the secrets of their doctrine For in this work both these things happen for the first Efficient the Father is killd & thrown out by his Effect that is his Son, and afterwards the same Effect couples second Efficient to himself so long till it become one wth him. So the son is joind to his Mother by Matrimony & enjoys his Fathers Kingdom as it were by a triple Right of Arms Wedlock & Succession He has swelld because he cannot run & is like a Bear as having the greatest secret or a Toad goeing wth a slow pace because it is fixd fixing another and not flying or dreading the Fire which though it be a medium of a mean repute yet the Philosophers can by no means be without it —

[illegible] fontes
Hinc puero calidam suggerit unus aquam
Alter habet gelidam quæ Virginis Unda vocatur
Hanc illi jungas sint aqua ut una duo
Rivus et hic mixtas vires utriusq tenebit
Ceu Jovis Hammonis fons calet atq riget
English thus

Emblem 40th Out of two waters make one & that will be the water of Sanctity. Discourse 40th

The miracles of waters are so great & so many that they can scarce be comprehended in a large volume, concerning wch severall Authors have treated up & down in their writeings But above all there are two Philosophicall waters wch are celebrated wth that Name because they do not onely Rivall but also exceed the Virtues & properties of all ye rest The Rivers Sybaris, Axius of Macedonia & Melas of Bœotia make Cattle black if they drink of them But the Rivers Crathis Clitumnus of Mevania & Cephissus make black Cattle white The waters of Sinuessa in Campania take away barrennesse from both sexes The River Aphrodisius makes women barren. [illegible] a Fountain of Mesopotamia hath a sweet smell The water of Anygrus in Peloponnesus stinks very much The Fountain of Jupiter Hammon is cold in the day time, Hot in the night, in the Evening & morning lukewarm by turns Not to mencon any more All things altho' they be contrary one to the other are performd by the waters of the Philosophers Lully speaks of them in his Book de Quinta Essentia distin: 3 de Inceratione. And so there is saith he a double consideration in Art. that is from one Nature of one metall to make two contrary liquors in composition, one that has a fixing congealing & hardening quality the other that is Volatile unfixd & soft But the second liquor is hardend fixd & congeald by the first From both wch liquors there results one Stone congeald fixd & hardend wch hath the Virtue of congealing that wch is not congeald, of hardening what is mollified, of mollifying what is hard From whence it appears what these two waters are & why they are to be reducd to one water. for the Stone is said to be water because it is fusible & on the contrary the water is calld a Stone because it is frangible But these waters are drawn out of different places sometimes by a long tract as may be seen in Rome by the Aqua Virginis & other Artificiall Fountains & then they are to be mixd by the confluence of other water that from two may be made one. For if one be of a Hot & the other of a cold Virtue when these are mixd together they will acquire mixd Virtues & will temper themselves after a wonderfull manner From hence will arise the most Excellent Baths & medicinall water wch will dispell all sorts of Maladies & diseases & restore sound health to Mankind. Nature does indeed by her hidden Artifice of Composition confound & mingle

... earth wch are beneficiall ... But ...
added wth due Rules so that not onely the Evacuacons of Nature wch have been before but those of Art wch are to come before are totally effected so that those things wch should be mixt are mixt among themselves the composition will become far more Efficacious. & altho it may seem Artificiall yet is merely Naturall because one simple Homogeneous thing is made out of divers wch can never be effected by Art. Art may cause a mixture & confusion but without the help of Nature there can be no true & naturall Union for that is made by Nature onely. In Treacle there is an Artificiall mixture of Various simples wch is made by contritio & fermentacon but no man will affirm it to be a Naturall composition much lesse to be an Homogeneous Medicine. As to the Artificiall mixture of Substances it is manifest that the least particles do not enter one into the other although they cannot be divided & seperated again by the Industry of any man whatsoever. But as to the mixture of all qualities we must enquire whether the first Treacles of all simples may passe into one Quintessence or whether they remain still in their first substances or powders as they did before as Accidents in their subjects or Colours upon a wall? & then what must be said of the second third & fourth Qualities? It is probable that all Qualities do still adhere to their proper subjects & that they are not compounded among themselves with a true & naturall mixture otherwise if the qualities should leave their bodies there would be four Quintessences in every Artificiall compound according to the number of the Order of the Qualities first second &c that must be without their bodys & seperable wch thing is not so. They write of ye Coagulaton of the Hares blood that in a flux occasioned by thinnesse of blood it doe stop & as it were coagulate. but in coagulacon & convelsion it cuts & dissolves the same so there are contrary operacons of Vinegar & Lead & many other things according to their Use is diverse because Nature has mixd them so wonderfully And thus the Philosophicall water has diverse & contrary Virtues, because Nature by the help of Art has out of contraries mixt it into one indivisible substance which is nothing else but a Quintessence in respect of other things that are to be mingled with it

Ex patre Myrrha suo pulchrum suscepit Adonim
Delicias Cypria quem nece strarit aper
Accurrit Venus et pede læsa cruore ruborem
Contulit ipsa rosæ, quæ prius alba fuit
Flet Dea (flent Syri, luctus communis in orbe est)
Illum lactucis mollibus et posuit
English thus

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Emblem 41. Adonis is killd by a Boor to whom Venus hasting tingd the Roses wth her Blood Discourse. 41

Some of the Mythologists when they would explain the Allegory of Adonis say that He is the Sun & that the Boar by whom he is slain is ye winter season Hairy wth Frost. Others say that He is the seed of Corn which is six months under the Earth with Proserpine and six months above the ground with Venus But how improperly this is done has been sufficiently shown by us in other places For we affirm & that by universall consent that by Adonis is to be understood the Sol of the Philosophers according to this Verse

Omnia sunt idem Dionysus Sol & Adonis
Sol Dyonyse Adonis are the same

And Orpheus Qui vario celaris nomine Adoni
Adonis Honourd by a Various name
Germinum et idem Author pariter puer atq; puella
Author of Budds thou art both maid & Boy

Now all these things cannot be understood of the cælestiall Sun but may be of the Philosophicall one: for this expresses both sexes whereas that does not & so these Mythologists attribute the same thing to Dionysus & Sol as they do to Adonis & on the contrary & so likewise to Osyris But Adonis is slain by the Boar that is by the sharpest Vinegar or dissolving water wch hath terrible teeth like a Boar with which he wounds Adonis, for the Philosophick Sol is mortally wounded by that Boar & has his members loosend & cutt of. But Venus Endeavours to help her Lover & when He was dead laid & preserved him among Lettice In the same manner Osyris is slain by Typhon & cut into severall pieces which Isis the wife of Osyris gatherd up & having joind them together buried them The same mourning wch yearly followd the Death of Osyris in Egypt was also celebrated after ye death of Adonis in Syria & the neighbouring Kingdoms where after weeping & lamenting for severall days together there were great expressions of Joy with Dancings & other Ceremonyes as if he had been again & conveyd into Heaven From hence arose the Vanity of the Heathen Religion or superstition wch vastly encreasd

by the Divels who thence took occasion to promote it & to procure false Miracles. Adonis was born of Cinyras (according to ye Fable the King of Cyprus & his Daughter Myrrha, he is said to be sprung from a detestable Incest if we look upon the History but if we regard the Allegory it was so far from being unlawfull that it was ab:solutely necessary For in this Art nothing can be perfected unless it be born from a conjunction between the mother & the son and the Father & his Daughter For here by how much nearer in blood whether in the first or second degree of consanguinity ye married couple may be so much more fruitfull they will prove & on the contrary the farther remote so much the more barren, which if taken litterally is not to be sufferd Hence Oedipus married his Mother Jupiter his sister & so did Osyris Saturn Sol Servus rubeus or the Red servant & Gabritius Sol speaks thus of Adony that is concern:ing himself in the Metaphor of Belinus in the Rosary. Know Ye says he that my Father Sol hath given me power above all power & clothd me wth new garments of Glory for I am his onely son and more like my Father &c. I devest my servants from their power & Nature & cloth them with my beautifull splendor & light which my Father gave me. for I am excellent & do exalt & depresse all & none of my servants is above me but one who is permitted to be repugnant & contrary to me & to destroy me yet he does not destroy my Nature & he is Saturn who seperates all my parts: afterwards I goe to my mother who gathers together all my divided & seperated members I Illuminate all those things that appertain to me & cause light to appear openly in the way from my Father Saturn & also from my mother who is an Enemy to me. These words are so clear that they may dispell any darknesse that is before the mind of a person never so little versd in reading. who may behold the agreement that there is between things & Persons For Truths although hid under the Veils of Allegorys have a wonderfull consent among themselves whereas those things which are false are repugnant and inconsistent both in themselves & others——

Dux Natura tibi, tuq; arte pedisequus illi
Esto lubens, erras ni comes ipsa Via est
Det ratio scipionis opem, Experientia firmet
Lumina quo possit cernere posta procul
Lectio sit lampas tenebris dilucida, rerum
Verborumq; strues providus ut caveas

English thus

Emblem 42. Nature Reason. experience & Reading must be the Guide Staff spectacles & Lamp to him that is imployd in Chymicall affairs Discourse 42

There are innumerable accidents which may happen to Travellers especially if they are to walk in the night time thro' dangerous & slippery places But besides Provision & strength of Body there are four things that are extremely necessary In the first place a skil:full guide or Companion for if the ignorant lead the ignorant it may happen either as to the blind that they may both fall into the Ditch or at least they both may run into difficulties & Errors In the next place a Staff by wch a Remedy may be provided against the slipperinesse of the way Thirdly good eyes for else the way is almost as dangerous to those that are dim sighted as to the blind. Fourthly a Lamp or lighted Torch by wch severall obstacles may be avoided So that if any Person applyes himself to the search of the Philo:sophicall Medicine besides strength of Body & money sufficient for his expences there are four other things requisite to wit Nature Reason experience & Reading for if any one of these are wanting the others will be of little prevalence For these are the four wheels of the Philosophicall Chariot to wch one of the wheels cannot be wanting & if it be left it vails nothing Nature presupposes Natu:rall Bodys & Spirits as the Subjects first ministerd by Nature upon wch Art may afterwards exert it self by prepareing puri:fying & rendring them capable of having that produced from them wch Art proposes for its end So the Potter takes Earth & water ye Glasse:maker ashes & Sand, a Smith Iron Brasse Lead. Tin. Copper Silver & Gold, a Tanner Raw Hides & so other Artists take other things. The Chemist likewise has regard to his Materialls Theirs are known to them the very first day but when he begins his are utterly unknown to him for many years & perhaps for his whole life Nature does indeed lay its finger upon the matter but there are many things wch obscure the impression of Nature that it cannot be known Therefore the first intention must be intimately to contemplate Nature & to see how it proceeds in its ope:rations. to this End that the naturall Subjects of Chemistry without defect or superfluity may be attaind to From whence let Nature be the Guide & Companion of so great a journey & follow her footsteps

in the next place let Reason be like a [illegible] which may keep them steddy & firm that they may not slip nor waver for without reason any Person will be apt to fall into Error, whence the Philosophers say whatever You hear, reason upon it, whether it can be so or no. For no man is forc'd to beleive or Act Impossibilities unlesse he be of a weak memory, dull genius & foolish Imaginacon to impose upon himself by takeing false things for True & rejecting True things as false. They say likewise that they take no care of the words what is said but rather of the things as what may be understood & that words are for things & not things for words As for Example. if any man should say that Glasse may be made malleable by the Philo=:sophicall Tincture? Why shall not I beleive it provided reason dictates it Thirdly Experience will be as Spectacles by wch things may be seen at a distance These are Optick instruments invented & made by Art to help & amend the weaknesse of mens eyes. Not unlike these are all Experiments of every kind that have been tried about the minerall matter whether seen or truly related & the more these remain in the memory the more will be drawn from thence by a man of Reason who will compare them with themselves & other things, that he may see what is truth & what is not Fourthly Reading does as it were kindle a clear Lamp in the Understanding without which there will every where be darknesse & thick clouds But the Reading of good Authours ought to be often repeated, other:=wise it will not be profitable. Hence Bacassar in the Turba saith. He therefore that is of an even Temper and exercises Patience without regrett will goe in the right path of this Art But He that thinks himself able sooner to reape benefit from our Books is deceivd and it had been better for him not to have lookd into or touchd them &c.

Ep. 43

Montis in excelso consedit vertice Vultur
  Assidue clamans; Albus ego atq; niger
Citrinus Rubeusq; feror, nil mentior: idem est
  Corvus qui pennis absq; volare solet
Nocte tenebrosâ, mediâq; in luce diei
  Namq; artis caput est ille vel ille tuae
      English thus

Emblem 43. Give ear to the Vultars words wch are in no wise false

Discourse 43

We daily in many places hear Birds such as Parrots Ravens Dawes & Pyes that prattle & imitate a Human Voice. Pliny writes that at the same time that He publishd his History Agrippina the wife of Claudius Cesar has a Thrush that could speak & that the Young Cesars had a Sterling & Nightingales that were accustomd to the Greek & Latin Tongues and daily spoke new things in a long thread of words or sentence But since at this time such Birds are more frequently to be met with they are now lesse wonderd at, for use & Custom will make any Birds capable of speaking if their Tongues be more broad then ordinary. But that Vultur wch the Philosophers mention has not learnt his words if he utters any by use, his own Nature expresses them tacitly But the Phi:=losophers say that He continually cryes out & wth a loud voice pronoun:=ces who & what He is, in wch He imitates great Princes who in the beginning of their Publick Instruments will alwayes make known what are their inheritance & Titles, not out of Pride, but that others as well as themselves may know what Principalities they govern or what rights of Inheritance they pretend to. So it is very necessary to know, what colours as Ensigns of Arms & Titles the Philo:=sophick Bird enjoys & wherein he excells all others. I, saith he (as the Rosary hath it from Hermes) am the Black the white & the Citrine & Red & certainly I speak Truth & Lye not. He affirms himself to be Black White Citrine & Red & such He really is For tho He doth not as yet actu:=ally possesse these last Colours yet he expects the inheritance of them Hereupon saith Rosinus in his Book Divinarum Interpretationum Take saith he the Stone wch is Black white Red Citrine that admirable Bird wch flyes without wings in the darknesse of the night & in the clearnesse of the day For Coloracon is taken from bitternesse existing in his Throat but more water is taken from his blood as Alexander saith ~~Take~~ Take o my Son the Stone of four Colours The books of the Philosophers do abundantly declare that the Stone has all these Colours wch are principall ones in a successive order. But it may not be improper to declare why the Philo:=sophicall Subject is calld a Vultur. Those Vultars wch are Black have most Force & are rapacious but they fly slowly because of the bulk of their bodies They say this Bird conceives without the help of the Male & generates without coition & their offspring arrive to a great age even an hundred Years

They build in high Rocks & no man has touchd their nests seldom more then two of their Young ones are seen They are an assistance against Serp. They conceive by the East wind when they begin to lay Eggs they bring a thing out of the Indies wch as a Nut has somthing within it that may be moved & forthwith yeilds a sound wch when they have applied to themselves they produce many Young ones, but one onely remains which is calld IMMUSULUS We have the Testimony of Hermodorus Ponticus in Celius that Vulturs are the most innocent of all Animalls because they touch nothing that mankind sow plant or feed, beside they kill no living creature. They abstein from Birds tho dead by a certein instinct of Affinity For this reason they were accounted the signs in Divinacon as the Foundacon of the City of Rome may declare The Philosophicall Bird expressing almost all these Qualities of the Vulturs is therefore not undeservedly calld a Vultur by Hermes & others, He is slow in flight & of Colour Black He conceives from himself for so Rosarius towards the End And he is the Dragon who marries himself and impregnates himself & brings forth in his own season & Rosarius to Sarratanta And that is the Serpent Luxuriant in it self impreg=nateing itself & bringing forth in one day It lives & endures a very long times & multiplies it self. For what Virgil writes con=cerning the Phœnix agrees likewise to this for it is the same Bird

It is very difficult to climb the nest of this Bird It fights wth the mercuriall serpent & overcomes it that is Sol wth Luna it is conceiv'd by the wind & carried in its belly & born in the Air The stone Aetites conteining within it the little stone sounding is by many men called Totium. one onely IMMUSULUS is found in the nest of the Philosophers. The Philosophick Bird is also most Innocent becaus: it hurts no body it is beneficiall to all that know it & most excellt in Divinacons But does he make a Nest on the mountains & sitting there cry out? Rosinus according to Rhasis gives this Answer Contem=platt the Highest mountains both those on thy Right hand & on thy left & climb up thither There our stone is found & in another moun=tain which produces all sorts of Printers colours & spirits or species there it is likewise Morienus says ascend the High mounteins covered with Trees because there our stone is found & hidden. And Hermes says Take you the Blessed stone & break it to small pices & wash the Red stone from which is extracted which is found in Mounteins & Especially in old sinks or shores

Syria Adonidem habet Dionysum Græcia Osirim
Ægyptus qui sunt nil nisi SOL Sophia
ISIS adest soror, et conjux & mater Osiris
Cujus membra Typhon dissecat, illa ligat
Defluit at pudibunda mari pars sparsa per undas
Sulphur enim, SULPHUR quod generavit abest
English thus

Emblem 44 Typhon kills Osiris by deceit & disperses his limbs but ye famous Isis gatherd them together Discourse 44

In the first book of our Hieroglyphicks we have fully explaind & reduced the Allegory of Osyris to its true Originall wch is Chemicall And tho we shall not repeat that yet we shall make a discourse parallell to it where=by we may retein Osyris within the bounds of Antient Chemistry all which has been so often sung of & figur'd out by the Antient Poets For you can never possibly perswade me that Osyris was a God or a King of Ægypt For to me the contrary to both seems apparent from severall circumstances He is indeed the SUN. but it is the Philosophicall one Now that name being often attributed to him the Vulgar who read it & knew of no other sun but that which gives light to the world interpreted it in that sense The SUN of the Philosophers has its denominacon from the sun of the world because it conteins those properties of Nature wch descend from the cælestiall Sun or are agreeable to it. Therefore Sol is Osyris Dionysius Bacchus Jupiter Mars Adonis Oedipus Perseus Achilles Triptolemus Pelops Hippomanes Pollux. And Luna is Isis Juno Venus the Mother of Oedipus Danae Deidamia Atalanta Helena As also Latona Semele Leda Antiope Thalia These are the parts of that compound wch before Operacon is called the Stone, & by ye Name of every metall, Magnesia. After operacon it is calld Orus Pyrrhus Apollo Æsculapius. The Adjuncts are Typhon Python the Boar The Artists are Hercules Ulysses Jason Theseus Perithous And the Labours & dangers wch those Artists undertook were innumerable. We may see the Labours of Hercules the Errors of Ulysses the Dangers of Jason & the endeavours of Theseus the Remoras of Perithous This is the great Volume of matter & Doctrine thro wch in every page Saturn Mercury & Vulcan do often occur the first as Father of all the Cause without wch nothing can be effected, the second as the matter or form, the third as the Efficient. Sol takes Luna his sister to be his wife Jupiter takes Juno as Saturn Rhea & Osyris does Isis. Dyonysus is snatchd out of of his mother Semele who was burnt by the thunder of Jupiter that so he may come to maturity in the thigh of his Father Jupiter Æsculapius from his Mother Coronis. Dionysus being grown up shews men the use of wine makeing an Expedition as far as the Indies Osyris & Triptolemus that of Corn & how to sow it & Æsculapius that of Medicine The Greeks call him Dionysus the Latins Bacchus the Ægyptians Osyris & the Syrians Adonis. Oedipus killd his Father

of the [illegible] Adonis, [illegible] the Nurse of Triptolemus [illegible]
Hippomanes overcame Atalanta by a Golden Apple, Tantalus ye Father
of Pelops obtaind Hippodamia by overcoming her in race of Chariots
Osyris being cut in pieces was joind together again by Isis his mother
sister & wife, The child Pelops was boild & dressd his shoulder eaten by
Ceres & again restord to life, an Ivory shoulder being added to him,
Achilles & Triptolemus were put under coals of fire by night and in
the day time nourished by milk, one by Ceres his Nurse, the other by
his Mother Thetis. Achilles & Helena were the Causes of the Trojan war
she as the impulsive He as the Efficient Cause Helena was hatchd from
an Egge. & at the Nuptialls of Peleus & Thetis from whom Achilles
~~was~~ descended. that Apple of Eris which was the first cause of the
Rape of Helena was thrown about; Pollux was assisting to the
Argonauts who are supposd (if ever they livd at all) to have livd
at least fifty Years before the Trojan War began, & both He and
Helena were produced out of one Egg, therefore Helena was an old woman
when she was ravishd by Paris, Medea when an old woman & without a tooth
in her Head was married to Achilles in the Elysian Fields, unless she restord
Youth to her self as to Eson the Father of Jason & as Ceres did to Pelops
for which reason he is said to have been twice Young, Perseus receivd
a flying Horse from Pallas, and in recompence brought the Head of
Medusa to Her to whom Mercury gave a Scymiter and the rest of the
ye other weapons, Ceres gave Triptolemus a Chariot with flying
Dragons. When Pallas was born of the Brain of Jupiter and Sol was
in conjunction with Venus, it raind Gold at Rhodes, And Jupiter
in the form of a golden shower lay with Danae, as a Swan wth Leda,
as a Cuckow with his sister Juno, As a Bull with Europa as a Satyr
wth Antiope And so there is a concord in them all—

Ep: 45

Sol, fax clara poli non corpora densa penetrat
Hinc illi adversis partibus umbra manet
Vilior haec rebus quamvis est omnibus usu
Attamen Astronomis commoda multa tulit
Plura Sophis sed dona dedit Sol ejus et umbra
Aurifera quoniam perficit artis opus
Englisht thus

Emblem: 45 The work is perfected by Sol & his shade. Discourse 45
As a light kindled in a Round or Sphericall Place enlightens all the
walls above or below except where some Table or utensil in ye middle
obtrudes its influence so likewise the Sun being placd in the vast
Arch of Heaven illuminates wth its Rays all the concavity of heaven
& those Bodyes wch are containd in it that are Diaphanous & capable
of receiving light that is all the Stars both the wandring & ye fixd
except where the Thicknesse of the intermediate Earth prohibits it
for there a black shade or darknesse wch is calld night remains so
long till it is driven away by the presence of the Sun, & light is pourd out and
beheld in its stead, shade therefore or night is the privacon or
absence of Solar light, & day on the contrary is the Irradiacon &
circumfusion of it. Shade is that wch cannot endure the aspect
of the Sun & therefore absconds it self & avoides it somtimes in
this sometimes in another part of the Earth according as the
Sun is in opposition to it The Sun & shade never yet saw one another
although if Nature would admitt it they might doe it every
moment But the Sun considering her as an Enemy to himself
always pursues her whilst she flyes so that he can never weary
her soas to overtake her as Buchannan says in his Book of
the Sphere After the Image & example of that great Sun & his
shade the Philosophers have observd that their Sun likewise
a black cloudy flying shadow Hence Hermes saith my Son
extract its shadow from the Ray that is see that you bring
Your Sun round about by the Primum mobile over wch Vulcan
presides that that part of ye earth wch is now coverd wth a shady
night may enjoy the clear light of the Sun For if the whole
Firmament of Heaven wth all that is containd in it were not
carried round in each Naturall day that is in the space
of four & twenty hours by its first motion, but the Sun shold
~~by~~ move by its proper motion wch is calld the second or annual
one those Antipodes who are below us would have night for
almost the space of six months & we in the mean time shold
have day light & so on the contrary so that the whole Year
would consist of one day & one night as it is now under both
the Poles as Reason & experience shows us But it hath pleasd
Divine Providence to order it otherwise wch therefore ordaind
two motions of the Planetts the first & second & so distributed

the year into many days Now the shade & the sun do together make a day & night wch the sun by it self alone could not doe It is its property to Illuminate all Bodies & places that are opposite to it, but it is by accident onely that its absence makes a shade so also the Philosophicall sun with its shade make a day that is Light & darknesse or night. to wit Latona or Magnesia whose shade (as Democritus says in the beginning of the 3^d^ book of his mensa aurea) must be remov'd & burnt up by a fiery Medicine The use of shadows in Astronomy is so great that without them that Science can scarce be accomplish'd it is to shade likewise that the Chemist ascribes ye perfection of his Art. For what is this sun without a Shadow? the same as a Clapper is without a bell, That indeed makes the first mocon to a sound. that is the Quill this the Instrument of Musick, that the Tongue this the great mouth. A Shade is the most contemptible thing & next to haveing no Being so also the Philosophers shadow is a thing Black. Blacker then Black as they call it or Viler then a weed. not in respect of it self but of the opinion of men & the plenty of it. What more usefull then fire? more precious then water? more amiable then Earth? wch yeilds flowers and all things that are lovely? what more delightfull then Air? wch if it once be obstructed will make make all things cease to seem pleasant But because in their Vast spheres they are exposd to the common use of mankind by a preposterous imaginacon they are thought to be of no Value. In like manner both ye comon & Philosophicall shade are disesteem'd They who have liv'd long in subterranean shades lose their eysight if they are brought suddenly to the clear light of the sun so they who remain & work onely in the Philosophicall shade and do not join the Sun to it are depriv'd of their judgment which is the guide of their mind & so can bring nothing to effect When the Celestiall sun is elevated to the Height of Noon the Heat is greater & the shadow lesse so here when the heat is increas'd the shade is lesse & likewise on ye contrary We must therefore begin when the sun from ye meridian all side bends it self again to the Top of our Head in Capricorn and the first operacon even to Aries will be finisht, then begins the work of Women even to Leo & afterwards labour proceeds from Labour till the year as a serpent take hold of the Tayle with the Head that is to say is compleated

Suppeter e Delphis aquilas misisse gemellas
Fertur ad Eoas Occiduasq; plagas
Dum medium explorare locum desiderat Orbis
(Fama ut habet) Delphos hae rediere simul
Ast illae lapides bini sunt unus ab ortu
Alter ab occasu qui bene conveniunt
English thus

Emblem 46 Two Eagles come together one from the East & the other from the West

Discourse 46th

Cicero in his book of the Nature of ye Gods declares the most Antient Apollo to be the son of Vulcan the Defender of Athens wch opinion is very true. when, as it ought to be it is transferr'd to an Allegory, For Vulcan produces the Philosophicall sun wch is Apollo But the opinion of his being the son of Jupiter has prevail'd. But when Latona has twins in her Womb that is Apollo & Diana wch she had conceiv'd by Jupiter Juno being jealous sent Pytho a serpent of a Vast magnitude to persecute & vex her whilst she was wth child The miserable woman after many & tedious wandrings was at length carried by a ship into the Island of Ortygia to her sister Asteria who governd there & that Island being almost wholly overflown with the sea yet afforded a place for Latona whilst she was in Travell from whence it was calld Delus or manifest wch before was ἄδηλος or not manifest There she brought forth her children. the first that came forth was Diana & she did the Office of a Midwife to her Mother who laboured in ye birth of her Brother Apollo From whence it came to passe that women in Travell call upon her Deity by the names of Diana or Ilithyia because she shews light to Infans newly born their eyes being opend. Apollo therefore being born & grown up slew Python the Tormentor of his Mother with his Arrows. He likewise slew the Cyclops because they made Thunder for Jupiter to destroy his son Æsculapius. for it was wth Thunder that Jupiter struck him down to Hell because he had restord Hippolitus to life that had been torn in peices by Horses That these things are merely Chemicall we have demonstrated in many places For Latona Cynthia Apollo & Python are requisites of this Art wch have such relacons one to another as have been declard before For these same things being divulg'd in the writings of the most Ancient Poets as Orpheus Linus Museus & Homer they gave occasion to the ignorant to ascribe religious worship & Veneracon to Apollo & to erect innumerable Temples to him both in Europe and Africa But that wch was most celebrated was at Delphos where there was a Vast number of statues made of solid gold & silver of great weight & Artifice being there reposited by many Kings & Princes wth other most precious gifts presented by all sorts of persons out of

[illegible] by Hippocrates. There was likewise [illegible] made & gave to Pelops that was afterwards consecrated to Apollo by Pelops when he married Hippodamia the Daughter of Oenomaus King of Elis. This was erected in the middle of the Temple where Pythia sitting upon it receivd the Inspiration of the Divill breaking forth from a profound hollow & being filld wth it prophesied & gave answers to those who enquired after the events of things to come. Delphos was seated near the foot of Parnassus in Baotia, not far from the Temple was the Divining Fountain namd Cassiotis which extinguishd such burning Torches as were brought near it but if they were removd afar of they suddenly took fire & were rekindled. The water of the same fountain gave a power of prophesying to such as drank of it but then their lives were shortend by it There being a concourse therfore from all parts of Europe & Asia to the Delphick Oracle the Poets feignd that Parnassus was in the middle of the Earth & that they provd by an example ~~that~~ of Jupiter who had made experiment of it by sending forth two Eagles But this thing not being supported by the Credit of any History it may not be repugnant to the Truth to ascribe it to Chemicall matters Especially since Apollo in all his Circumstances & his Originall has before been declard to be Chemicall, altho afterwards the Divill confirmd the superstition of men & under that Name gave forth Prophesies The two Eagles are two Stones one of which comes from the East the other from the West as the Philosophers have many ways demonstrated Jupiter has sent them forth as his Ensign bearers. the Eagle seems indeed to be the Friend of Apollo or Sol because she proves her young ones by the Sunbeams & disowns those as ille=gitimate who cannot endure them. Its feathers are reported not to putrefye altho mixt with other things & that they devour the Feathers of other birds & that they easily admitt of being guilded. It does not dye of old Age or sicknesse but of Hunger For the upper part of his Beak grows so crooked that he cannot feed himself wch having cast of he plunges him self, three times in a fountaine. and is said by yt means to be re=stored to youth againe, Hence the Psalmist sayes thy youth shal be renewed like that of an Eagle, this of all birds is never affected wth thunder it has warr wth the Dragon who therfore hunts after its Eggs all these endowments of its Nature have given Occasion to the Philosophers in theire Art to Extoll the Eagle, & liken their Stone to it, there are innumerable Examples of this Kinde in their Books wch at present we Shall not Mention.

Ep: 47.

The philosophers in many places make mention of two Stones that are freely given to us (as Arnoldus Isaick & others) Avicenna amongst the rest affirms that they are throwne out in the Dung. Neglected by the vulgar, But if they be joynd togethr they perfect the majestery. Some Extolls the Occidental Mercury, wch hath prefer'd it self before Gold & overcome itt, But the author of the Consilium Conjugi Solis & lunæ out of the Epistle of Aristotle, does best of all discribe the two Stones, when he saith there are two Stones principals of this art, ye white & red of Wonderful nature, at the Setting of the Sun the white begin to apeare upon the surface of the Waters, hideing itt Self till mignight, & afterwards decends to the Bottom, But the red Operates Otherwise, for it begins to arise upon the [water] at the riseing of the Sun till noon, and afterwards decends to the bottom these Stones are therfore are the two Eagles, Sent by Jupiter out of Delphos, as we Said before, these also are the Wolf & dog coming from different or opposite parts of the earth which bite & worry one another, and both become Mad, as Rhasis ~~sayes~~ declares in his Epistle, these Stones are the most true Bezoer wch comes from the East indies taken out of the Bellies of wild Beasts, the West indies yeild another but of lesse Efficacy, and is calld that of peru, and taken out of tame Animals, Soe the East affords a most feirce Wolf, the West a Dog Familiar to man that is Sulphur comes from the Eastern as Mercury does from the Western Regions, of wch the one is Soft & tractable, the Other is Cholorick & fierce, as soon as they meet they fall upon one another But the dogg being of a remarkable size Obtaines ye first Victory by Prostrating the wolf, and almost killing him then the Wolf recovering his Strength, Overthrowes the Dogg & never suffers him to rise againe but kills him in the mean the Wolf receives Such wounds from the Dogg, that are not less mortall yn those he gave him, & soe they are Wounded to death by one another, Rosinus to Euthicia sayes concerning the Wolf. that he is a Stout Souldier Conqueror of two, & of much Esteem and most intense Strength, that can perforate Bodyes when he meets with them & is white in apearance, red by Experiment, & is the male that took luna to wife wch some Men Supose to be Gold of a most pretious Connection whose Congelation is never dissolved.

Zerxes that most powerfull King of Persia, Leading his army thro dry and vn:inhabited Countrys in the midst of Extream:heat being very thirsty, didnt refuse a draught of Muddy water, Offered him by a Souldier, but dranke most plentifully & gave a very Large reward to him that brought itt, and indeed if a man att this time (as some of our latest Historians affirme) should travaile thro the dominians of Persia, He would very seldome meet wth fountaines of Fresh Water, for theire Standing Waters are Brackish, and the soile itt self upon the surface has a very great Saltnesse, After the Same Manner the King of the Philosophers, being tormented wth thirst, Commands his servants to bring him plenty of fresh Water, wch being brought him, he drinks til he is satiated As apeares by the Alegory of Merlin, Divers Physitians Undertook the cure of the King that was Sick & discolord, The Egiptians administring their Mede:cines stird the Humours whilst they ware yett crude, Wheras Hippocrates sayes they must be concocted before they be purged, Unless be stiring & fluxible For then they must Imediately be Expelld least they make an Effort & fall upon the more Noble parts Hereupon daungerous Simtoms as Happen to the King. But the Physitians of Alexandria comeing afterwards & being Esteemd More Succesful in Chronick diseases, restored the King to his former health, It is very well worth while to cure soe great a King, who being made healthy Extends a liberal hand, and a Serene aspect to his phy:sitian, we have read how many mens cures have binn Nobly rewarded, by severall Kings as that of Demonides by Policrates, Tirant of Samos wth two talents Erasistrati who as Pliny writes was the deciple Of Chrysippus and the son of Aristotles Daughter, as likewise of Jacop Coeterius physitian to Lewis the second King of France, from whome he receivd a Sallary of fower thousand crowns a Month Not to Mention more Moderne instances But the cure of this King is acompanied wth a reward that is still farr greater for say Hermes and Geber in the Rosary, He that can once compleat this Art if he should live a 1000, thousand yeares, & Every day should feed 4000 Men he could not want

… nor footsteps or Impressions Ever defaced wch God has bestowed upon the … and Elect Philosophers, You must know that ~~God~~ nature has taken an Equal as an Enimie And a little after he sayes, that Sulphur is most Strong, and fights against fire that itt containes and is Contained, for a most pretious Cullor proceeds from ym conjoynd together, & that Sulphur wch is Naturally volatile, Can never afterwards fly away, because the Soul hath perforated itt, And in like manner the tinctur of the soul hath perforated & is Mixt with the Body, & the Body hath containd the Soul & restrain the Natural flying of itt, And then to one Demanding wch of the stones was strongest He answers that Stone wch is Noe Stone, is Stronger then the Other Enemy, but ye Red is Stronger, then that wch hath Strengthned his Companions by its fortitude, The Oriental Wolf is therfore Stronger then the Occidental dogg, altho He does not Obtaine the Effect of his victory but falls together wth his Enemy, But the tinging poyson is produced from both, The difference therfore between the Wolf & the Dog is but Small, for a Mastiff or dog may apeare wth the forme or kinde of a Wolf, Soe as to Seem to have binn a Wolf Originally, but to have become tame running thro many Generations, After the same manner, Sulphur & Mercury differ but little from one another, Because that proceeds from this, and this from that, Mercury indeed begat Sulphur, But Sulphur Purged Mercury & rendred it wt itt is

The same Rosinus asks these questions, Whence comes its cullor, And Answers from its Most intense bitterness, Whence comes its bitterness & intense cour Ans: from the impurity of the mettall, Is its red Colour never Supereminent, He Ansr: Yes, And againe he asks, is itt never hotter then fire, Ansr: Fire in respect of itt is as water, in respect of fire, againe Qr is itt not Stronger then fire He answers Not, why then doe you assert itt to be stronger then fire, He Answers because Fires meeting together doe destroy one another, it is therfore Manifest that one is the food & aliment of the other, And soe much as the one Increases the Other decreases, till that wch increases prevailes, & the Dragon de:voures the Serpent, In great Battles it Often happens that they yt undergoe the greatest Slaughter win the feild & victory, Soe also tho the Dog lye prostrate yet he was not soe Overcome att his death but that he could hold his Enemy so fast that as the Other could not live without him so neither could he without the Other, NB mistoke the Folio or side:-

And Senior confirms this by Saying, He that has this Stone from wch ye Elix is made, is soe rich, that he can like the man that has fire, giue it to who he will, & when he will, and as much as he will, without his one daunger or want of itt, The Father of Democritus was soe Rich that he gaue a Feast to the Army of Zerxus, and Pitheus a man Exceeding wealthy offered the Same prince that he would pay his whole Army and finde them prouisions for fiue Months, provided that the youngest of his fiue Sons who was the Comfort of his Old age, might Stay att home wth him, and not be forced to goe into the Kings army. But the Barbarous, Basely rejecting his petition commanded ye youth to be cutt in two peeces & impal'd on Either side of the High way thro wch the whole army was to pass, as Sabellicus relates in ye Second Book of his Enneads –

But the wealth of these Men are Nothing to the Riches of this King wch are without Number or Demension, Being cured & freed from the waters all the Kings & potentates of Other Regions haue Honored & fear'd him and when they would See any of his wonderful workes, they put one ounce of Mercury well washt in a Crucible and cast therupon as it ware one graine of Millett seed, of his Nailes or his haire or his blood, and blowed gently wth coales, they lett itt cool wth them & found Such a Stone as I know This is he of whome Count Bernard makes mention, that can giue to his Six courtiers as much of his Kingdome as he himself posseses, prouided they waite till he recouers his youth, in the Bath, and be adorned with various Garments, to witt a Black brest plate a white Shirt & purple Blood, for then he promises to giue Some of his blood to Euery One of them, and make them pertakers of his riches,

Women that keep Company with many Men Seldom conceiue liueing Children, for Nature Very rarly admits of a Superfœtation, Hence whateuer Ofspring is borne wheather it be one or More indeuiduals they proceed from one Father & mother. There is a Remarkable instance in History of Margaret the wife of Herman Earl of Henneberg who in ye Year 1276. bore 365. children wch ware all Christned, the males by the name of John, the females by yt of Elizabeth, ye all dyed & ware buried in ye Church of Lausden in Holland about a mile from the Hague towards the sea and in the Same place may still be seen ye Brasen bason in wch they ware babtised wth an inscrip-tion of the whole Story. The reason giuen for it is That the Countess seeing a poor Woman wth twins in her armes call'd her an adultress as if it ware impossible for more then One to be conceiued att one birth from one Man, but yt they must Necessarily Spring from diuers, whereupon the poor woman knowing her self clear from any such guilt, made this imprecation that the Countesse her self might att one time, & by one man, conceiue as many Children as there ware dayes in ye year this is a Miracle But a Natural worke wch happen'd by the deuine Vengance.

But in the Philosophical work that wch is Otherwise contrary to Nature is Easily admitted vnder the vaile of an Allegory, For here One ofspring is said to haue three ffathers, or two ffathers, & likewise soe many Mothers, Hence Raymond as cited by the Rosary sayes. Our infant has two Fathers & two Mothers & because he with his whole Substance is tenderly Norrished in fire, therfore he neuer dyes, So Dionisius Or Bacchus is cald Bimatur as haueing two Mothers who when his Mother was burnt before the time of his Maturity was taken out of her belly and Sowed into his Fathers thigh who thereupon became Father & Mother too, but these things are better de-clared in the Conception of Orion who is Said to haue bin produced by the seeds of Apollo Vulcan & Mercury mixt together, and preserued in the hide of an Ox for ten Months, Now all this would not Only be fabulous but Monstrous, vnless the Secret of Nature that is not Obuious to all men lay hid vnder itt, Lully in his Theorica Testamenti attributes as many and almost the same Fathers to his Philosophick birth to witt, Sol who is Apollo, or the Celestial Sun the first Author of this Generation, who by his vnspeakable Occult and Astral power, works vpon

vpon a Certaine Matter knowne to the Philosophers as vpon the Matrix of a Woman and in that produces a Son or Offspring like himself, to whome afterwards he will leaue and resigne his Armes and Ensignes of virtue as belonging to him by right of Inheritance, that is the Faculty of Maturating things immature, & ye Ennergy of tinging & purging things Not tinged or purged, For whatsoever Sol perfects in a Thousand yeare. his Son can performe in half an hower,

Therfore that his virtue may be a 1000 times Stronger then that of Sol: his father deliuers him to Vulcan, & the artist for Education, that his generous disposition may be improued & multeplyed in Strength by there meanes & assistance, For it is Manifest to be very aduantagious to be accustomed to a thing from a Childe, So Achillis Iason & Herculus ware for the same intent comitted to Chiron to be instructed, For Milo the Crotonian who carried a Calf when he was a boy, by custome came to be able to carry an Ox when he grew came to be a man Therfore tis not without reason that Vulcan and the Artist are Said to be the Fathers of this Childe as well as Sol, for As he was the cause of his being att first, soe these make him Such as he is and soe great as he apears to be. No Equiuelent Reward can be made to Masters for Institution noe more then to parents for Generation, these dispose the body, they the minde. And so no lesse recompence is due to one, then to the Other, of them,

In the production of Orion Mercury contributes matter, Apollo ye forme and Vulcan the Heat Or Efficient cause, and soe it is likewise necessary in the Phylosophick work, that thre Fathers should seem to Conspire together for the Birth of one offspring, that is to be ye Darling of the Philosophers, :;

N3.☒ i

The Mansion of Dragons is in Cauernes of the Earth, But of Men vpon ye Earth in the Immediate Air, which two Elements are contrary, and yet are apoynted by the Philosopher to be joynd together; that one may act vpon the Other, But by the Woman Others vnderstand the Eagle, as Basil in his Second Key, for tis not conuenient (sayes he) for an Eagle to place her nest vpon the Alps because her young ones would dye by the coldness of the Snow vpon the top of the Mountaines, but if you add to the Eagle a cold Dragon, that hath a long time had his Habitation in the rocks & is crept out of the cauernes of the Earth, and putt them both into an infernal Cell. then will pluto blow & by his blast draw a Fiery volatile Spirit from the cold Dragon which with its great Heat will burne the Eagle's Feathers, and Excite a Sudorifick Bath as will melt ye Snow vpon the top of the Mountaines, and turne itt into water, from whence a Mineral Bath may be well prepared to contribute health & Fortune to the King

This reward is wonderful that a cold Dragon should yeild a fiery Spirit, yet Experience declares itt to be true in Burnt Serpents, that Send forth a venemous flame poysoning those that Stand by itt, Nor is it without reason that the pre=seruers of the Chymical treasures, Should be cald Flaming Dragons & Keepers off the Golden fleece, The Garden of the Hesperides & that of Cadmus & others For this Dragon liues in Strait places of Subterranius Rocks, wch you must take there & joyne itt to the Eagle or Woman to her in her graue Or to the Other (if you had rather haue it soe) in her nest, for tis the Nature of the Dragon Sometimes to lye in wait for the Eagles Eggs, and wage Mortal warr with the Eagle, There are Some Greek Writers that Report that in times past a Dragon fell in loue wth a Maid and lay wth her, what wonder then if the philo=sophers would haue theire dragon Shut vp in the same cauerne with the Woman, Greuerus joynes Red and Black dragons together in the Deep gulf of the mountaine, and burnes them wth fire, and the black ones perishing he saith the Keeper of the mountaine Sercheth for them euery where & brings them to the Mountaine, Merlin in his Vision if it be not (Suposi=

Suppositious) makes Mention of a White and Red dragon, these Dragons whatsoever they be, wheather one be a Woman or female dragon, doe act Mutually until they both Dye, and Emitt blood from theire wounds, where:with they are both Embrued, But here by the dragon is Understood y^e Elements of Earth and Fire, and by the Woman those of Air and Water, whence the Clangor Buccine saith, The Dragon is i.e. the Matter remaining in the Bottom after the water is distil'd from itt, and according to Hermes, the Water of the Air being between Heaven & Earth is the life of Every thing, for that Water dissolves a body into a Spirit, and makes a live thing of a dead one and constitutes Marriage betwen Man and Woman, for it makes the whole Benefit of the Art. And of the Earth he sayes thus, And moreover under:stand that the perticular Earth which we tread upon is not ye true Element Yea it is Elemented from its true fifth Element, Nor doth the fifth Elemental Substance recede from its Elemented Body, from wch the Earth is formed, & a little after. But the Virgin and true Element, which Fire cannot burne

Θfix:: is in the Center of the earth. This is the dragon whereof we speake, insinu:ating itt self even into the Center of the earth, where the heat being great itt conceives within itt self A flaming heat, wherewith itt burns ye woman or Eagle, But the woman or Eagle is an airey water, wch some call ye white or Celestial Eagle & Endeavour to make itt the Common Mercury, or Sublimed Salts, for there Men that feign themselves as Quick sighted as Lincees, but are indeed blinde in this Art, But Count Bernard sayes in his Epistle, Verily I say unto you that No water will dissolve a Mettallick Specees by Natural reduction, but that which continues with itt in matter & forme, & which the Mettals themselves can recongeale & a little after, Nor doth that water pertaine to bodyes in Solutions which doth not remaine with them in congelation. And Not farr after, Verily I say unto you that the Oyl which Naturally in:cerates & Joynes Natures together, and Naturally introduces the Medecine into Other bodyes that are to be tinged, is not compounded of any Other Extranious thing, but only of the Bowels of the Body that is to be dissolv'd:

The Eagle therfore & the Woman as likewise the Dragon with almost all the Secretts of the whole Art, are Understood by these precepts, which by Opening the Bosome of Nature, We have perhaps soe farr Explained and Declar'd to the Sons of Learning, that Glory might be given to God:

Amen

[illegible] name of [illegible] in the name of [illegible] Lukes + in the [illegible] to [illegible] come here to steal [illegible] night or day any of [illegible] goods or [illegible] here to kepe doe mee any harm, [illegible] bee dumb [illegible] stones, I conjure thee or they by the [illegible] of God. Alpha & Omega, Principium & [illegible] the great name Tetragrammaton. Also I conjure thee by the virtue of the [illegible] glorious son, & his name Jesu, in wch name might all knees bow unto it heavenly & earthly & yea y^t bee in hell also. I conjure thee by the virtue of Gods very flesh & blood [illegible] in the blessed sacram^t of the Altar. I conjure thee & charge thee & command thee by the meekness of our Lady, & the cleanes of her virginity, also by all the virtues that [illegible] in the Patriarks, prophetts & Apostles, Martyrs, confessors & virgins. Also I conjure thee by all the Patriarks, y^t [illegible] within & about, y^t if any of those person, whose names bee within & about, [illegible] or bee were willing or consenting or taken away of this N or of this N. y^t day or night y^t hee give knowledg to us, y^t they or hee have no power to passe away, till it bee to morrow at the sun rising, y^t I bid them goe, y^t they or hee bee bound, as sure as St Bartholomew bound a fiend with a haire of his beard In Nomine patris & filij & Spiritus sancti. Amen.

Disparibus meritis pendent tria corpora ramis
Desmas & Gesmas medio divina potestas
Suma petit Desmas, descendit infera Gesmas
Nos & res nostras servit divina potestas.
Per te Jesu Christe servator Rex Gloriæ p omnia secula seculoz Amen.

This must bee said round about the close, Garden, Orchard, or place, where bee ye goods or Cattells y^t you would have kept, & goe neere to the hedg or Mound. And it must bee said before the twilight bee gon, & after the sun is sett. & you must bee there in the morning before the sun rise.

A good spel to make a theife tarry

God y^t was in Bethelem born, & baptized in the flum Jordan, there was neither theife nor [illegible], but himselfe full God in Trinity save all things that to us is lefte. within this house & with^t & in all places about, to s^t Gates to keep & hold from wicked theeves and enimies, & wicked folks, by the grace & might of the holy Trinity, And by the g[illegible] & virtue of ye holy virgin St Mary. And by the virtue of s^t peeter, & all ye holy confessors [illegible] & by the goods y^t belong to mee to steale, all for still to stand, hee or they as any stake, & of him or them to bee every bone as heavy as ye millstone, & of him or them to [illegible] every finger as heavy as the mill spindle, stand hee or they & gape, as still as any stake, power to remove have they none, till I bid him or they bee gon till to morrow it bee day & till I bid him or them goe his way. In nomine patris & filij & Spiritus sancti Amen.

Theeves also still bee yee by the might & virtue of the holy trinity, & by the [illegible] of ye holy Passion of Jesus Christ & of his death & of his rising. bee they [illegible] I bid him or them goe, ye sam dread & ye sam quaking y^t fell upon the [illegible] ye sepulcher when our Lord Jesus arose from death to life, the sam dread fall [illegible] & upon all them that would doe mee or mine any harm or any thing y^t belongeth to mee [illegible] any harm grievance or defeate, by night or by day, as unmovable dumb & deafe, as [illegible] stone mought they bee, & shall be by the might of God, all theeves or Enimies y^t would [illegible] mee or us or any of our goods any harm, or any thing [illegible] foot no hand no limb no member him to move, power have they none [illegible] to goe, if any theif hitherward come any of my goods in any place [illegible] ghost [illegible] in ye name of Jesus. In nomine patris & filij & Spiritus [illegible]

Note This must bee said round about ye close [illegible] from stealing [illegible] close or other [illegible] & goe ye faster about, but if [illegible] [illegible] it must bee said [illegible] evening as ye other.

Suppositious makes Mention of a White and Red dragon, these Dragons whatsoever they be, wheather one be a Woman or female Dragon, doe act Mutually untill they both Dye, and Emitt blood from theire wounds, where with they are both Embrued. But here by the dragon is understood ye Elements or Earth and Fire, and by the Woman those of Air and Water, whence the Clangor Buccine saith The Dragon is the Matter remaining in the Bottom after the water is distild from itt, and according to Hermes, the Water of the Air being betwen Heaven & Earth is the life of Every thing, for that Water dissolves a body into a Spirit, and makes a live thing of a dead one and constitutes Marriage betwen Man and Woman, for it makes the whole Benefit of the Art. And of the Earth he sayes thus, And moreover understand that the perticular Earth which we tread upon is not ye true Element yet it is Elemented from its true fifth Element, Nor doth the fifth Elemental substance recede from its Elemented Body, from wch the Earth is formed, & a little after. But the Virgin and [illegible] Element, which Fire cannot burne

D.fix: is in the Center of the earth. This is the dragon whereof we speake, insinuating itt selfe even into the Center of the earth, where the heat being great it conceives within itt self A flaming heat, wherewith itt serves ye woman or Eagle, but the woman or Eagle is an airie water wch some call ye white or Celestial Eagle & endeavour to make itt the Common Mercury, or sublimed [illegible], for those Men that feign themselves as Quick sighted as Lineeus, but are indeed blinde in this Art, But Count Bernard sayes in his Epistle, Verily I say unto you that No water will dissolve a Mettallick Species by Natural reduction, but that which continues with itt in matter & forme, & which the Mettals themselves can recongeale & a little after, Nor doth that water pertaine to bodyes in solutions which doth not remaine with them in congelation but Not firm after, Verily I say unto you that the Oyl which Naturally incorporates & joynes Natures together, and Naturally introduces the Medecine into Other bodyes that are to be tinged is not compounded of any Other Extraneous thing, but only of the Bowels of the Body that is to be dissolv'd

[illegible] therfore & the Woman is likewise the Dragon [illegible] [illegible] the [illegible] Art, we understand in these precepts which by [illegible] the [illegible] [illegible] persons [illegible] explained and [illegible] to the sons of Learning that [illegible] Glory [illegible] to God:

Amen

A good night Spell

In the name of Jesus + in the nam of Mathew + in the name of Mark + in ye name of Luke + in the name of John + saue mee from the divel & from all foes +. If any theives come here to steal this night or day any of these goods or Catells, yt I haue here to keep, or doe mee any harm, let him bee dumb, as still as a stone, I conjure thee or they by the virtue of God. Alpha & Omega, Principium & finis, & by the greate name Tetragrammaton, also I conjure thee by the virtue of his ~~[illegible]~~ glorious Son, & his name Jesu, in whose name might all knees bow unto it heavenly & earthly, & yee yt bee in hell also. I conjure thee by the virtue of Gods very flesh & blood contained in the blessed Sacramt of the Allter, I conjure thee & charge thee & command thee by the meekness of our Lady, & the cleanness of her virginity, also by all the virtues that were in all the Patriarks, Prophetts & Apostles, Martirs, confessors & virgins. Also I conjure thee by all the Patriarks, yt ~~[illegible]~~ written within & about, yt if any of these persons, whose names are written & about, yt they or hee were willing or consenting or taken away of this N or of this N. yt day or night yt hee give knowledg to us, yt they or hee haue no power to passe away till it bee to morrow at the sun rising, yt I bid them goe, yt they or hee are bound as fast as St Bartholomew bound a fiend with a haire of his beard. In Nomine, patris & filij & Spiritus sancti. Amen.

[illegible] meritis pendent tria corpora [illegible]
Desmas & Gesmas medio diuina [illegible]
Suma petit Desmas descendit [illegible] Gesmas
Nos & res nostras seruit diuina potestas.
Per te Jesu Christe seruator Rex gloriae per omnia secula seculorum Amen.

This must bee said round about the Close, Garden [illegible] or place, where are ye goods or Cattells yt you would haue kept, & goe nearer to the hedg or Mound. And it must bee said before the twilight bee gone & after the Sun is sett, & you must doe there in the morning before the Sun rise.

A good Spel to make a theife tarry

God yt was in Bethelem born, & baptized in the flum Jordan, there was neither theife nor wolfe, but himselfe full God in Trinity saue all things that [illegible] left, within this house & witht & in all places about, to St Gates to keep & hold from wicked theeves and enimies & wicked folks, by the grace & might of the holy Trinity, and by the grace & virtue of ye holy virgin St Mary. and by the virtue of St peter & all ye holy confessors of heaven & by the goods yt belong to mee to steale, all for still to stand. hee or they as any stake, & of him or them to bee every bone as heavy as ye millstone, & of him or them to bee every finger as heavy as the mill spindle, stand hee or they & gaze as still as any stake [illegible] to remove haue they none, till I bid him or they bee gon till to morrow it bee day & till I bid him or them goe his way. In nomine patris & filij & Spiritus sancti Amen.

Theeves also still bee yee by the might & virtue of the holy Trinity & by the virtue of ye holy Passion of Jesus Christ & of his death & of his uprising. bee they all [illegible] I bid him or them ~~[illegible]~~ goe. ye same dread & ye same quaking yt fell upon the [illegible] ye Sepulcher when our Lord Jesus arose from death to life, the same dread fall upon them & upon all them that would doe mee or mine any ~~harm~~ or any thing yt belongeth to me bee any harm greivance or defeate, by night or by day, as unmoveable dumb & deafe, as [illegible] stone nought they bee, & shall bee by the might of God, all theives or Enimies yt will mee or bee on any of our goods any harm, or any thing other then good. foot [illegible] no limb nor member him to move, power haue they none till I bid them hence [illegible] any theif hitherward come any of my goods in any place to steale, ye holy [illegible] in ye name of Jesus +. In nomine patris + & filij + & spiritus sancti + amen

Nota This must bee said round about ye close Orchard or garden or the thing you [illegible] from stealing. If ye Close or other thing bee great in compass, yn say it [illegible] & goe ye faster about, but if ye compasse bee little say it ye faster & [illegible] slowlyer. See it must bee said in once going about [illegible] say it at ye [illegible] ye evening as ye other.

A Juggling girdle or ring is thus made; there must be drawne three circles, or if you will, more, be enterlaced, but drawne wth one onely lyne, that in noe place they touch one the other. soe it comes to passe, that two will seeme to hang in the ayre by the wonderfull & subtile invention of the artificer. but it is much easier to be made then described, yet as wee could wee have here sett it downe. The reason is this. if wee would make a threefold ring, wee describe two circles. then wee take what number wee list, wch divided by three will leave an unitie as above the number of the circles, as for this purpose. 16. for divide by three, there remaynes one, & there given five. divide therefore the uttermost circle into sixteene equall parts, setting downe soe many pricks. and as many divisions allsoe wee make in the lesse circle, but soe that lower pricks shall interrupt in the middest the uppermost: then the parcells of the circles being drawne from the lower pricke to the uppermost, & from that to the lower two allwayes kept over, & againe to the upmost two kept over, att length it will returne after passing of ~~three~~ circles to the same point. therefore one circle is made three

I

1. Cures and helps for women first to strengthen the Backe take a quart of Milke and halfe a pound of Comfory Roote slice them and Boyle them halfe away and sweeten it with honey and take halfe a pinte night and morning 104 105

2. To ease women in Laboure take English Saxifraige Leaves or seed or Rute in a decoction take often of it

3. To bring the Tearmes in women in there [illegible] course take the seed of horse fennell and Bruse it and drinke to a pinte of wormwood wine take halfe a pinte as often as you will

4. A women [illegible] take [illegible] of the Juce of Saige and a Little salt take in the morning fasting it clenseth the Matrix and maketh them fruitfull it strengtheneth the Braine the woman Lying with her husband at night shall conceive [illegible] with the Blessinge of God

5. To strengthen the woman take [illegible] shepards purse comfrey roots of [illegible] a handfull of each [illegible] Boyle them [illegible] a quarter [illegible] sweeten it with honey take halfe a pinte night and morning

6. To [illegible] the woman take galanga and [illegible] of each a [illegible] in a [illegible] with wine [illegible] to Bed

7. To strengthen the woman take [illegible] Saige [illegible] Comfrey of each a handfull Boyle them in a quarte of Red wine sweeten it with honey drinke halfe a pinte warme night and morning

8. To [illegible] miscarrying take a new Layed Egge warme it [illegible] [illegible] night and morning

9. A drinke to [illegible] Consumption take [illegible] [illegible] night and morning [illegible]

10. A drinke [illegible] miscarrying take [illegible] halfe a pinte night and morning

11. To strengthen the woman take [illegible] pound of the Comfrey [illegible] and take [illegible] night and morning

12. [illegible] to strengthen the Backe and [illegible] take [illegible] [illegible]

13. To Cure the [illegible] take a drame of English [illegible] in quarter pinte of [illegible] wine night and morning

14. To Cure the [illegible] take a drame of [illegible] it with [illegible] take it night and morning

15. A pill to cure the whites and strengthen the Backe take [illegible] and make them up with [illegible] Turpentine in to pills [illegible] take one to five every daye [illegible] then [illegible] three dayes [illegible] againe

1. Cures and helpes for women first to strinken the Backe take A quarte of Milke and halfe a pound of Comfory pulse slice them and Boyle them halfe away and sweeten it with honey and take halfe A pinte night and moring.

2. To ease women in Labore take English saxifraige Leave or seed or Rute in A decoction take often of it.

3. To bring the tearmes in women in there right cours take the seed of horse fennell and Bruse it A dramme to a pinte of wormwood wine take halfe a pinte as often as you will.

4. A women helpe take some ounces of the juce of saigg and A Little salt take in the moring fasting it clenseth the matrix and make them fruitfull it retaineth the Birth the woman Lying with her husband at night shall conceave ~~[illegible]~~ with the Blessing of God.

5. To strinkthen the woome take dandelione shepard purse comfory rute of [illegible] a handfull of each an ounce of [illegible] Boyle them in A quarte of Red wine sweeten it with honey take halfe pinte nighte and moring.

6. To purge the woome take galanga and costorim of each A scrupell in a quatern of white wine when you goe to Bed.

7. To strinkthen the woome take plantan solomons seale saigge clarywort comfory of each a handfull boyle them in a quarte of Red wine sweeten it with honey drinke halfe pinte warmed night and moring.

8. To prevent miscaring take a new layed Egge warmed [illegible] as mutch mastike in powder as will lye one a penny stured in the egge till it be [illegible] then take it night and moring.

9. A drinke to prevent false conception take [illegible] [illegible] of each an ounce in powder white and yalow sanders of each halfe an ounce in powder [illegible] [illegible] Brooke lime of [illegible] of each [illegible] Bruse [illegible] fennell or cardomans of each an ounce brused put all these in to a lenen bage and hange them in fower Gallon of ale seven dayes then drinke a pinte in the moring till you have drounken it all up.

10. A drinke to prevent miscaring take maiden haire [illegible] lungworte of each two handfulls boyle these in to two quartes of white wine sweeten it with honey take halfe pinte night and moring.

11. To strinkthen the woome take three pound of the conserve of Read Roses and A pound of the conserve of [illegible] beat them togethere and take two ounces night and moring.

12. A plaster for to strinkthen the Backe and Reanes take the [illegible] ~~[illegible]~~ Tarrow oyle of mace venice turpentine of each an ounce ~~[illegible]~~ Balme of Gillead a quarter of an ounce and if you lay it to the Reind plaster it.

13. To cure the wearnes after Birth take A dramme of englis [illegible] in quater a pinte of white wine night and moring.

14. To cure the weaknes and paines in the matrix take A dramme of mugworte Rute in powder boyle it in halfe pinte of white wine sweeten it with honey take it night and moring.

15. A pill to cure the whites and strinkthen the Backe take mirrhe and the [illegible] of Blacke [illegible] [illegible] and make them up with fine Turpentine in to pills as bigge as large pease take one to five every daye till you have taken thirty pills then [illegible] three dayes then take them over againe.

BRITISH MUSEUM

16. To provoke urine and open the stopage of the woome take an ounce
of nettle seed in halfe pinte of white wine night and morning
17. A glister take a pinte of milke and turne it with a pint of ale
boyle in it a handfull of Bay berry and as much cammomille flowers
sweeten it with a quarter pound of Browne shugar
18. A Glister take a pinte milke and turne it with a pinte of ale boyle in it
sweete fennell seed and annisseed of each an ounce sweeten it with browne shugar
A Glister of the gripes take a pinte of possett drinke boyle annisseed
19. sweete fennell seed marigold flowre cammomille flowers then take a pennyworth
of venice turpentine worke your turpentine with the yolke of a egge then
put in the glister before you use it
To helpe women in hard labor take a quarter draine of sperma
20. ceti in powder in a quarter pinte of sacke but for the same you maye
give it if it requier twice or thrice
To strenthen the Backe take a quarter of a pinte of Vipor wine
21. night and morning for severall dayes together
To strenthen the Backe take ... seed charnell seed clary seed ...
22. carraway seed cardamum seed of each halfe pound ... fennell ...
not ... shepards purse Comfrey of each of these foure handfull boyle these
all in foure gallons of Renish wine boyle it a quarter away then straine it
and add two quarts of Malligoe sweeten it with foure pound of honey take
halfe a pinte night and morning
23. To make the greene oyntment for greene woundes take sagge planton
... ... parsely cammomille of each one handfull bruse
them in a quarte of oyle then sett them in the sunn twentey dayes then
squese out the yarbes then put in the oyle halfe a pound of may butter
then let it stand in the sunn eight dayes longer in the glasse then set it ...
24. To cure inward ... take twelve pennyworth of parmesitty
in a quarter a pinte of sacke take it night and morning
25. To cure inward ... take a pinte of ... ... night
and morning severall dayes together
26. To stope a Lousnes of ... take a line of mutton with the
... ... eate the fatt or drinke it with ~~...~~ beer
27. To make read lead salve take mutton suet and oyle and red
lead each a like and boyle them together
28. To cure the dropsey take a ... and splite it downe the
Backe and laye it to the ... of the ... when you goe to Bead
29. To cure the ... take two large ... and splite them
downe the Backe and laye them one before ... and the ~~...~~
other on the Backe when they goe to Bead
30. To cure the winde collick in the stomacke take a black flinte
as bige as your two fistes and Burne it verie hott and quench it ~~...~~
a pinte of ale and drinke it hotte
31. To make greene salve take the juce of ... oyle and ...
... of each ... ... it a little ... ...
a falling
32. To ease ... take the oyntment ... ...
33. To cure the gripes take foure ounces of common seed and boyle
them in a quarte of milke tell halfe is boyled awaye sweeten it and
take it when you goe to Bead
34. To cure a ... take three ~~...~~ handfull ... ... leafe
and ... and three handfull of plantan boyle them in two quarts
of watter tell halfe is Boyled awaye then put in to it an ounce of the
syroupe of clove gillflowers take it all any time

35. To cure the dropsey take the decoction of the roote of ...
take a pint fasting and walke an houre after it 106
36. To cure a dropsey dwarfe Elder or the rute and boyle it in a pinte of
white wine tell it be halfe away take halfe a pinte and walke after it
37. To open the Liver take the Leaves or Barke of ashen two two
handfull two a pinte of white wine boyle it take when you goe to bead
To stope the Bloudy flucks or pissing of Blud take the juce of
38. planton mayden ... tansey the rute and seed boyled in white wine
two ounces to a pinte openeth the passages of the Liver and kidneys the
Leaves stamped and boyled in oyle it cureth the paine of the eares
yarde matter drope it in to them three drops at a time
To strenthen the Backe take the Ladys ... rute boyle
39. them in to a pinte of milke when you goe to Bead a handfull to a pinte
To cure a ... take foure ounces of sorrell seed brused in
40. A pinte of white wine take quarter a pinte night and morning
provoke
41. To make urin take ... seed boyled in white wine an ounce
to a pinte take it when you please
42. To strenthen the Backe take an ounce of the oake of cappadocia
Boyle it in a pinte of white wine take a quarter of a pinte when you please
Laye the oake amoung your cloths it will ... them and the moath
will not eate them
43. To cure the jaunders take a handfull of dwarfe Edera
and halfe ~~...~~ ounce of madder boyle them in a pinte of
white wine take halfe pinte night and morning
provoke
44. To make urin Boyle the ... in wine drinke the
wine and ... the ... when you goe to Bead
provoke
45. To make urin Boyle an ounce of the seed of sweete garnell
in a pinte of white wine drinke the wine and eate the seed
46. To strenthen the Backe Boyle foure ounces of annisseed in a
pinte of sacke drinke it night and morning
47. To cure a pine and webe in the eye take red rose ... flowers
... flowers ... of each of these a handfull boyle these
in cleare watter and drope the watter into the eye when you goe to bead
48. To cure a straine Boyle a quarte of ... tell it come to a salve
then make of it a plaster and lay it to the place tell it falle of
A plaster to strenthen the Backe take foure pennyworth of ...
49. two pennyworth of the oyle of mace an ... pennyworth of ...
to pennyworth of ... ... all these together then make
the plaster and lay it to the Backe
50. To quench ... Boyle an ounce of the powder of Burnt
harts horne in a quarte of watter boyled halfe away take it at all times
51. To cure the piles take ... gall in powder and ... a
Browne paper and put the powder one it and laye it to it at night at bead
52. To bring out the smalle pox and to fill them take ... to ...
graines of safron and cochenell one graine of safron to ...
graines of cochenell according to the age of the Body
but they must be kepte verey warme

Balsom [illegible]

A Excelent Ballsom take halfe ounce of Venice treakell as much Confeaction of Read Roses the spirit of Sarfron the oyle of Amber the spirit of harts horne of each sixteene Drops some graines of Beasor and some drops of the oyle of Cloves take it when you goe to bed

54" To strenthen the Body boyle a drame of Borrige Rute in halfe pinte of White wine take it night and moring

5" To Cure the Spleane Eate Camphire with all your meat

To Cure the Spleane Boyle Fennell-roots in wine a hand full to a pinte of White wine take it nith and moring

57" To Cure the Spleane take a drame of Ellicampane in a quater of a pinte of Whitte wine night and moring

58" To Cure the Spleane take a drame of mother time in pouder in white wine night and moring

59" To Change the blood take take two drames of Senna in a pinte of white wine night and moring

60" To Cure the Jandes take two hand full of the inner Rine of Barberry tree and stepe it in white wine take night and moring

61" To provoke Urine take a ounce of Violett seed Boyle them in a pinte of Whitte wine drinke it night and moring

62 To strenthen the Backe take the Braines of sixtey Sparrows with butter and Eggs take them when you goe to bead

63" To Ease the Gout take an ounce of the suet of a goate with a drame of saferne mell them together and anoynt the place

64 To Cure a sore throte take a penneworth of Whitte dogs tord in a quater a pinte of white wine when you goe to Bead

65" A Mouth water take a hand full of Red sage and as much Hysope Boyle them in a pinte of spring water halfe away put them in it an ounce of the syrope of Mulberrys then gargle

66" To Change the stomacke take the Juice of Mint the sweete margerom and Hysope of each a handfull and two pennworth of Safferon boyle them in three pintes of Treakell posset take a pinte it Boyled away take halfe pinte night and moring

67" To Cure a Spraine and Bruse take the oyle of Swallows and bathe it well in and then take an ounce of Oxecrocium and make a plaster and Laye it to the place pained

68 To Cure a Consumption take Lime worte Hartstong and Borrage Colts foote of each six hand full cut them small put them in a gallone of milke steepe them 24 howres then still them in a glasse still then take three spoonfulls of Read Rose water with two spoonfulls of this still watter in a halfe pinte of the above milke at a time

69 To Cure the pilles take Yarrow and may Butter beate them to gether then apply it as hott as you Cane indure it

70" To make the greene Balsome take two hand full of English Tobacco cut it small put it in a pinte of Oyle then simper it over a softe fire then straine it then put in to it two ounces of Turpentine

71" To Cure a hotte Rume of the head take Rose Watter Vinigar Oyle of Roses [illegible] spoonfulls a pine mixe them well togather and Laye it to the head warme

72" To Cure the Scurvey in the teeth take a shell of an new layed egge empty the egg shell and fill it all most full with honey then putt in as much of Rock allom as it as bige as a smalle nut then simper it over softe fire till the allom is melted then take it of and rube your teeth and gomes with it night and moring 107

73" To fasten the teeth take the salte of tarter and allome each a little and rube your teeth night and moring

74" 30 To ease the stone take a quarte of parselley water and a pound of honey boyle them then put in to it a quarte of white wine then at night take a spoonfull of pouder of egg shell and a quater of pinte of your wine when you goe to bead

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The Vertue of Sene It Clenseth purgeth and digesteth It carries downward both choller flegm and melancholly it clenseth the Braine hart Liver & spleen it cheres the sences opens obstructions take away dulness of purging will helpe it helps melancholly and madnes keepe back old age resolution to the nerves take away paine of the head scabs itch falling sicknes & the windiness of it is to be Corrected with a little ginger you may boyle halfe an ounce of it in a halfe pinte of White wine but boyle it not to much halfe an ounce is a moderate dose to be boyled for any reasonable Body

The Vertue of Venice Treakell The Vargo: Andromachi Invented Dicimum The above said Antidote Is composed in Venice with all diligence and care By Bartholmew Gaslado Apothecary att the signe of the Golden Lyon neare S[t] Philips and Jeames in the presence and before the Illustrious magistrates of the old Justice and the most Excellent Colledge of Doctors and of the Apothecarys and others deputies for the same the faculties and rare Vertues for the cure of all people

The Treakle amongst all other prerogatives hath vertue to preserve from the plage and from any other Contagious sicknes keeping the Body Cherfull and in health

It is good against the passion of the harte asking removing the melancholy consumeing the putrified Humors of the Body expelling every Unwholsome superfluity of the same keeping it whole and strengthening it admirable

It Cures the very plague and other pestientiall deseases

It is good against all bitings of all sorts of venemous Creatures Especially of the Scorpion and mad Doggs and other sorts both of the Land and watter taken at the mouth and applyed to the wound outside

It preserves from poisons taking before or when there is suspitions Especially after the poisoning is discovered inwardly in which case the sicke parson must indever to vomitt often taking the said treakle inwards

It helps very much those that from any inward and unknowne disease consumed away as if they where [illegible]

It is a singular remedy against all Agues preventing the trembling Rigour and Colds that continue Long taking this Treakle three or foure times before the fitt begin

From this place to number 75 is nothing but the Coppy of a printed paper that is published about Venice Treakle to be had any where that it is sold [illegible] for remedies of [illegible] at the first hand.

It Cures the Quartan Ague given in the Universal State of the fitt but not in the beginning the matter and cause being crude –

It preserves from pestilent and malignant Agues and cure them –

It expells the winde from the stomake stops spitting of Blood taken by the parson ground inwardly –

It expell flegme from the Stomacke it is good against the paine in the entrall griping of the gutts the paine in the raines otherwise from Ulcers of the stone it Cures the dropsie and the prisique in the begining of the fitt –

It strenghtens the Eye sight and is excellent good for all internall desseases of the head ffalling sickness Appoplexy palsy stopps the flux and vomiting wrought being taken –

It is good against the paine in the Brest and lattera –

It Comfords the harte prevents fainting and qualmishness of –

It Cures all indispositions of the stomacke as extreame hunger or Loathness and strengthens the vitall parts –

It Kills all sorts of wormes or wormes expell them out of the Body hinder theire ingendren –

It Cure the Leprosie used after by the parties –

It provokes women flowers and the flux of the Emoroides and what is wonderfull it Equally restraine the overmuch flux of the same Comforting nature overbured by both indisposition –

It provoketh the After Birth and it helpeth to bring forth dead Children it hath many other rare vertues that for brevity sake wee dare not write it being a most rare and royall medicine and well knowne by all the world it agrees to all ages above seven years and to all Complexion and may beginn att any season These are the Marks of the Venetians

J: H: E: D: St. A. Doct. & Apothecary of prepare it –

To the young and those of strong Complexion the waight of two or three or foure Scruples all once in wine or watter or in muskadine or other Liquors –

To aged people one dram and dram for poyson and the plague –

Appresso Antonio Bosio In Venetia 1681 –

75" To make Lucatellus Ballsom for inward and outward wounds take a pound of venis Turpentine three pints of oyle halfe pound of wax an ounce of the ballsom of peru and St Johnswort an ounce a pound of red sanders a quarte pinte of sacke then melt the wax then put in the Turpentine and give the oyle as much rose watter as the turpentine and sacke then put in all the things together and stirre it well it boyle then take it of the fire then lett it stand for a night or more tell the wax and watter sinke all to the bottom then make some holes in the stufe that the watter may runne out of it then put it over the fire and put in the ballsom and the oyle of St John worte and when it is melted put in the sanders and when it beginns to boyle take it of and stirre it for two houres then pote up and it is good for forty yeares. The vertues it is good to heale all manner of wounds outward or inward it Cures the head ach laid to the tempells

76" A good purge take a dram of Extract Rudy and six graines of Rosine Jalope take them into purge you –

A Charme for an Ague When Jesus saw the Cross whereon his Body should be Crusified the Jews asked him art thou afraid or hast thou an Ague Jesus answered and said I am not afraid neither have I an Ague and all those who bear the name of Jesus about them and believe shall not be afraid nor yett have the Ague Amen sweete Jesus Amen sweet Jehova Amen –

Petter standing att the Gatte of Jerusalem as Jesus passing by there Jesus saw peter why standeth you heare and petter answered Lord my tooth doth ake then Jesus said to petter I will heale thee and petter said Lord Jesus ease me of this paine and whosoever carrys this about them shall never have the tooth ake more –

Petter standing att the Gate of Jerusalem as Jesus passing by there Jesus saw petter why standeth you heare and petter answered Lord I have Ague then said Jesus to petter I will heale thee and petter said Lord Jesus ease me of this Ague and whosoever carries this abouts them shall never have the Ague more –

To Cure one bewitched take a quarte of the parties urine a Locke of there heare the paring of there nailles of finger and toues with nine old naills nine crooked pinns nine needells put them all into a stone bottell and Corke it close and boyle it allways till the bottle is dead hotte –

To Cure one bewitched take a quarte of the parties urine a locke of there heare nine Nailes nine needels nine crooked pins three handfull of rue three hand full mugworte and the bark of Rose of Sheepe and sticke in it as many crooked pinns as the partie is wrikled take three horse shoes Lay them tounge to gether in a bottom of a kittell or pott then putt the harte and the tounge of the horse in the middell of the kittell put all the other things in the kittell then take a new cord and bind about the kittell tye as little hard as you can and then boyle the kittell till all is burned away as ever you can gett it then boyle the kittle till all is burned away as fast as you can get it for they will be cured as soone as the kittell bottom is red hott for they will be cured as soone the bottell bottom is red hott as long as you boyle the kittell the kittell boyleth all away as long as you boyles the kittell at the kittell boyle the wich will be in great torter hell warme and the cord tith about the wich will be in great torter hell the kittell is cold and the cord taken of –

To Expell urine take a dramm of ffennell seed or pike boylld in halfe pinte of white wine night and morning

77" Boyled in halfe pinte of white wine two hand full

The vertue of Eyebrite Boyle it in white wine two hand full to halfe pint take it inward and dropt in the Eye for severall days together at takes the dimnes of Eye site and cleare the site take Eyebrite in ponder an ounce with halfe an ounce of white sugar and grater it in ponder an ounce with halfe as much fennell seed in ponder make them a dram of maw and as much fennell seed in ponder make them in to Electuary and take it inward and anoynte the Eyes it hath restored sight to those that hath bene al most blind for severall yeares –

I think from this place to 91 is the Directions of Stuffe & Receits, If you had but saved yourself the trouble of writing it, & not that of reading it.

This is tedious to any to know except a physician.

The Country man helpe for the sheepe that are ... rotten sheepe take a quart of springe watter and as much Bayesalte that will make it a stronge — then take the powder of Licorish and Allicompaine of each two ounce of Saro six spoonfull — bruse it all together over a fire tell it is milke warme then straine it and give fower spoonfull to a sheepe keepe them warme and from watter six houres —
The second is to cure the Rager in sheepe take wood-Bittony Egremonie to handfull two handfull of Rue a pinte of salte boyle all these in a quarte of vinegar give three spoonfull night and morninge give them drye meat and keepe them warme two dayes —
The third is to cure scabby sheepe take fower quarts of water put in to it two quarts of Bromme salte two ounce of the powder of Brimstone a quarter of a pound of Tobacco Greene Broome Elder bark and Bayes of each fower handfull boyle them all together tell halfe pinte is boyled awaye then — Bottell it close the older it is it is the better then rube the scabs well with it —
A helpe for coughes to take ... take Assafotida campfor of each a quantity put them in oyle Bruse them together tell they be soft then bare it and anoynt your paite therewith — —
A good Baite for all sorts of fish take fish oyster and knite your baite with the powder of the oyster you make keepe the oyster in watter and baste all the summer and then it will the fitt for your baite —
(Slate Juggers he means)
70. To cure inward Goutes take fish flate as much as will live on a ... Large six spoonfull night and morninge ten dayes together — or thirteen dayes together —

20
36

These Rec^ts will hardly be worth ye while to copy being either too plaine or ... then to cure ... and physical ones.

79. To ease the Goutte take the Lyght of a bullock as new as you can then boyle it then slice the Lighte as thicke as your hand then lay it as hott as you can to the ~~plane~~ place where the paine is when you goe to bead and in fower or five times it will take away the paine —
80. A drinke to ease the Goute take halfe a gallon of Cunduit watter and put it in to a pipkin then take halfe a pound of Salta ... and put it in to it then take the hyeth of it out a sticke and then put in halfe gallon of watter more then boyle it tell it come to the hight one the sticke that is halfe boyled away then straine it and then put into it one pound of the best Brassell shugar and boyle it againe tell it come to the same quantity or to the hight one the sticke before the shugar was ~~putt~~ in then then take it off the fyer and put in to it one halfe an ounce of honny and Lett it stand a day and a night then straine it and take halfe pinte bloud ~~warm~~ warme night and morning keepe your selfe warme Lett your dyate be dry rosted and meat of quicke — digesstion —
81. To ease the Gout take the juce of Bordocke ... young Elder of each fower ounces a pound of May Butter an ounce white wax boyle them a litle togather anoynt the place where the paine is —
82. To ease the Goutte take halfe a pecke of Rye flower make it with watter in to a pie then take Saggee and Rue Leaves pick cleane as much more Saggee as Rue as will fill the pie then lydd the pye and put it in to a hoate Oven and bake it then take the pye and breake it to a peices and put it in to an Erthen steane and put fower Gallens of ale to it and Lett it stand a day and night then drinke as much as you can night and morning —
83. To cure sore Eyes take the white of new Layed egge and Roach allom and beate them together and anoynt the Eies goeing to bead —
84. To cure sore Eyes take white Rose watter and Read fennell watter and Lofe shugar a quarter of pound to a pinte each watter — alike wash your Eyes night morning —
85. To cure sore Eyes take the juce of greene Ivey and white Rose watter droppe it in your Eies when you goe to bead —
86. To cure sore Eyes take a spoonfull of Virgen honey and the marrow that is in the pinnion of two Bones of Large ... ... these together over a soft fire then droppe one droppe in to the Eie at a ~~tyme~~ time when you goe to bead —

87 A Drinke to cure sore Eyes take Red saige Rosmary Eyebright Rue
Woodbittny tansey three leafe grass sorrell of each two hand full
Stampe them then put them into a bagge hing them into two gallons
of ale when it is setled drinke a pinte three times a day till it is out

88 The Eye oyntment take halfe a pound of May Butter clarifie
it in the sunne till it be cleare as oyle then take six ounces of this butter and
halfe an ounce of virgin wax and three quarters of an ounce of prepared
tuttey and one drame of camphire put these all into a earthen vessell and sett
them over a slow fire and lett it simper a little while stirre it all the while
and then put in the camphire and stirre it till it be consumed then take a quarter
of a pinte of Damask Rose water drope it in by dropes and stirre it well
together then take it of the fire and when it is cold then keepe close in pots

89 The Eye watter take two quarts of spring watter and a hand full of
younge Rosmary Boyle it till the Rosmary sinke then take out the Rosmary
then put in to it an ounce of white coprish in powder when the scum arisseth
take it cleane of then put in a quarter pound of live honey and scume it cleane
againe then take it of and bottel it and sett in the sunne a monthe

90 To cleare the Eye take some seeds of Eye bright and put them
into the Eyes at night when you goe to bed and the morning wash your
Eyes with the watter of Eyebright

91 To strenthen the Eye take the flowers of Eye Bright and make
them in to a conserve take it night and morning

92 To cure a Cold take Allecompaine Licorish Aneseede all in
powder of each an ounce in to three ounces of honey mixe them well
together take a spoonfull when you please

93 To cure a Cold take an ounce of flower Tunges in powder and
the syrupe of maiden haire Coltsfoot and Violets of each an ounce and
halfe an ounce of the powder of Brimstone Allecompaine as much in
powder put all these together and stirre them well take two spoonfull
when you goe to Bed and in the morning before you rise

94 To cure a Cold or to take away hoarsness take a Large turnipe
cut a large hole in the top of it fill it with sugar candey and rossted
in the embers till it be soft then eate it with Butter when you goe to bed

95 To cure a Cold take Brimston Allecompane Aneseed Licorish
of each an ounce in powder two ounces of the syrrope of Maiden haire and
halfe a pound of honey halfe a pinte of hysope watter infuse over a
little fire all these together take two spoonfull night and morning

96 To cure a Cold take three heads of french Garlike and boyle
them softe and pill them then take Butter and honey each of all alike
waite beate them well together take as much as a walnut night
and moring but keepe your selfe warme

97 To cure a Cold take twelve dropes of vitrell twenty foure
dropes of sulfer foure ounces of conserve of Red Roses foure ounces
of blue Resinglenc(?) beate them well all together then take night
and moring as much as a smalle walnutt

98 To cure a Cold take seven dropes of the spirit of sulfer and
seven dropes of the spirit of aniseede in to white suger and put the
suger in to warme ale a pint take when you goe to Bed and
before you rise in the moring

99 To cure a Cold and horsness take a good hand full of Box and Bayes
and put them in to three pintes of milke boyle it halfe away then
straine it and put in halfe a pinte of honey take it when you goe to bead

100 To cure a Cold take an ounce of the powder of Brimstone and put
it into halfe a pound of treackle take it when you please

101 To cure a Cold take an ounce of white ginger in powder put it in
to halfe a pound of clarified honey take it when you please

102 To cure a Cold take an ounce of ground liver Mosse and a ounce of
Lungworte boyle them in a quarte of stronge drinke and drinke a
pinte night and moring

103 A powder to take a skin of the Eyes take cuttell bone in powder
white salte each a little blow it in to the Eye night and moring

104 To cure a Cold take scabish Allecompaine salt yngall of each a
hand full put them in two quarts of Ale and boyle it halfe away then
make it into a syrrope take foure spoonfull night and moring

105 To cure the gripes take cardemum ginger caraway wormwood of all
a quarter of a pinte when you goe to Bed

106 To fasen the teeth take mirre wine oyle a little mingall them
together and rubb the teeth it sweetens the breath and killeth wormes

107 A Cordall take halfe a pinte of white wine two pennyworth of saffron
and two pennyworth of Diascordium a quarter of a pound of white suger candey
a little ginger and nutmegs Boyle them take foure spoonfull night
and moring or oftener

108 A Drinke to quench thirst take foure quarts of spring watter
and foure large pippins and two large lemons slice them both with
the rine and all put in a pound of french Barley Boyle them well
together then straine it sweeten it with honey

109 To strengthen the stommacke take minte water balme water hysope
watter treackell watter of each a pennyworth take this at twice when
you goe to Bead keepe your selfe warme

110 To cure a Cold take Liverwort(?) Colts foot hartstongue(?) Ruel(?) fennell and
scabiosse of each two handfull a pound of Resons of the sunn stoned a pound of
figgs boyle these in foure quarts of spring watter sweeten it with
(?)brone suger take a quarter pinte at a time

111 To cure a goo take an ounce of tobaco an ounce of
an ounce of hogs grease beate them together and lay it to the wrists

112 To cure a goe take a Onnyon and cut in halfe and put in to it
and Laye them to your wrist when you goe to Bead

113 To kill wormes take a large Lemmon and cutt it in the
middle and put into it two pennyworth of saffron in powder let it lye in
over night then in the moring squise out all the juce of the Lemmon
and sweeten it with brone(?) suger and give it fasting

114 To cure the Dropsey take a gallon of new ale a gallon of the
Berrs of Elder bruse them and put them in the ale and lett them worke
together two dayes then straine out the Berrs and bottell the ale and
drinke nothing else

115 To cure the teeth aking take white Ellebore in powder and snufe it
up the nose keepe your selfe warme abroad

116 To Cure the Wringing and griping [illegible] the Ashes of Broome and a
drame of the Ashes of white Brieny [illegible] and put them in to three
pints of white Wine and simper them over a slow fire a hour in a
new pipping and lett it stand six houres then filter it throw a piece
of flannell drinke a quarter of pinte three times in a day.

117 To Cure the Wind Collick take the oyle of nutmeges the oyle
of Cloves the spirit of Annisseed the spirit of synemont of each
sixteene dropes in halfe pinte of sacke when you goe to Bead.

118 A purge for Children take the syrrope of Succory with a little
Rubarb halfe an ounce pullis [illegible] three dropes an ounce of
Fumitary watter mixe these together and give it in the morning.

119 A Cordall for Children take Sinemont treackell watter of each three
drames the syrrope of Clovegilli flowers syrrope of Blacke Cheries of
each six drames three ounce of Milke watter fower dropes of the
spirite of minte mixe these together and give them a spoonfull att
any time when they are ille.

120 To Cure the Stinke which is called take a new layed egge in a quatron
of Brandy or usquebath

121 To cure Children of wormes take [illegible] as will make a plaster
as large to cover the hole of the stommacke and navell sprinkell it
over with the powder of Alloways then dropes on it [illegible] dropes of the
spirite of wormewood then laye it on and lett it lye of it selfe.

122 To keepe the Body when it is Bound take Alloways [illegible] and
saffrone each a like in all halfe drame when you goe to Bead.

123 To Ease a pleurisy take an ounce and halfe of the syrrope of poppey
and thirty dropes of the spirite Solomoniake and goe to Bead.

124 To make [illegible] watter take the seeds of Rosimerry nutmeges mace
synemont ginger Corander seed [illegible] [illegible] these in [illegible]

125 To make [illegible] powder take the [illegible] of [illegible] they are boyled
that make the watter and drye them and powder them.

126 A plaster for all sores take three drames of saffrone three ounces
of Burgame [illegible] two ounce of [illegible] halfe pinte of oyle of oyle [illegible]

127 A plaster for the Backe take [illegible] paragolicus
of each halfe ounce melte them to a plaster.

To make Blacke [illegible] take the Juce of Licorish Allicompane
in powder [illegible] each the like weight melt them all together
and make them up.

To make white [illegible] take Allicompane Licorish in powder
honey and flower each the like weight make them up.

128 For Children [illegible] take the syrrope of Succory with little Rubarbe
halfe an ounce pulvis [illegible] halfe a drame the oyle of aniseed
three dropes fennell watter an ounce mixt these together and
give it in one dose.

129 To Cure a Feaver take [illegible] [illegible] and
maiden haire all in powder of each an ounce Boyle all these
in two quarts of spring watter till it is halfe Boyled a
waye then sweeten with honey.

130 To Cure Swellings take a handfull of marrigold flowers
Rosemary Balme spare mint Angellica dragons of each
an ounce of sweet Anniseed an ounce of Licorish [illegible]
a quarter of ounce of mace put these in to as much Brandy
as will cover them over put them in glasse and sett it
in the sunn 14 dayes in June then straine it and put it into
a Bottell and sweeten it with white sugar candy and
When you are not well take 2 or 3 spoonfull at a time.

131 A purge for the Head take a handfull of Rosemary
a handfull of marrigold flower and 20 Bay Leaves and put
them into a quarte of Alle and boyle it to a pint and take
it warme when you goe to Bead.

132 A Drinke for Ricket Children take two pound of
Roots of the [illegible] and then as many [illegible]
Maiden haire harts tongue [illegible] Polepodey of the
Oake [illegible] of the wall Rosimerry Comfery [illegible]
[illegible] of each fower handfull
Halfe drame of Saffron boyle all these in fower gallon
of spring water till it be halfe boyled a waye and a little
Before you take it off add a pound of fine [illegible] and
a quarter of a pound of [illegible] and lett them boyle
together then take it off and sweeten it with honey and
Lett it remaine all together in [illegible] and take it out
[illegible] give it your Child and Let it drinke nothing [illegible]
can but this Drinke.

134 The Healing oyntment for all old aches and paines [illegible]
Take the flowers of Rosemary [illegible]
[illegible] Lilley of the Valley [illegible]
[illegible] plantan [illegible] and Burdocke of these each of them
a pound and put all them in fower quarts of the best
oyle and put them in to glasses and sett them in the
sunn a [illegible] dayes [illegible] with the
oyle to the place that is grived.

135 A Cure for [illegible] take [illegible] and [illegible] them to powder
and night and morning a quarter of an ounce in white wine
and fast an houre after it.

136 The ffavour Drinke take the juce of two Large
Lemmons or four ounce of the syrope of Lemmons and
Two peney Rootes slised and put in to two quarts of spring
Watter and Lett it stand fower houres then squese out the
Bread throw a cloath sweeten it with Loafe shuger and
Give halfe pinte at a time Blood warme

137 A Drinke to cure A Lissick Take A quarte of Readwine
Halfe pinte of Sinemonte watter fower ounce of Brambell
Leaves and fower ounce of pomgranete pill Boyle it
Sweetene it with Loafe shuger take as much of it as
You Can and as oftene as you Can

138 To sweeten the Breath take the greens of Elder boyle it
In Alle fower handfull to quarte boyle it halfe away
Sweeting it with honey take it night and morning

139 A poultes to abate swellings take parsely Rubes Rue
plantin Leaves of each two handfull boyle them well
In white wine then Laye it to the place grived

140 A poultes to abate swellings take part Milke a quarte
New Cowe donge and quarter a pound of hoge fatte boyle
It dry then Lay it warme to the place grived.

141 To Cure the falling sicknes take Rosemary flowers Lavender
flowers Borrige flowers Egremony wood bittny Red saige
Each of these fower handfulls 1 pound of singell piney
Roots slised boyle all these in fower quarts of springe
Watter tell halfe be boyled away and sweeten it with honey take
Halfe pinte at a time when you please

142 To Cure a Could stomarke Boyle a handfull of
Grommell in a pinte of white wine take it when you goe
to Bead and keepe your selfe warme

143 To sweeten the breath boyle fower handfull of Time two
Ounce of honey in a pinte of watter drinke in the morning

144 A good oyle take Adders tonge white Lillie of each fower
Handfull put them in a pinte of oyle boyle it well

145 To strenthen the Backe boyle Clearey in wine fower
Handfull to a pinte drinke it when you are to bead

146 To strenthen the Backe boyle the Roots of dogs stones
In milke an ounce to a pinte of milke take
It when you goe to Bead

147 To Cure the paine of the Backe take the Juce of Tansey
In white wine a spoundfull to a pint in the morning

148 To provoke Urin Boyle the Roots of plantin in white wine
Fower ounces to a pinte take halfe pinte night and morning

149 To Cure a sore throath boyle Dinell bit in watter wash it

To strinkthen the Backe Boyle wild Clarrey fower ounces to
A pinte of white wine take it when you goe to bead

150 To strinkthen the harte take the flowers of Borrage and make
them into syrope take fower spoundfull night and morning

151 A good oyntment take the Rose oyle and Juce of time of
Each halfe pinte fower handfull of Bay berreys pound
boyle them a litle

152 A good Salve take Cloune worth Aspen of each fower
Handfull stampe them fower ounce of Barrows greage
Halfe pinte of oyle three ounce of waxe boyle them well
Togeather then straine it and put in it two ounce of Venies
Turpentine and boyle them a litle

153 A good oyntment take the Juce of Smallage plantane
of each an ounce fower spoundfull of hony quarter of
Oyle Boyle it a Litle

154 A good Salve take A pound of sheeps fatte waxe A pound
A quarter of a pound of Rosen an ounce frankensence and
A pinte of oyle Boyle them well togeather

155 A watter to Cure fainting take Isope minte Rosemary all
A Litle and still them in a glass still and take the watter
As often as you see fitt

156 To Cure the trembling of the harte take Rosemary flowers
Burrage flowers fower ounce of Each an ounce of the
best Sinemont A dram of Sarfron and a quart of white wine
put these all in to a Earthen bottell and boyle it in a
A kettell of watter tell the wind is boyled halfe
way then straine it and make it in to a syrrope and take
The syrrope in white wine or what you please

157 To make A poultis take fflages Brambell Leaves young
Elder a handfull of each boyle them in new milke
Thicken it with Crumbs of white bread Lay it warme
To the place

158 A purge Take a quarter of a dram of Extracte Rudom
And a quarter dram of pilley Cosse

159 To Cure the [illegible] take two quartes of watter fetherfoye Rosmary Saige wood bittnay of each a handfull foure ounces of honey halfe an ounce of allome and halfe pint of white wine Vinegar Boyle it halfe away wash the place.

160 To Cure the bite of mad dogs take Vervine and Lay to it.

161 To strinken the Backe Boyle the Jiuce of Clarey and Eggs In Red wine three handfull of the Juice and three Eggs to a pinte of Red wine drinke a pinte nite and morning.

162 A Cure for the dropsey take the topes of green Broome and wormwood the inward greene Elder of each two handfulls and as much Juniper wood as will burne them to ashes and a pound of the pouder of Liquorish sticke and halfe pound of Anneseed In pouder put these pouder in to a streane then put in two Gallon of [conduit] Condet watter Boyling hott haveing then your ashes Read hott Ligere in to the streane with the watter. Then stire them well together halfe houre then Covore it closse and Lett it stand twenty foure houres Then take halfe a pinte at time.

163 A Drinke to Cure the Stonny take halfe a bushell of Roman wormwood foure handfull of Red Saige wash them and drye them and bruse them and put them into a stone vessell with foure quartes of Sherry wine and eight quartes of Rhenish wine and halfe pound of prepared steele in a bage and two handfull of horse Redish slired Lett them stand six dayes then as you take it straine it take a quarter of a pinte night and morning and in the after noone.

164 To Cure the head ache take the Spirit of Rosemary and snuffe up the nose and rube the temples with it.

165 A Cure for the paine of the head Boyle Rosemary bittney Egremony Saige of each a handfull in a quarte Condet water drinke halfe pinte night and morning or when you please sweeten it.

166 To strenthen the Braine take the Conserves of Read Roses wood bittney blassom Rosemary blassom Egremony blassom all in Conserves of each a quarter of an ounce together when you goe to Bedd and two houres In the morning before you rise.

36

167 To Ease the stone take two [illegible] and slire them and still them and drinke watter sweeten with honey night and moring.

168 To Ease the stone take horse Redish and slire it then putt it in to white wine all night a hand full to a pint drinke halfe pinte at A time sweeten with honey take it in the moring and walke one it. 113

169 To Cure the stone take and boyle three ounce of the Juice of Penetory of the wall in a pinte of white wine sweeten it with honey take halfe a pinte when you goe to Bead take the Leaves and stampe them with oyle and Lay it to the Backe it helpe the Cure.

170 To Ease the stone Boyle the Rute of Golden rod in white wind and sweetened it with honey take halfe pinte when you goe to Bead a handfull of the Rute to a pinte of wine.

171 To ease the stone drinke a dram of Gromell seed in halfe a pinte of white wine in the moring but bruse the seed.

172 To ease the stone Boyle Turnopes then squese out the watter and sweeten it with honey take halfe pinte night and moring.

173 To ease the stone Boyle an ounce of the seeds of wild carretes in A quarte of Ale and drinke it all at all times.

174 To ease the stone take halfe pinte of white wine and ~~a [illegible]~~ halfe Quarteron of oyle and the Juice of Large Lemon drinke it up.

175 To ease the stone take two Large oinyons slire them boyle them in a pinte of whitte wine teil halfe be boyled away then squise out the oinyons drinke the wine when you goe to Bead.

176 To ease the stone take a pinte of new Ale two ounces of [illegible] A new Layed egge beat them well together drinke in the moring

177 To ease the stone take two handfull of the berys of whitte thorne and two handfull of Juniper berries bruse them and put them in to a Quarte of Brandey Boyle them with a softe fire an houre then straine them and bottel it close you may take a quarter of a pinte night and moring.

178 To ease the stone take Gallingor gorwell Rutes marshmallo Rutes horse Redish each parsley Rutes Anneseed fenell seed carraway seed of all these two ounces three dramms bruse them all Gromell seed each of all these Boyle all these in two quartes of Spring Watter tell a pinte is boyled away then straine it and put in to it a pinte of White wine and three dramms of Sall prunella and foure ounces of the Syrrope of Marshmallows take a quarter of a pinte at a time.

179 To ease the stone take young Ashen boues with the Keeyes drye them and burne them to ashes then take night and moring foure drames of the ashes three dayes together.

180 To ease the stone take halfe pinte of Renish wine ounce of the Syrrope of marshmallows Sall prunella creme of tarter of each A [illegible] in the moring.

~~To ease the stone take Sipories Turpentine in pilles fine or seven at a time take~~ halfe pinte of warme Ale with two ounces of honey after the pilles ~~when you goe to Bead~~.

181 To Cure the stone take two Large oinyons and slire them into A pinte of Sacke put in to them two ounces of honey slire them Soake them drinke the wine and eate the oinyons when you goe to Bead.

182 To Cure the stone take A pinte of Renish wine a quarter of a pound of Red Corrantes the crones of Rasberry Leafe boyle them well together and sweeten it with two ounces of honey and take it when you goe to bead.

~~To ease the stone and gravell take 1 penneworth of the oyle of Terpentine when you goe to Bed~~

183 To ease the stone take as much salt petter as will lye one a shilling in sacke night and moring

184 To ease the stone take twentey dropes of the balsom of perrero in a glass of sacke night and moring

185 To clenge the blader from gravell and stone take fower quarter of strong aall worth boyle it halfe a way then put into it halfe pound of white sugor candey and halfe pound of honey take night and moring two sponefull

166 To ease the stone take the leaves rute of Liber a sponefull cutt smalle in an ounce of honey night and moring

187 To ease the stone take fower handfull of the Leaves of stingin nettles and bruse them put them in a pint of white wine and a pinte aall simber them ouer a slowe fire take halfe pinte night and moring but you must ade to it two ounces of honey and two ounce of the syrope of mash mallows before you take it

188 To cure the stone take fower drames of a bulls galle stone in fine powder in white wine night

189 To ease the stone take the rute of Golden drame in quater of pinte of white wine nith and moring

190 To ease the stone and gravelle take an ounce of Gromwell seed bruse it and boyle it in a pinte of white wine take halfe pinte at a time three nights together

191 To ease the stone take pinte of ale and two sponefull of honey and a sponefull of flax seed bruised night and moring

192 To ease the stone take an ounce of redcurrell in powder in halfe pinte of white wine night and moring

~~To ease the stone take as much spare~~ ~~shel~~ as will lyeth one a shilling in sacke night and moring

193 To cure swelling take cammemile mallows parsley boyle these in oyle and laye it to the place greived

194 To clenge the Blood take liver worte gardrened ~~seer~~ sentrey grasse redsagge of each a little halfe pinte of juce of then oringes mixt them to gether take six sponefull in a quater a pinte of sacke them moring together

195 To cure Hawken fitts take rosemerey lavender marigolds sagge the sentery woodbitney noytane[?] tapesepanish solomonseall of each fower handfulls pyne rut rofeglaus[?] of each halfe pound Boyle all these in fower quarts of spring water till one quart is Boyled away then sweeten it with honey take halfe pinte night and moring

196 Anoyntment for sore Brists take a pound of the lilley of the valley rute bruse them put it in a pinte oyle simber it ouer a softe fier anoynt the Brist

197 Anoyntment sore Brist take white lilley rute and planteine of each a pound in a quarte of oyle simper it ouer a softe fier anoynt the brist

198 Anoyntment for all wounds take a pound of the juce of ... in a quarte of oyle boyle them ouer a softe fire then anoynt the wound and warme it by the fire

199 Anoyntment for ... wounds ... pound of the ... then put them into a quarte of oyle boyle it then anoynt the wounde

200 To cure Gander take the partes vrin boyle it in posset three moring then take planten watter parsley rute boyle it and drinke it

201 A help in the small pox take two penworth of the spirite of saffron cardis watter treacle watter marigold watter put them together is a dorne

for my self [?] it by

To cure the sore Bugges ~~and~~ ... take fower quarter of posset ~~pott~~ put in a quarte of Browne two ounces of the powder of Brimstone a quater a ounce of Tobaco grown browne elder leaves Box of each two handfulles Boyle them well halfe a pint away then bottell close wash them with it

To take away frackell take halfe pound of may Butter horse lake white lilley sillespender planten of each two handfull boyle them well

202 together and stott it close

203 To cure the greveing in the teeth take handfull of sagge and a handfull of rosmerey an ounce of Allome boyle these in three pints of spring watter till two pintes is boyled away then put in two ounces of honey then straine it and bottle it then wash the teeth night and moring

204 To strinken the Backe take a cocke fower neate feete a quater of a pound of Isinglass cut them to peces fower pound of reson stoned currants and french barley of each two pound synoment cloves mace ginger nutmegs of each a quater of an ounce brute them well Boyle all these in fower gallons of watter and fower gallon of milke till halfe be boyled away then sweeten it with fower pound of honey straine it as you drinke it take night and moring and two houres after diner

205 A Cordall to Cure tisike take ginepur Annissed carraway worme wood angelico cardomum mellilot white wine and clare watter of all of these each of them fower quarter then take and put into it Egremoney wood bittney balme peney rosell margram hope mugworth angilico sagge fenelberey cost maney mother time spare minte parsley planten fennell garnell golansine peneriall time sorrell cammilles rosmerey of the walle burrig dandlyane coult foot flowers maiden haire wood sorrell lettes horse eyes of the oake Jonnworth purslie spring liverworte brook lime ~~planton~~ harstonge eyebright marshmallo wormewood rosemerey cherey spire lavender the lilley of the valley clove gillflowers red roses dragons marigolds white roses each of all these two pound cut small and put in to the watters then ade figgs currants reisons of each six pound long peper coriander seed of each fower ounce piney rute white lilley rute comfrey rut carrets parsnopes turnepes of each two pound a peice pimball seed aspen roose deur ..e barke red gaite horse liverish lanes flowers of each of these two pound a peice strawberies red and white currants rasberies mulberis elder berry Brambell beres of all these each of them two quarter a peice cloves ginger peper synoment nut mage mace each of these two ounces a gallon of spanish wine two oringes twelle lemmon slice them lett all these stand 10 days after the last thing is put in then still in a glass still take a quater of a pint night and moring

206 To cure the tissike take the white of oyster shelles after they be burned in powder take a drame in a pinte of white wine night and moring

[illegible] Aquavite [illegible] take three [illegible]
pinte Aquavito and pinte of the Juce of Solonthe Cardamon milliot
flowre each adramme Cubebs galingale nutmeges Clover mace
ginger each of all these adramme apiece put all these togather
over night and the next day still them in glass Limbecke

208 A Cordall take the spirits of Harsorn the sperrits of Harwhorne
the oyle of Amber of either an ounce the syrrope of Villets maiden heare
Coalt foot Lemmon Clowgillflowers of each four ounces ginger
and Cynnemonte watter of each apinte put all these in to a bottell
and shake it take aquarter of apinte when you goe to Bead

209 To make Dr Stevens watter take a gallon of Sack Cynemonte
ginger nutmeges Clover [illegible] fennell seed Corrander seed of each
of all these adramme Sagge mint time red roses dilitorie marigold
maggrome Rosemorey Camomile Lavender smallidge of each a
handfull then beate the spirits and watter small and put them in to
the wine then lett them stand a daye and a night then still it
with a glass Limbecke take aquarter of a pinte at a time

210 To make Dr Butlers purgeing ale take Sarsaparilla 1100
ounces and of the [illegible] of the oake and fearne of each four
ounces carraway seed and [illegible] seed of each half an ounce
Licorish two ounces maiden heare Agrimoney of each a
hand full [illegible] bushell of [illegible] grass beate all
these well together then put them in a bage and put it in
to six gallons of ale lett it stand three dayes then
drinke apinte in the morning

211 To make Cowslipe wine take five gallons of spring watter and
eight pound of Browne Sugar boyle it and scum it then take it of the
fire and then put in [illegible] five or more gallons of Cowslipe
flowers [illegible] lett it stand till it [illegible] Cold then put in [illegible]
[illegible] and [illegible] it then put it in a [illegible] for some dayes but
[illegible] then [illegible] for your [illegible] put three [illegible]
in each bottell with a little [illegible] [illegible] will [illegible] and
lett it stand some time [illegible]

Ck To Ease Bretching take the cynnemonte
of [illegible] and [illegible] it in [illegible] when you goe to Bead

212 To Cure a [illegible] head take of the
[illegible] [illegible] of each two handfull [illegible]
[illegible] of each [illegible] and pepper and ginger of each
half an ounce [illegible] a pinte of [illegible]
[illegible] all these together and [illegible] it and put it in
to a pott [illegible] the head [illegible] it night and morning
and keepe it warme

BRITISH [MUSEUM]

207 To make Aqua mirabilis take three quarts of [illegible]

[illegible]

24

☿ Sublymed demi ℔.
Salarmoniak 3 ℔.
Arsnik — 2 ℔.
Salt preparyd.
Talk 1 ℔.
Shepes tallow 6 ℔.
[illegible] demie ℔.
Calx ovorum.
Alome 2 ℔.
Oyle of tarter.

Disolve Lune in aqua regis and evaporate the water, after drye the ☾, then take vittriall preparyd & finely powndyd, and put it in clean water or vyniger and lett it boyle on the fyre for a prittie space. Then put yͤ ☾ in the vittriall & water, Lett it boyle therin a pryttie while, after put an Iron in the water, and the ☾ will stick to it, wᶜʰ you shall put in a crusible wᵗʰ yͤ ☿ sublymed, et habebis.

for Doctor Stepson

Take eight ounc[es] of dissolving water drawn of salt peter, allum and verdigres, put therto ij ounce of sal armoniack well beaten to powder, take an ounce of quicksilver then beaten [illegible] it in [illegible] or powder put it in this water with the sal armoniack in a glasse with a round bottom, and a streit mouth. [illegible] the glasse in sindres with a round fire under it. leave the glasse uncovered and let the water [illegible] away until it come to the very bottom not altogether drye, but it must ~~[illegible]~~ vapour until you see a thick [illegible] in the bottom. Then take an ounce of Doctor Stepson his water [illegible] and pour it in the warme oyle and let them [illegible] together until they be drye, and after put them in a crusible, melt them with [illegible], kepe it et habebis.

The making of ye artificiall Vitriol.

Dissolve a pound of copper in strong water.
Then take salt peter, and Danzik or
this copperasse not English copperasse
and let ye greater quantitie be salt-
peter or at least equal proportion.
poure them beyng small stampt in ye
strong water. Then distil this water
and lute ye receiver very well, lest
ye spirits flee away. Then
take the powder of Danzik or this
copperasse, and dissolve it in as litle
water as you maie, then set it on
ye fire in an earthen pan unleaded, and
when it beginneth to boyle, and
continew it thus in boyling untyl
[illegible] ye licour bee consumed. put ye
strong water in a vessel, and slippe
ye boyling water [illegible] amongst ye
strong water and cover ye vessel
closely and [illegible]. Then let it rest
for viij dayes, and you shal finde
ye crystalled Vitriol. but if ye licour
[illegible] is not congealed [illegible] ye licour
[illegible] be consumed, [illegible] untill
[illegible] a [illegible] Vitriol [illegible] ye first.
The sprinkling of [illegible] is very [illegible] may be
[illegible] [illegible] [illegible] you shal [illegible] [illegible]
[illegible] [illegible] [illegible] by ye [illegible] of God, who [illegible]

R. Fyne Lyme dissolved and mixe the same wt equal quantytie of Sall armo-
niake and mercury sublymate, medlinge all the powders togeather [illegible] or [illegible]
and put them in a sublyming pott & sublyme 4 tymes. when you shall
fynd ye calx of silver so tender as it will melt wt a candell into substance
lyke glasse then kepe it apte. Then take arsenicke of the whitest ʒ2
in fyne powder, borax in powder ʒ3, talke & fyne salte ʒ3 of
eche, wch you must calcyne & [illegible] wt a stronge fyre to [illegible] the talke
to beat in powder. And when the talke and salte ar so beaten mixe
them well wt ye other powders (as afforesayd wt arsenicke & borax). And boyle
them in sheps, nete or shepes tallow upon a good sharpe fyre 2 or 3 howers
ever [illegible] that ye tallow [illegible] ye powder so that it
sublyme not // Then powre out ye tallow and kepe ye powder in
a clothe & strayne the hote tallow from it. And when it is dry, put
it in a sublymatory [illegible] suffering a vent for the moysture [illegible]
then close the vent, and so lett it sublyme wt a very softe fyre, for the
best and most shyninge part will abyde longer afore it sublyme and
it is the best. Therfore [illegible] it not [illegible] sublymed till the
mettallyne matter be all rysen. Then take that wch rysethe and
mixe it wt newe talke and salte and 2 or 3 ʒ of calx [illegible]
and so agayne sublyme it 4 tymes wt fresh [illegible], and at the
first tyme wt allome and salte well dryed. Take ye arsenicke
(so as before prepared) & a substance mettallyne [illegible] and
must [illegible] boyle that [illegible] in fyne tallow as before but wt
a stronge fyre, then [illegible] the tallow as before, and put the
matter betwene ij dyshes of earthe very well luted that no ayre
go out, and sett it to drye in a good fyre above and bynethe for
24 howres. Then sublyme it from sal armoniack 4 tymes
untill it abyde in the bottome of the glasse whit and fixt, take
2 parts of this stuffe and of ye silver prepared as aforesayd one part
and grynd them very fyne & [illegible] wt a quantytie of oyle of tartre
set them to dissolve, which in one nyght [illegible] then drye them
up [illegible] powder [illegible]. Proportion one upon 4.

Cardamomi — ij ʒ
Reubarbari — i ʒ et dimi
Senni — ij ℥
Tamarinde
Agarici ana dimi ℥
Pollipodi — ij ℥
Lignum aloes ʒ et dimi
Turbitar — i ʒ
Esuari — ij ʒ
Cortices — ij ʒ et dimi
Salsaparilla — iij ℥
Chinae — iij ℥
Semen sardi — i ʒ
Anise — i ℥
Radix Enulae i ℥ et dimi
Irreos — i ℥
Hermodactilorum i ℥ et dimi
Licorici — ij ℥
Jujubi — i ℥ dimi
Sebesten — i ℥ et dimi
Dates — iij ℥
Figs — ij ℥
Sinamoni — i ℥ et dimi
Reysons of [illegible] — iij ℥
Sugar — iij ℥
Turpentine Venice ij ℥
White corall — 4 ℥
Red corall — iij ℥
yellow amber — iij ℥
golde in powder ij ʒ
White wyne ij gallons
Water one gallon —

The taking of the Quintessence

yt must be taken in a good signe either 3 days
after the change or 3 days after the new mone
according as the signe will serve and ought well
begin the signe as after was to be regardyd.
The order in taking is thus. Take one dose
in the morning at 5 of the clocke and fast 5 owres
after and at eleven of the clocke take your dynner
and eat no more that daye, then the same day
at 5 of the clocke take another pill, And the
next day at 5 of the clocke in the morning take
the third pill and so go to dynner at xi of the
clocke. and at nyght take no medycyne but supe
that nyght and by brekfast the next day dyne with
supe of good and holsom meat and take no medicin.
Than the next day which is the 4 day take ij pills
one at 5 in the morning with the other at 5 at nyght
The other the next day in the morning at
5 of the clocke as you did the first and second day,
then stay that nyght with the next day from medicin
Then the next day following that take ij pills
as before in the first day, and one other the
next day in the morning // Note that all these
ix days you must drinke no other drinke but
warme it with a tost // the monthe wilbe sure
but any Lotion will easte it

R a pound of sugar ij pound of cherrys a quart of water sett them on
at once to the fyre boyle them untill the syrupe be in a gellye, take
a lyttle in a sponne lett it cole and by that you may knowe

To presserve damsons

Take the damsons and pick them clean sett them in a kettill
Straw the wayght of powder sugar upon them with a lyttle rose water
Lett them not boyle to fast, but symper a lyttle take a lyttle in
a sponne and cole it, yf it be in a gellye than is it redye

To make marmlade

Take 3 quarts of water with a pound of sugar and lett them boyle in a
kettill over the fyre then skom it clean, yf your sugar be not pure
and white take the whyte of an egge beat it well and put it into
your kettill. stir it up and down. then take a ... of Quinces well
pared and cored and put them into your kettill when they are
tender, then take them up, and breake them in a bason with a sponne
put them down agayne take a broode Ladle and stir them untill
they be redye you must continually stir them or ells they will
burne. Take a lyttle in a sponne, and when it is hard than is
it redye then kepe it up —

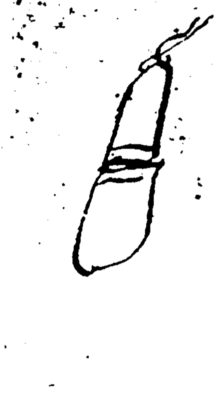
pro gomorrhata passione

R that erbe orpyn named in latyn Crassula maior and lett it be chopt
very smale, then take the pitche of a calfe and lett it be chopt and ioyned
with the erbe and both chopt together, then put thereto 2 sponfulls of
Sinamon, boyl all these in muscadell from a quart to a pynt,
Then squese out the wyne or strayn it thorough a lynnen bagge
Lett the patient drinke thereof morning and evenyng. et curiabitur
infra una septimana Licet duobus annis illo morbo Laboraret —

Too blanch copper.

A. and most certen true pouder of glasse.

Make a lye of asshes and unslaked lyme
melt ye copper twise or thrise, after
ech tyme it be melted, and [illegible] poure ye
copper eche tyme in the lye and that wyl
rubbe out the matter from ye copper.
when ye copper is thus prepared beat it in
thyn plates, make them rede hote and
quench them in this water following.
Take principal good whit vinegar, and
therein dissolve salt peter and romane
salt. in this water you shal quench
ye hote plates. Then cement the
sayd plates wyth salt peter and whit
tartar [illegible] the space of six houres
Then take arsenik fixt after this manner.
Take Arsenik and salt peter ana, and
put them in a crusible, and put an other
crusibel upon that wyth a hole in the
toppe of the uppermost crusible being wel
luted to the other, set this in a furnace
but fyre xxiiij houres and then this is
fixt. Then melt ye copper ~~and~~
and project upon a pound of copper an
ounce of this medicin, and after kepe
it in melting in the fyre a good tyme
after projection, cast it in an ingot
and you shall fynd this very whit, but
somewhat brittle. ~~[illegible]~~



Too make the sayd
blanch copper malleable.

R/ Sal peter one vnce, mercury sublimed ij drames, of Tartar one vnce, sal ammoniac one vnce Borax one drame beat all these in pouder and mingle them wel togither, then melt ij [illegible] then cast some of this pouder vpon it, but it melt after [illegible] in [illegible], then put [illegible] the [illegible] peice of silver, and you shall find it malliable and fayre.

Too congeale mercury too come in tincture too silver.

Take an yron potte, and poure therein smithes water and put too one pound of mercurye two pound of sal ammoniack, vitriol Romayn and verdegreasse let these boyle in a quick fier, alwayes turning the mercury with an yron ladle, and as the water consumeth in boyling, supply the potte with other warme water and then continue for six howres; take out the mercury congealed at the bottom of the potte with a [illegible], put it in a linnen cloth, and then streyne [illegible] all that will not come congealed, that [illegible] remayneth in the lynnen with [illegible] [illegible] vnder [illegible] it in a lumpe [illegible] a [illegible] [illegible] and [illegible] CCij [illegible] you [illegible] it in the [illegible] it [illegible] as [illegible] as a board.

Too geue this mercury a tincture of gold.

Beat this mercury in too then several partes put in the bottom of a crusible a bedde of terra [illegible] Cadmia, and an other bedde of this mercury, and so bedde vpon bedde vntyl the crusible bee [illegible] fulle, then put a [illegible] the crusible a mixture of dry figges, or elles the pilles of a pomegranat, [illegible] of the [illegible], and a yelowe root [illegible] the [illegible] name Curcuma all these must bee wel stamped, then fille vp the remnant of this potte with this congealed mercury and terra [illegible] [illegible] vpon bedde, [illegible] this crusible, and let it drye, let it stand with a gentle fier for the space of six howres, then augment this [illegible] with [illegible] [illegible] the [illegible] [illegible] let it cole in the fier, and so you shall find this mercury [illegible] as fayre a tincture as the [illegible].

Too tincture silver with this mercury congealed.

Take ~~[illegible]~~ two partes of this mercury congealed and one of silver, melt them in too gether and you shall fynd this silver [illegible] a [illegible] tincture. put to this weight of silver as [illegible] of [illegible] and [illegible] then cement it with common salt, the dust of tyles, and Romayn vitriol for the space of

xxiiij houres and you shal find yor silver
transmuted to good spirit.

Too fixe or harden
to Sylver.

Take the filinges of silver one parte, and mingle it with three partes of mercurye, evapore away in the fire the better part of the mercurye, namely so muche as the silver is not foule, then take of sal ammoniacke and sulphure vive as muche as yor silver weigheth, mingle altogether with the spirit to geather, let them bee sublimed with a quick fire. Take that which remaineth in the bottom of yor vessell and put it in this water following.

R. Roman vitriol one parte
Three-cleft verdegresse ij partes
salt niter iij partes
Verdegresse a third parte } to the vitriol
cinnabrium a fifth parte }

Drawe a ~~...~~ strong water out of these ultramarine, then put to

one parte of yor silver two partes of this water, and let it boyle in a soft fire xij houres, evapore away the water, and that which remaineth in the bottom put in a crusible with some borasse, stop yor crusible and melt yor ~~...~~ silver downe and it shal become a permanent harder of proufe.

R. vitriol rubified a dramme.
Verdegresse the half one ounce.
sal ammoniack a dram
Aluminis plumae drams ij
Bay salte one ounce.
~~...~~ Stamp all to geather and mingle it with urine, melt salt and take equal portion and cast it into thin plates, put the sayd plates in this ~~...~~ mixture and place it in a bloud crusible, and remaine it there iij houres ... it will one hundred [illegible] and [illegible].

Too prepare comon salt or bay salt.

R/ bay salt ij or three poundes or ~~more~~ as muche as you list, and put it in cleere rayne water, or for lack of rayne water, put it in conduit water, and let it stand there untill it bee wholy dissolved. the clearer you stir it with a stick, the sooner it wil dissolve. Then distil it by filter, and take the water thus distilled and put it over the fire, and let it ~~run~~ vapor away very gentelly. and you shal find the salt in the bottom of the kettle. Then you must dissolve that agayne in rayne or conduit water and distil it as before, and so you must doo thrise, and then have you the salt very well prepared. And by this meanes you may prepare CC or CCC^li poundes of salt at one time. And when you doo not use it, you may lay it upp in a close wooden vessel and settle it in a dry or cool place all the rayny seasons or elles where to preserve it from dissolving. And so must you preserve all the other salts that you shal be occasioned to use.

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Take a pound ~~of~~ or more of sal Armoniack and cut it cleene as you shal know, then stamp it and sift it very fine. when you have so doone, take a pound of the bay salt prepared, as is aforesaid and ioine it to a pound of the sifted sal armoniack, and mingle them with the water very finely on a marble with your thumb doo the better, then stamp the bay salt after it is prepared and sift it as you did the sal armoniack, ~~as~~ which you must doo before the conjunction between both these saltes. when you have weyght and pounded both these saltes sufficiently to gether put them in a sublimatory of glasse or of earth glased. and let them sublime to gether. untill the sal armoniack ryse to the toppe of the glasse. and when by the eye you shal perceave the sal armoniack to be wholy sublimed you may shut the fier and let the vessel cool in 24 houres or an whole night. the next morning take out that which is sublimed and weigh it, and yf you have not the full weight of the sal armoniack you may returne the remnant to be sublimed agayne, or elles you may leave it. but if you sublime it agayne you must stamp the common salt that resteth in

the bottom and pour it on a marble as
you did before. But as many of ye
sal Armoniack as is sublimed kepe
uppe, unlesse you meane to use it
presently, I say, kepe it uppe in
a wodden vessel and in an hote
place, as before is wrytten.

The preparing of ye Mercurye.

Take as many pound of mercurye as you
list, and put it in a wodden dishe
or bolle, and put thereto cleane rayne
water, or conduit water, and som bay
salt unprepared, or if you put vinegar
and bay salt it is best and so stirre
them togeather with a wodden
pestel as you know, and do this with
salt iii or fire tymes, after with
water or vinegar alone untill
the water be cleane and fayre
from filth. Then strayne it
throwoughe a white skynne as you
know, then washe it over while
a little with cleane water and
settle it dry in ye sonne, and then
kepe it uppe in a cleane
glasen vessell.

If you purpose to sublime ye mercurye
ye self, doe according to this processe
following. Take a pound or more of ye
mercurye prepared or purged as is afore
layd downe: and to every pound of
mercurye, put halfe a pound of ~~salt~~
bay salt prepared, and halfe a pound
of vitriol, I meane not Romayn vitriol,
because other vitriol will serve this turne
sufficiently. Beat or stamp ye salt, and
likewise ye vitriol very smalle, then
verse them both togeather on a marble
stoune, then put ye mercury to them
and stirre them togeather untill ye
mercury be wholly drowned, put these
materialls in ye sublimatory glasse
and so sublime ye mercury from the
salt and vitriol, as you did ye sal
armoniack. and in this sort you shal
purchase ye mercury sublimed. But
yf you will be eased of that labour
you may commonly buy mercury sublimed in
London at apothecarys shoppes. and the
ordinary price is some shillings the pound.
But sometyme they will sel arsenick sub-
limed for mercury sublimed, which as it
doth fille out the price sundrie tymes, so like-
wise that arsenick sublimed is dearer then
mercurial sublimat, the one beeing valued
at iiijs the other sometyme at vjs or viijs.
for the mistaking of these substaunces
might hinder you of all ye woorke.

how to know or discerne ye mercury subli-
med from arsenick sublimed there are
~~three~~ ~~four~~ iiij special tokens. The
first is, that ye ~~a~~ mercurye wylle have
glistering scales in it, lyke the scales
of fishe, and so wyl not the sublimed
arsnick have, but only looketh smoothe
and very white. The second token to
~~know~~ is this. Take a litle of ye sublimat
and wet a knife or a dagger wyth ye
spittelle, and rubbe that place wyth ~~ye~~ [illegible]
ye sublimat hard, yf it make the
knife black or swartishe, then is yt right
yf it doe not then is it nought.
The third token is this. Take ye
sublimat and mingle it wyth a litle
Tartar, and boyle them both in an
earthen potte during the space of an houre
and yf it be right sublimat it
wylle turne to be quick mercurye
This third token have I neuer tried
but I take it to be very true.
The fourth way to try it is this.
Take ijd or vjd and put it in a crusible
over the fire, and let it remaine there
until ye crusible be red hoat, then take
halfe an ounce of ye sublimat and proiect
it upon ye silver, and yf it be right
it wyl in three or four such proiections
turne ye silver to be of a browne swartish
colo[illegible] 18

colour and it shal flote upon a plate lyke
wax, as you have seene me doe.
Wh the maner of mortifying of ye silver
wyl serve you to a further purpose
as hereafter shal be declared.
When by any of these four special
tokens you find ye sublimat to be right
you must use it in this order
following. Take mercury sublimed one
pound or more, and grind it upon a
marble but beware that the smell or
the dust enter not into ye nose or eyes
for it is dangerouse. Then take ~~as~~
muche of ye sal armoniack sublimed
as you take of ye mercury sublimed ~~[illegible]~~, and mingle them
both to water ~~[illegible]~~ on a marble, put
them in ye sublimatory of glasse
and make a soft fire, as you know, and
so encrease it a litle and litle until
you guesse that ye mercury is wholy
sublimed in the toppe of ye glasse.
let it cole all a night, and mingle
it againe wyth ye sal armoniack
and so you must sublime seven tymes
allowing ~~[illegible]~~ xiiij houres to every sublimation.
And the seventh tyme ~~ye merc~~ or at
the eight tyme at the uttermost ye
mercurye wylle remayne in the bottom
and ye sal armoniack wylle sublime
uppe, wh you shalle know by the yellowishe
colour that shal appere in the toppe
of ye subliming glasse. and ye mer-

Yor mercury sublimed and ye sal ~~[illegible]~~ ~~quantitie~~ armoniack must be equall in proporcion.

wyll melt and flow in the bottom of the glasse or on an hote plate, as you have alreadye seene by experience: and wythall yt wylle be somewhat enclining to blacknesse, by reason that ther is noe purifycatione.

The preparing of ye Tynne.

Take a pound or more of tynne and melt yt and proiect in yt stone pitch and burn as you know twyse or thrise, and after melt yt and put therin som bay salt unprepared and stir yt styll whille yt be [illegible], then wash yt in water untill the salt dissolve from yt, ~~after~~ then melt yt agayne ones or twyse more and ~~[illegible]~~ proiect more salt in yt, the oftner the better, and wash every proiection [illegible] the salt from yt. ~~Then take iij partes of this [illegible] in the~~ when you have done wyth these wayes ther is an other manner to purge yt moch better, wch is this. Melt ye tynne, and beinge molten take yt of the fire, and let yt stand colinge in the crusible. Then presently have some quicke mercurye ~~[illegible]~~ as much as ye tynne in quantyty, in a crusible and put yt on the

coles, and ther let yt stand until yt be so hoat as that you perceave yt fume then take yt uppe and poure yt among ye tynne, wch tynne must not bee thorowghe cold that is too say, hard, but bendinge to that qualitee. ffor unlesse ye mercurye bee hote in such wise as yt flee, and ye tynne somewhat cold the mercury woold flee in ye fume or smoke about the cople, because in nature heat and cold will not abide one of the other. Therefore beewarre ye poure not cold mercury in hot tynne, or in any other hote mettalle in any wyse. and also keepe ye self from the fume of mercury in alle woorkes. ffor yt breedeth the palsey and diverse other diseases. when you have mingled both theise substances togather lett them cole in the crusible. and if you purpose to ~~[illegible]~~ save ye mercury you must [illegible] yt over wyth pitch in another [illegible] as you use in the ~~[illegible]~~ mylle [illegible] you shall have [illegible]. But if ye woorke require speede and that you wylle not stand about the saving of ye mercurye, as soone as you have poured them togither the tynne [illegible] stay for colinge but put the crusible on the coles and let the mercury fume away, then take uppe ye tynne and put more mercury to yt as you did before three or foure tymes

And at the last tyme bee sure yt
mercurye bee turned away from yt tynne
and this is the quickest kind of purging
tynne that hitherto I know. When yt
tynne is thus prepared take iij partes
thereof and melt it, being molten take
uppe and let it coole, then take iiij
partes of yt purged mercurye and warme
it over the fire untill you perceive
it fume, then take it uppe and
poure it to the tynne before it bee
thorough cold, and stirre both the substances
with a rodde, and so let them coole.
Then take this substance out of the
crusible which you shall find whole
and ready to falle to duste or powder,
put it in a wodden boule, and wash
it and stampe it as you knowe
untill the water doe come from it cleere
and so have you yt fermentation
prepared for the [illegible]. Then
to proceede further you shall use
this processe. Take as much of yt
mercurye before sublimed as you put
of yt said mercury to yt tynne
that is to say foure partes, beat it
small in a morter, then ioyne it

to yt ferment above said grinding
them together on a marble untill
they bee fully incorporated. Then put
them to dissolve as you know and
in short tyme you shall purchase
an oyle which keepe in a glasse.
When you purpose to proceede further
put as much of this oyle as you list
in a glasse and lute the mouth
very close, put it in a philosophers
his towre called Athanor, which shal
bee made for you, and let it have
the first degree of fire untill [illegible]
dayes bee past in which tyme you
shall see putrefaction, and a chaunge
of colours, and at the last
a perfect white colour. If you
encrease yt heat by degrees
for five or six dayes after it
will bee [illegible] a masse. If you
have store of this oyle readye
you may pro-
ceede to multiplication or projection as
you list. projection runneth one upon
six of Venus purged or unpurged.
But you must multiply yt medicine
in this order following. Take
one part of yt medicine, and three
partes of crude mercury cleane purged

in such wise as is before expressed ....
Then yo[ur] medicin in the glasse by breaking
it to smal powder and pour thereto ye
mercury and stirr them togither
within ye glasse, & put it in a lent
fire, and in iij or foure howers it will
turne to medicyne. and so you may
multiply it further, as occasion shal
serve.

When you fermont with silver, the it may
be doon two wayes, the one way is to
~~[illegible]~~ take filings of silver one part, and
iij partes of crude prepared mercury, mingle
them togither, grind them as you did
yo[ur] tyme in a bolle until ye water com
cleane from ye substance, and put to that
iij partes of yo[ur] sublimed and fixed mercury
as you know, and put them to dissolve.
The second way is this. Take filings
of silver or small plates, put them in
a crusible when they are red hote,
project upon that substance a pretty quantite
of mercury sublimed as you bye it at
the apothecaryes, and ~~after ye~~ when it
hath doone smoking pour out of yo[ur] crusible
all the substance that will come from
~~[illegible]~~ thens, and put ye remainder againe
againe in ye fire, and project agayne

more mercury sublimed, and after
smoking pour out ye remnant, and
so continew while you see nothing
left in ye potte. stamp your silver
very smalle and put to one part
thereof iij of mercury crude, and
iij of yo[ur] sublimed fixt mercury
and put them to dissolve.

Likewise ~~[illegible]~~ in calcining yo[ur] gold
you may use equal proportion
or a litle more and if you list of
mercury for feare that some of it
should fume away. the order how
to calcine them you know. put to
this calx of gould ij partes of crude
mercury yf ye other mercury were stolle
ells nott, and ij partes of yo[ur] mercury
sublimed and fixt, and put it to
dissolve. There is an other way
to prepare or weaken yo[ur] gold which
is doon in this wise. Take filinges
of gold ye smalest you can gette, and
put thereto by weight as much ~~sal ar~~-
~~moniack~~ or somewhat more of
salt armoniack sublimed put them
togither in a crusible ~~and lette ye~~
over ye fire, and lette ye salt armoniack
fume quite away. then ioine more
salt to it as before, and thus you
must use eight tymes at ye lest.

Then you must take ordinary sublimed mercury and ioyne it to the good m[illegible] in such sort as you did your sal armoniack, and sublime it eight times likewise from ~~the~~ the same, and by this meanes you shall weaken and prepare your ☿ good to dissolution: whereunto putting two partes of crude mercury, and two ~~[illegible]~~ partes of mercury sublimed and fixt you may use it as is afore exprest.

finis.

You may multiply your medicin of sol and luna by proiecting one part of your medicin upon six of there bodys molten, or elles you may multiply it with mercury alone, or thirdly with mercury and the bodys amalgamed together equally, but then you must melt the body in this multiplication.

Take the leaves of white Lyllye put them in a glasse and wrappe the glasse fast in a blankett for x or xii dayes and you shall find ☿ in the bottom of the glasse. Lykewyse the leaves of the yellow or redd Lyllye will yeld a redd ☿. —

For the wormes growing on mens flesh or body

Take an oyster openinge and drye the fyshe therof in the oven [illegible] and put it as hot to the place as the pacient can suffer lett it lye there agaynst ones [illegible] twyse or thryse

For the collyke and the strang gollyon

Take a gallon of the best white wyne and put therin 3 oz of Comyne bruysed and put the same and all and 2 or 3 heads of garlyke stamped, lett it seeth untill the half be consumed, strayne it and drynke of this lycoure, putting therunto yf you will som suger and presently it will heale the pacient, lett hym kepe his belly warme wt a wolfes skyn.

For a tetter

Take Black sope and longe pepper beat it smale then myngle together and put it to the sore

For a ryng worm

Take ginger beaten and myngle it wt fasting spittle.

To preserve Goosberys

Take the fairest cleare Round Goosberys you can gitt and to doo bot halfe a pound att a time is best when your Goosberys are Stoned take the waight in doble refined Sugar beaten fine then strow sum in the bottom of the Skillett and Lay in Sum of the Goosberys then more Sugar so do till thay be all in then putt into them 3: or 4 Spoonefull of faire watter sett them one the fire and Shake them often till the Sugar be mellted then make them boile so fast as you cannot see one of them and as the scum rises Take it of when the Sirop boiles in cleare Great blisters and the Goosberys Look cleare thay are enofe so put them in glasses presently — — when you Stone them Lay them in watter and when you doo them wett the Sugar in that watter Sum thinke it better to make a Serup for the Goosberys then the dry Sugar thay will doe well both ways therefore take what way you Like best — —

How to make past of Apreckoks and pipings

Take Apreckoks and pipping a Like quontety pare them and Cutt them in quarters and putt them into a Littell faire watter Lett them boyle in a Skillett a good keeping them Staring and when thay are reddy putt them into a dish and sett them over a Chafindish with Coals and with the back of the Spoone make them as fine as you can when your Spoone will Stand in it tis reddy then take the [illegible] weight of Sugar and to a pound of Sugar take: 4 Spoonfulls of watter and boyle itt to a Candy then put in your pulp to your Candy and Dish itt and Set it in a Stove to dry —

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To make Jelly with Curents —

Take your Curents and boyle them as for cleare Cakes take the waight of your Juce in Sugar breake it in bitts and put it into the Juce when it is mented boyle it and Scom it cleane then put in as many Carrents as you thinke fitt Stoned and pulled of the Stalkes boyle them a pace and when you see thay will Jelly Glass it up —

To make ~~[illegible]~~ Quince Cakes

Take a pound of the fairest yellow quinces pare core and quarter them boyle them tell thay are tender then take them out and bruise them in a stone morter put them into a broad dish and sett itt one a chafindish of coals put to them thare waight of fine sugar and keepe them stirring till the sugar be melted then lay them one plates in what form you please strow a littell sugar one them sett them in the stove the next day turne them and strow more sugar one them and in two days thay will be dry enough box them and keep them neere the fire –

To make White Mallmelett

Take the worst of your quinces grate them and straine them to a pinte of this liquer take a pound of quince pare them quarter and core them then lett these boyle with a gentle fire tell the quince looke cleare and is tender then put in one pound of sugar finely beat and searched break the quince as itt boyles into littell peeces and when itt parts cleane from the sides of the pann tis enough take it from the fire squeese in a little juce of lemon putt it in glasses stove it a littell

To preserve quinces white

Take halfe a pint of water to a pound of sugar cutt your quinces in halfes core them and beshoure take all the hardness out you must not do above a pound att a time take 4 of the best yellow coars to a pound take the best lofe sugar for itt must not be scummed so putt in the watter and quinces and sugar together and when itt boyls scum itt cleane and lett itt boyle very fast be case itt may not loase itts coller beshoure to turn them ofen and boyle them tell itt comes to a jelly then put your quinces into a glass and strain your syrop through a colinder and put itt to your quinces whilest it is hott and keep itt downe in the glass and keepe sum of the syrop to put upon the top when itt is cold you must take the best quinces that will be soonest boyled you may doe them hole or in halfes which you please.

To preserve quinces white to last :

Scald your quinces then pare and core them take thare waight in lofe sugar and allmost a pint of watter to a pound so boyle your sirrop a good while before you put in your quinces then boyle them tell thay luck clear

To make french bread –

Take halfe a peck of flower a quart of milke and a quart of watter and a pint of yest and halfe a handfull of salt then stur them all together with your hand the whilest warme your liquor then mex it with the better halfe of your flower and lett itt stand tell you begin to see itt rise then worke itt very well then mould itt and putt itt into your dish and cover itt warme and lett itt stand whilst you see itt rise and begine to be rough one the topp then putt itt into your oven and lett itt stand an houre but see it doth not scorch on the top – –

To make Fritters –

Take a pint of creame milke or water and warm itt then take 8 eggs but 4 whites beat them well in a deep pan and so mix them with your liquor then take a race of ginger a littell cloves mace nuttmeg and sinamon beat all well together with a littell salt put in 2 or 3 spoon full of ale yest then make it thick with flower according to your pleasure all which being done sett itt in the side of the fire that itt may rise and swell when itt doth you must beat itt well then put into itt six spoonfull of sack then take 2 pound of beefe suett or hogs lard putt itt into the pan or skillett and sett itt over a quick fire and when itt is melted and begins to bottle you shall take the fritter batter with your fingers dip in thine slices of pipping into your batter and put them into your boyling suett and boyle your fritters crisp and brown then take them up with a skimer and lay them in a cullender thatt the suett may run from them – –

To make Chips of Quinces -

First scald them very tender then slice them thin: into a dish - and pour a candy Syrup to them scalding hott and Lett them Stand all night then Lay them one plates and searse Suger - on them and turne them Every day and Strow more Sugar one - them tell thay be dry if you would have them Look cleare - heat them in the syrup but not to boile -

To make White Mallmolett
With that Syrup -

Take quinces: of a good bright yalow Color scald them - tender but put them in when the watter boyle then pare them and scrape the pulpe cleane from the Core and in your - preserving pan heat that Syrup and add a Littell more fresh: Sugar and when itt boyles put in the pulpe so Lett itt boyle Not to much - -

To: Make past of Quinces -

The same way order your quinces as for your Mallmolett. and when itt is boyld as that was take your tine molds - and fashon itt one a pye plate butt strow under them a - Littell fine dust of Lofe sugar then sett your plate one a - chafeing dish of Coals till you have don the rest then sett all in a worme oven to dry Leisurely and when thay are pretty hard turne them so dry them to or three: days and thay will be dryed Enofe to box -

the blacke Salve

A pound of Red Lead Six ounces of Elecompaine powder halfe a pint of Beane fflower halfe a pound of beese wax a pound of blacke Rosan halfe a pound of motton suett tryed a Quart of sallett oyle ffower ounces of powder of Sage finely drest putt All these into a brasse kettell and seeth them over a slow fier keepe them boyling and stirringe untill the Salve be blacke then dropp a littell uppon a peece of paper and lett it coole and then see if it will spread - - - -

the Seare Cloth

A Pint of Sallat oyle halfe a pound of Red Lead A Quarter of a pound of white Lead A Quarter of a pound of beefe wax A Quarter of a pound of Rason two penyworth of Beniamin a quarter of a pound of castle sope A quarter of a pound of Burgamy pitch and two Nutmeggs when the rest is boyled

Docto Stephans water

To One Gallon of wine you must take one handfull of Bane Spire Mints red Sage Rosemary Angellica Garden margoram wild time wild margoram pellitory of the wall Lavender Camomill penny Royall Pimpernell Egremony Red Roses of each of these one handfull one dram of mace of cloves Ginger of notmegs Sinamon Gallon Graynes one drame of Caraway seeds Amise Callander seeds ffinell seeds and Liquorish of each a dram Brouse your Spises shred your herbs and put it into the wine and lett it Stand twelve howers then Still it in a Limbicke

The malonkoly water

take willflowers Sowslops Singell pinks marygolds flowers Rosmary flowers damask Roses vilats Burrages and Burglas flowers Comfroy Camo Mary Salindine Sage flowers Clove gilliflowers Stakus and all Sorts of flowers from the beginning of the yeare to the end Steepe them in one gallon of Spirit of wine as the flowers Coms Soe put them into the Spert So Stop it Close while you have all Sorts of flowers in and when thay are all Steepe Still them with Sack

A Comfortable water

Take a peck of Marygold flowers and halfe a ounce of Safrone Infuse it a gallon of Sack and Let it Steepe eight dayes and then Still it

A drink against a Consumption

Take Rew Camo Lavindar rad Sage Coy Betony Salindine malllows of each a handfull of Clows mace and nutmeg of each a dram Long pepor a quorter of a ounce Bay Berries and turmirike halfe an ounce anieseeds and fine ffennell Seeds of each an ounce two ounces of Likoris beat the Spices and boyle it an houre upon a Soft fire and when it is boyled and cold put it into bottels and put to it A quorter of a pint of angelica water and a quorter of a pint of Sparemint water halfe a pound of treakel and Sweeten it with Lofe Sugar

This drinke hath Cuered them that have beene deepe in Consumptions

This drinke is to be dronke foure times a day in the morning and at ten of the clock and at foure in the afternoone and at night when you go to bed if you plese you may drinke a little Slised ginger with it

A Reseat against the feling Sickness

take a handfull of wormood one handfull of rew one of ffetherfoull one of Sinkfill one of pennyroyall one of pelletory of the wall one of Rosmary one of Camomill one of brod time one of Red Sage one of Straberry lefes one of vilett Leaves and Seeds and Licorish of each A quorter of a pound put all these into one gallon of Condick water and let it be well boyled together then Strain it then take one ounce of Juniper Berrys one of pine berryes and 6 drams of Castorim beatt the berryes Small and Sarch them then take 5 or 6 Leaves of lefe gold and meset with this pouder allso the pouder of a Scull if a mans the womans and if a woman the mans Scull So give the pashent moring fasting and Evning last as much as will ley one a Sixt pence or half a Spounefull in a draught of the drinke

this drinke is good all so for this desese take one quort of white wine boyl in it one handfull of Red Sage one of Rew one of Rosmary boyl it tell one quorter be boyled away then Straine it take as much Castoram as big as a notmeg and boyl that a littell in it drinke it with this pouder moring and Evning if the party be taking in the head it will be the Saner Cuered if the party be wardy of this drink take this pouder with a rosted apple

for a burne or Skald

take a pint of good Sallett oyle and three quarters of a pounde of White Lead so boyle it together and kepe Sturing it – then Spread this ointment one a cloth and dres it twice a day

To preserve pound Sitrons

Take of the fariest Sitrons and lay them in water and Salt 3 dayes every day Shift them into fresh water and Salt make your water prety Salt then boyle them hole in faire water and Shift them So often in the boyling tell the brackishnes be cleane drawne out of them your water that you Shift them in must be Reddy to Seeth before you put them into it when you first set them one the fier your water must be cold and so let your water and Sitron heate together you must let them boyle tell thay be tender when thay be very tender take them up and with youre knife take of all the Spots and the rough plases then cut your Sitrons into long pieces of what bignes you like then take out the meate cleane from your Sitrons then have warme cloth by your fier and as fast as you cut out the lay them in your warme cloth and couer them then waght them and to every pound of Sitron take a pound of powder Sugar and allmost a pint of water then set it one the fier and clarifie it with eggs when it is cleare Strayne it and when it is allmost cold put in your Sitrons and so let them boyle 2 or 3 warmes and then take it from the fier and put it into a pan and so let it lye 3 dayes in the Sirop then boyle it till you think it to be reddy which you Shall know by the thicknes and clearnes and ~~tender~~ tendernes of your Sitrons you must let it boyle leisurely and when thay be reddy take them up and when your Sitrons is cold put it up and put your Sirop to them and so kepe them — — —

— — — —

To dry white barberyes

Take your barberyes when thay begin to turne ~~yel~~ yealowish then Stone them and Cut of the Stons a quarter of a pound of Sugar to halfe a pound of barberyes put as much water to your Sugar and barberyes as when thay boyle may Couer them let them boyle prety fast do not Couer them Skim them and when thay looke a litell Cleare take them out of that Sirop and let your Sirop runn Clean from them and haue a Second Sirop made redy boyled till it Candy but not to high and put your barberys into it whilst it is warme and Set them ouer the ffire till thay be through warme but not to boyle then take them of the ffire and let them Stand 2 dayes Stiring them once a day then warme them and lay them upon a Glas and Set them into the Stoue to dry when thay be allmost halfe dry moue them with a bodkin from the Glas and Set them into the Stoue againe

To make Cleare meate of Aprecorks

Take your aprecorks when thay are of a white greenish Coulor pare them and Cut them in Slises then weight them and put halfe the waight of Sugar and as much water as will Couer them so Set them one the fier and let them boyle a pace and take as ~~mu~~ much Sugar as before and boyle it ~~it~~ and when it hath boyled preety high then put them to your Candy and so let them Stand ouer a Soft fier about a quarter of an hower to Cleare you most haue a Care in Stiring that you breake not your peces to Small when it is Cleare fill it into your Glases and Set ~~it~~ into your Stoue and it will keepe all the yeare with a fine Candy upon it

take your aprecorks with there waite in Sugar bete your Sugar very ffine then pare your aprecorks very thine and Slit them in the Seame and take and take out the Stone if you plese lay a row of Sugar in the bottome of the pann and then a row of aprecorks then Couer them with Sugar and let no plase be left bare and So let them Stand all night and the next day boyle them till thay be Cleare then take them out of your Serop a littell then put your Sirope to them you may let them Stand 2 dayes before you boyle them

To dry aprecorks

Take two pound of aprecorks to a pound of the best Sugar pare your aprecorks and Slitt them in the Seame and Stipe your Stone one the Side if you plese take a pint of water and melt your Sugar upon the ffier then put in your aprecorks and let them boyle till thay be tender then take them out of the Sirop and put them in a pann and boyle your Sirop againe then put it ~~into~~ your aprecorks and let them Stand all night and the next day drene your Serop from your aprecorks and heate it hott againe and So do euery day till thay be Clear then take them out and ~~dry them~~ lay them upon plats and ~~set~~ Sett them ~~to~~ dry in the Sun Still turning till thay be dry

To dry ffiggs

Take your ripe figgs pare and Cut of ~~there~~ buds and thrust your knife through them that your Sirop may Soake out then take your waight in pouder Sugar and make a thin Sirop ~~Set~~ Set it one the ffier and when it boyles Skum it then put in your ffiggs and let them boyle tell thay be very tender then put them in to a bason and put your Sirop into them then Sett them into the Stoue 3 or 4 dayes then boyle them tell your Sirop drops thick then Set them in the Stoue againe till thay begin to Candy lay them out in plats Strow Serched Sugar one them as thay dry in the Stoue

To Candy Chipps of pomstron Lemon or Oringe
the Lady Digby way

ffirst boyle your Chipps in faire water till thay be tender then ha
Redy boyling Sugar ~~and~~ and water which must be boyled to a
Sirop Resonable thicke then put in your Chipps and let them boyle
Sam times Stiring them till your Sirop Grows thicke and be
Consumed then take them of the ffire and when thay are a littole
Coole part them with your ffingers and put them in a broade dis
and Sett them upon Embers Still Stiring them and parting them till
thay be dry

To make puff paste

Take Sume fine fflower as many whits of eggs as you think
Suffisient for your flower Strane your white with a littoll Roswater
then make your past with your eggs and roswater and Cold butter
if need be you may take a littoll Cold water when you have
molded up your past Cut it out in Slices half a douson times
every tyme Spreding the past with littoll peces of ~~Cold butter~~
your butter must lye by you in water So bake it

To preserve Cherys

Take foure pound of Cherys to a pound of ~~Sugar~~ of the best duboll
refined Sugar the best Cherys you Can gett but not preserving Chery
and Stone them over your Sugar and put them in to your preserving
pan lay Sugar in the bottome and then put in your Cherys and Str
the Rest of the Sugar one the top of them and when it boyles let
them boyle fast till you See the bottome of the pan then put in
a good glase of Currante Jelly then let it boyle a littoll then
take them of and glase them

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For a Child that is troboled with a Rapture
of wind

take Sallaman Seale and Comfery Roots of each what
quontety you thinke fitt and take ~~a [illegible]~~ ounce of Grombell
Seed Sweet ffinell Seed Carray Seed Anes Seed Callander
Seed brose them all a litoll and boyle them in water what quontety you thinke fit
and give it the Child aganst the new of the moon for the Chang
in march Thefes and Sweeten it with a litoll Sugar and give the Child to
drink 2 or fore tims a day

the plasture for a Child that is trobled with
a Rapture of wind

take marsh mallows Roots and Skrape them to the inner pith
and take Sallaman Seale brosed and boyle them in Read wine till
thay be tender and then apply the Roots hot and wet with it Closes and
apply them hot to the plase

a plasture for a rupture of wind

Otro frorodhe Spread apon lether Round Hide
~~[illegible]~~
Oxicroush Oxicromshom

how to make an egge Codell

take a quort of white wine and a quort of water if the wine be Strong if not les and then take nine eggs and fouer or five of the whits and bett the eggs very well and take out the treads and take alitell Sugar as you bett them and ~~then~~ put ing and then meett your wine and eggs all together bold then put in alarge Mase and set it one the fire and let it boyl and when you thinke it is enoudth take it of and put the rest of the Sugar in the pot and so brew ~~it~~ togeth

for to make plage water

take wormord red sage ponyriall madine isop bettony scabous
Angelica Rosmary bame monts pimporwell sollidine ruee
Egrimony Jarymander turdell maywort cardes fumetory
polletory of the wall mother time ~~red~~ sary roots Tett sitor[illegible] Roots
towtcan Roots of each 4 ounces to 5 gallons of wine
and one pound of dragions and as much of salbins but the
rest of the earbs half a pound shred the earbs and stepe them
in the wine two days then still it in a Limbuck

the Red poder for this water

take a quart of white wine and put into it one hand full of
pomperwell of sardus tormentell roots of dragons of eche one
handfull shred this small and infuse 3 days then take a pound of treacbol and pound it and searce it and put it into a
bason and wett it with the wine then set it in the sone
and when it is dry put in more wine so do tell all your
wine is in and when it is drie anofe to molld in your hans
then make cakes. but remember to strain your earbs from
it so driy your cake in the son and kepe them for your youse
to take as much as will ligh one a grat at a time

an A proued medecine for the stone

take a gallon of Red cow milk and put to it one handfull of
pollettore of the wall an handfull of wild time a handfull of
saxifrage a handfull philipendilo as much parsley as much
mallows blosoms as much stonewort 3 Redish Roots slist
so step all this one night then the next morning still this
in a rose still and a soft fier this water must be stilled
in may or June use this water ~~[illegible]~~ in this maner
take six spunefull of this water in a glas of white wine
or Renish wine with a little sugar and notmeg and drink it worm

worm and fasting and 3 ouers fast after it Stirring a littell after for three morings and three night Evry fortinght but let it be at the full of the moone when you do take it and the derreseing all so

For the Ritketts

take one ounce of maiden haire one handfull of Hartstounge one handfull of Liverwort one handfull of Egrimony one handfull of Speedwell one handfull of woodsorell one handfull of [illegible] One handfull of [illegible]
one handfull of [illegible]
A quantity of [illegible] A Quantity of Dandilion
A quantity of Sweet ferin Roots slist and boyled in the Syrop
A quantity of cowslopes of Jerusalem a quantity of Stirring grass

Take so much water as will cover the hearbs & when it is boyled halfe away then put a pint of Clarett wine and a pound of Loafe Sugar & boyl it up to a Syropp

For the [illegible]

Take Camomell Ros[e] [s]age and the topps of Sweet ferine boyle it in Butter and washes

to make a pumatom

Take halfe a pound of the fatt of a Line of veale and bott it and put it into an Earthen pot and put the pot in a kittell of boyling watter & melt it then Straine it and let it Stand a day then melt itt in the same maner againe and put 2 or 3 Slises of pippine in it and a littel Rose water then put to it halfe an ounce of Oyle of Tartar and as much of oyle of Lillies six pennoth of Dalmassittie boyll all these well togethier for an howre and then make it up in littell Round cakes like fritts

to make a wash for the face

Take one quort of may due and put it in a Stone glass and put into it one ounce of Lapis prondo and one ounce of the Spirit of Tartar and as it grows Straine it into a Stone glass and when it hath stood nine days you must put the Jugse of a Lemon then use it if it be sefuen yeares old it will be perfect the [illegible]
you must get the Spirits of a [illegible] it must be the first draft the Satkond is to weak the last is [illegible] if you canot gett may due you may make it with butter milke water

to dry nets tongues

take the tongus and salt them one month the fust and second weake thay must be close keept that the broyne may not rune from them ofing strowing solt one them and when thay have ben a month salted salt them in a tubb of pumpe water for one night then hang them up and smoke them with saw dust or koath [illegible]

A Resept how to make white metheglin

take water and put so much hony to it till it is so strong that it will bare and egge to ten gallons of this water you most put one handfull of Bayleaves and a handfull of the roots of [illegible] parsly slitt the roots and take out the pith two handfull of strabery leaves tow handfull of violet leaves halfe an handfull of brod time halfe an handfull of surrory and of endive so much and one ounce of carraway seed one ounce of anniseed halfe an ounce of litkrish an ounce of ginger and an ounce of notmegs halfe an ounce of cloves and mase bruse all these seeds and spice in a morter and put them in a lining bag and boyle them in this water tye up all your herbs and roots with a thread boyle it halfe an hower and skime it well and let it stand till it is cold and take out the spise and put it louse into the barrel amongst the likor and so stop it up close

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Stayenge of bloud or Bleedinge at the nose:

nose — Lay a colde stone tyed to ye nape of the necke

Shepards purse eyther drunke or applyed as a pultise:

nettles beaten & layd to the [illegible]

Sage beaten probatum

Bole & ye white of an egge mingled togeather & layd to ye head

a wett cloth layd to ye necke.

Cloutes wet in vinegar & applyed to ye [illegible] still shifting them stayeth blood at ye nose.

put ye juice of [illegible] into ye nosethrills.

beate bole armoniacke & plantine togeather & put vinegar to it & lay it to ye forehead betweene ye browes:

Drinke ye juice of nettles & smell it at ye nose.

wounde: — Make powder of burnt feathers & lay upon ye wounde

Lay vinegar & goose turde mingled togeather to ye wounde:

Strewe ye powder of [illegible] upon ye wounde:

Burne a hares skin upon a hote tyle stone & strewe the powder thereof upon a wounde:

Give ye party yt bleedeth strawberry leaves & rootes to holde in his hand & as they warme ye blood will staye:

nose — Put vinegar into ye eare of him yt bleedeth: upon the same side he bleedeth on: & it will stay bleeding at ye nose

wounde — mingle ye blacke yt is on the outside of a kettle with the white of an egge & tye it to ye wounde yt bleedeth:

Tye ye mosse of a sloe bush to ye wounde

Stampe ye roote of wylde poppye & apply it to ye wounde or holde it to ye nosethrills

Burne red nettle with stronge vinegar & lay it to ye wounde:

Hote [illegible] drawne at ye nose:

Dropp ye juice of [illegible] into ye nose:

to dry netse tongyns

take the tongus and salt them one month the fust or satond weake thay must be close keept that the broyn may not rune from them ofing strowing solt and the[m] and when thay haue ben a month solted salt them in a tubb of pumpe watar for one night then haue them up and smoke them with saw dost or heath

a Resit how to make white metheglin

take water and put so much hony to it tell it is so strong that it will beare an egge to ten gallons of this water you most put one handful of rosemary and a handfull of the roots of [illegible] parsly slitt the roots and take out the pith two handfull of strawbery leaves two handfull of violet leaves halfe an handfull of brod time halfe an handfull of [illegible] and of [illegible] so mach and one ounce of [illegible] seeds an ounce of [illegible] halfe an ounce of licorish an ounce of ginger and an ounce of nutmeg halfe an ounce of cloves and mase [illegible] bruse all these seeds and spices in a morter and put them in a [illegible] bag and boyle them in this water [illegible] all your herbs and roots with a thread boyle it halfe an houre and skime it well and let it stand till it is [illegible] take out the spices and put it into the barrell and [illegible] stop it up close

Stayenge of Blood or Bleedenge at the nose::

nose — Lay a hote swynes turde to ye nape of the necke

Shepards purse eyther dronke or applyed as a pultise:

nettles beaten & layd to the soles

Sage beaten probat

Boole & ye white of an egge mingled togither & layd to ye soles

a wett cloth layd to ye necke.

Nettles wet in vinegar & applyed to ye soles still shifting them stayeth blood at ye nose.

put ye Juice of Rewe into ye nosethrilles.

beate boole armoniacke & plantine togither & put vinegar to it & lay it to ye forehead betweene ye browes.

Drinke ye Juice of nosebleede & smell it at ye nose.

wounde: Make powder of burnt feathers & lay upon ye wounde

Lay vinegar & goose turde mingled togither to ye wounde.

Strewe ye powder of [illegible] upon ye wounde:

Burne a hares skinne upon a hote tyle stone & strewe the powder thereof upon a wounde:

Give ye party yt bleedeth strawberry leaves & rootes to holde in his hand & as they warme ye blood will staye:

nose. Spit vinegar into ye eare of him yt bleedeth; upon the same side he bleedeth on: & it will stay bleeding at ye nose

wounde Mingle ye blacke yt is on the outside of a kettle with the white of an egge & lay it to ye wounde yt bleedeth.

Tie ye mosse of a sloe bush to ye wounde

Stampe ye roote of wylde poppye & applye it to ye wounde or take it to ye nosethrilles

Bruse red nettle with stronge vinegar & lay to ye wounde:

Hote swynes donge at ye nose:

Dropp ye Juice of Rewe into ye nose:

[illegible]-6

Burne the haire of a hare & make it into powder & lay it on the place where ye blood cometh out & it stayeth it presently & if it be the flux in the belly put ye powder in his meate.

Milfoyle drunke pr, [illegible]:

wound Take [illegible] the wound:

& [illegible] it into the wound [illegible] therwith: the [illegible] the better it is:

[illegible]

[illegible]

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To stay bleedinge fol. 29

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Drink ye distilled water of Centaurye

Drink ye Juice of plantine

Steepe a toaste of rye bread in vinegar & smell it at ye nose.

Make a bagg of mynts, boyle it in Ale & apply it to ye stomacke.

Put some Sinament water to ye Syrrupe of Quinces & take it with a spoone:

Pom Royall taken with water & vinegar is good

Coriander Comfitts good.

The Juice of wormwood drunke stayeth vomiting by Sea:

Drink a spoonefull of ye Juice of Bettony in old wyne every morning three dayes togither

Eate pom Royall with Eggs three dayes togither:

For the flix: white or reed:

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Stonye knotgrasse in all ye meates, or els beat it & streine the iuice into ye meates:
It is vsd in ye broad dayes:

The seede of Agramony drunke in wyne is good for the bloody flix, or for a dangerous laske:

The decoction of shepherds purse drunke stayeth ye laske & flix. pissinge or spitinge of bloode

The pill of a pomgranat drunk in Redwyne or possett Ale is good:

The decoction of ye Roote of patience is good

The iuice of plantyne stayeth all 524883 of 24166 in 317 or 317455. also it stayeth ye desire to vomite. great plantine is best:

Hollin beaten to powther & drunke

The innermoste rynd of oake or ye leaves beaten to powther

Willowe boyled in wyne: .. vsd & dayes:

Apply a piece of Rawe beefe to ye navill & drinke every mourninge a good draught of newe milke boyled with steele.

Make a playster of a quarter of an ounce of bole armoniacke as much white frankinsence & the whites of Egges & apply it to ye navill

Take bole armoniacke & wheate flower ... a like quantaty kneade it with the yolkes of egges make it into little cakes, bake them on a tylestone & eat them hott: fr. marshall:

Lay Turpintyne vpon a hote tyle or Iron & take ye fume at the fundament through a close stoole:

Dwarpe [illegible] seedd small & drinke in newe milke warme as it commeth from the kowe:

Put ye Juice of mynts in one dish, goats milk or Cowes milke in another & Red wyne in a third & let ye diseased pty take of every of these a spoonfull of one after another: It will cure any flix proceedinge from debility of ye stomacke or inward parts

Drinke ye Juice of wyld tansy with Red wyne three dayes together

Bray blacke pepper & egshells yt have had birds in them together & drinke it with Red wyne:

reed flix — Drinke ye powther of Redrose leaves & Rosyns & it helpeth:

reed — Open ye crowne of an egg & set it in ye fire & as it Roasteth put in bole armoniacke & give ye sicke of it to eate, & fill the hollow of his navill with saffron, & binde it aboute him with a cloth a day & a night, proved for any flix:

Fill ye patients navill with saffron & bind it aboute him with a cloth a day & a night & dureing yt tyme let him eate saffron. this is a sure & a medicyne for any ordinary flix:

Boyle beanes in vinegar & beat them & make a playster & lay it to ye navill/

Boyle Rosmary leaves in stronge vinegar & bind them to the navill:

The [illegible] of a hare & ye Juice of plantine drinke with any kinde of flixe

Boyle Rosemary leaves or flowers with white wyne till a third part be wasted, cleanse it & drinke it fastinge:

Take ye donge yt cattell make in ye house (ye older ye better) bray it, & frye it with oyle & apply it playsterwyse to ye greived place:

Drinke ye Juice of Bettony warme

Boyle cowes donge in white wyne till it be thicke, & apply it playsterwyse to ye greived place nothing helpeth more://

Drinke two spoonefull of ye Juice of Sinkefoyle a present Remedye:

if it come of colde — Take frankinsence, mastike, Bayberryes, cummyn seedes, Tartar or slakte lyme & [illegible] seedes, beat them to powther temper them with honye, & playsterwise apply it to ye greived place

Burne a greene plover in ye feathers & drinke ye ashes in white wyne:

Drinke mynte & fennell seedes beaten together with white wyne:

a glister — Mix whey, ye yolke of an egg & honye together & take it at ye fundament with a glister pype:

Drinke Carduus benedictus boyled in white wyne as hote as yu can:

Drinke flowers & herbe of Camamyle boyled in white wyne:

Dry [illegible] Rootes beate them to powther & eate them with suger:

Drinke nutmeggs bruised & boyled in stronge white wyne:

Drinke ye Juice of motherwort with suger:

Drinke every night a draught of possett ale warme wherein ye herbe & flowers of Camomyle hath beene boyled & in every draught put a spoonefull of suger: R R.

a suppositer — Mingle ye yolke of an egg a little of ye powther of Cummyn seedes fine mixt together & a little salt together, tye it in a fine linnen ragg ye bignes of a button & put it upp the fundament: R R.

Put (two handfulls of wheate branne, Rue, Lavender, [illegible] peny Royall, tyme & cummyn seedes each a handfull) into a gallon of stronge ale, boyle them till a third part be spent minister a pynt of this liquor blood warme with a glister pype

CL

[illegible] tyme put two spoonefulls of salt butter melted: [illegible]:

Sett a Cupping glasse upon ye navell:

Make a hole in a greate onyon fill it with butter and Comyn seede finely beaten, roste it upon a tyle stone & when it is softe apply it to ye navell as hote as ye can: use it divers nyghts togither taking every night a newe plaster:/

Put a quicke hare into an earthen pott, stopp it close yt no ayre come out, drye it in an oven with a slowe fire & when it is throughly browned make it into fine powder, & drinke it with white wyne:

Frye paritorye & Cresses each a like with barrowes grease & lay it warme to ye body:

Beat oyster shells & fine [illegible] grasse to powder and drinke it with white wyne:

Beat wormewood & lay to ye body. it will abate inflamacion:

Dry haslenutts, beate them to powder & drinke it wth white wyne

The roote of valerian steept in white wyne will provoke one to pisse

Boyle fetherfewe without ye flowers in water & drinke it: good

Drinke ye Juice of ye lesser [illegible] in white wyne. good

Drinke ye powder of philipendula roots boyled in white wyne good

Drinke ye powder of gromwell seede in white wyne good

Drinke ye Juice of nettles in white wyne good

The stones of medlers beaten to powder & drunke in white wyne breaketh ye stone & expelleth gravell:

Seeds & roots of persley made into powder & drinke in white wyne or possett ale good:

Radish roots sliced & layd in white wyne all night & drunke in ye morninge:

Liquorice, Annisseeds eyther a spoonefull: persley seeds two spoonefulls Amber a spoonefull all beaten to powder & mingled togither: drinke every morninge a spoonefull of this powder in white wyne or possett ale:/

Gromwell seeds, persley seeds, comin seeds, liquorice, the powder of philipendula roots, Cherry stones & egg shells each a spoonefull & an amber bead, ~~each~~ mingle all these togither & drinke it in white wyne or possett ale. probat:

The best tyme to take upp ye philipendula roots is after midsommer when ye sapp is downe:///

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For avoydinge gravell: Take philipendula rootes, radishe rootes, Fennell seedes, ~~[illegible]~~ shepherds purse, Saxifrage, parsley rootes, fennell rootes each a great handfull. Parsley seedes & fennell seedes each half a handfull & licorice two ounces, Boyle them in a gallon of water till a third part be spent, straine it & keepe the strained liquor for your drinke, & mixe a pynte of white wyne with a pynt of the liquor & drinke it morne and night or at other tymes when you please. probatum:

Drinke the Iuice of morell als nightshade lukewarme & it will make one pisse:

Boyle towne cresse in wyne & oyle & binde it to the fundament & yard & it will provoke one to pisse:

fundament fallne — or if the fundament be falne & swollen it is good, & also to put the stone powder in the arse hole, anoynting the thyes with hony:

yarde — Boyle lilly rootes in water till they be tender, then beat it with barrowes grease & lay it warme to the yard & it will asswage the swellinge thereof.

yarde — Burne an old wollen clout & beat it to powder, then annoynt the yard (where it is broken or scalded) with the oyle of egges & strewe the powder upon it:

Steepe stonebreake in whitewyne & for want of wyne in Ale all night & in the morninge drinke a good draught: this herbe laid in water with a sandy stone will dissolve it:

Dyet — Drinke not old nor stronge drinke nor yet to new: & when you drinke take a small draught:

Put the yolke of a new layd egg & as much brimstone as a haselnutt into a spoonefull of red rose water. Drinke it in a morninge fastinge luke warme and walke an houre after before you eate any thinge, and the next day at night drinke possett ale wherein a handfull of Colts foote is boyled do this many dayes together & it will ease the stone & strangurye:

Drinke fumitorye with Ale or water:

Put rosemary flowers in good milke & let it stand all night & drinke thereof a good draught in the morninge: It is an excellent medycyne for the stone eyther in the bladder or reynes

The Iuice of Bettony easeth the stone & purgeth the bladder:

Chopp petty morell als nightshade, and stamp it a little then boyle it strongly in white wyne, straine it & drinke it luke warme:

Mingle the distilled water of Camomyle with whitewyne & drinke it: it helpeth the stone purgeth the reynes & bladder:

Boyle a radish roote in water till it be tender, then let the patient put his yarde into the water as hote as he can it provoketh vrin:

Take a snayle of the greatest sorte & in his heade you shall finde a stone, beate it to powder & give it the patient to drinke in whitewyne. It causeth him forthwith to voyd the stone in his water: & if the stone be harde or greate within the patient: make the medycyne of more snayle stones. probat:

Drowne two or three younge [illegible] in vinagar then close them upp in an earthen pott & burne them to ashes & give the patiente of this powder to drinke. probat:

inflamacon of the yarde: — Boyle old Cheese in wyne with wyld linseede, & lay it to the yarde:
Or bath the yarde in water wherein willowe leaves have been boyled, then take the leaves & linseed oyle boyled together & frye them with sheepes suett: and applye it playster wyse to the yarde:

[illegible] vrin — Drinke a spoonefull of hony in a half penny worth of Ale every morning fasting: and fast an houre after: It purgeth the reines, and cleanseth the bladder:

Or take the hony in a reere Egg:

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Make a hole in a greate white onion & put into it ye quantity of a good chestnut of good triacle being incorporated with half an ounce of saffron beaten, let ye onion roste slowly by ye fire & when it is well rosted strayne out ye Juice & drinke it three mornings together

Boyle ye flowers of Rosemarye in wyne to a third parte strayne it & drinke it fastinge when it is colde: It also helpeth ~~[illegible]~~ colica passio:

Drinke horehounde & a little saffron beaten to powder in ale:

Boyle rootes of Selendyne in white wyne with some annet seedes & drinke it:

Drinke wyne quicke lyme every morning three dayes together R.

Drinke groundwormes & dogges turdes dryed & beaten to powder in white wyne!

Beate hempseede to powder & drinke it in white wyne:

Drinke rosemary boyled in water

Drinke ye water wherein ye leaves of beare foote rewe and agrimonye are boyled:

Drinke grounde Ivye or Alehoofe steeped in water, use it fyve mornings together:

Drinke ye powder of goosetordes, triacle & saffron in olde ale foure or five tymes together: probat:

Make a possett of white wyne: take of ye curde, then stampe plantine rootes & leaves, strayne it & put ye Juice thereof to a pynte of ye possett drinke, & as much triacle as a hasle nutt will holde & a little Englishe honey: drinke it blood warme morne & nyght./

Take a penny worth of Saunders devide it into nyne partes drinke it nyne severall tymes in womans milke yt hath a man child (if it be a man) or yt hath a woman child if it be a woman yt is sicke /

probat Take Ashes of Ashwood mingle it with the sicke persons owne urin make it into a soft paste and lay it in nyne little heapes on a pewter dish side, and the odd heap in the middest, then lay on every heape a chive of saffron: it will waste [illegible] though the partie be 100 myles of [illegible]

Felts Kennington: Hen. Lethley.

For the Jaundis: Probat:

Take the Ashes of Ash wood and the urin of the sicke person and mingling them together make thereof a past; divide that past into 7 or 9 lumpes or balls, lay them balls in a pewter dish or such like, and the od ball in the middest, then make a small hole in the top of the ball with the end of a silver spoon yt is plaine at the end without any knob or lump and put a little of the sicke persons urin (which you must save in making the balls) into the holes in the severall balls, and then put into every hole a Chive of Saphorn, letting the topp hang over the sides of the balls & so keepe the balls in a safe place where they be not stirred, lest the Cure be hindered

Reasons of the Cure

It is most certaine yt ye plant & ye Saffron have hidden properties to cure the Jaundice & Therefore all the mistery of this Cure belongeth to ye respect & relation which is betweene the blood of the diseased and the urin of the blood of the diseased which carrieth with it partly some naturall salt & tincture of the blood, & partly some of the vitiosities of the Icteriall humor which maketh the urin yellow: The spirit of blood therefore with his agent lurking in ye tincture & salt which is in the watery serous or whey excrement, and being buryed in ye medicinable earth of the Ashes in which the salt of the plant dwelleth, or stirred up by the conjunction which it hath with that spirit of life which yet dwelleth in the sick mans veines: Therefore the water & being infused & mingled with the medicinable earth & mixed with Saffron, the vivifying spirit of the sick tending to the preservation of life, doth cause the like in the urin, and also Excitate & revive yt in ye salt of the Ashes, to act & fight against the Icteritious humor in the urin, which fadeing & being by little and little consumed maketh his like in the sicke body to dye and vanish, Besides all this the spirit lurking in the salt and Excitated partly by the excited spirit of the plant, and partly by the Emanating spirit of the sick body, doth send or carry backe a Curative property into the whole bulke of the blood:

Lay an onion to ye fundament with oyle or vinegar

Spread a little mullein & fine treacle on a Cloth & lay it to ye fundament:

mullein fryed in butter & layd to ye sore:

ffrankinsence & mastick burnt in a Chafingdish of coales put into a close stoole & ye fume taken at ye fundament

The powder of goose turdes dryed by ye fire & applyed

Put horseleeches to them

Beat Gray snayles in ye shells & soap together, & then put to them the powder of three galls, & boile all together in a little linseed oyle & apply it. Probat:

Boyle ye leaves of greene Elder, or ye inner barke thereof in water till they be dissolved, then anoynt ye sore with oyle olive, & spread ye other upon a hot Cloth & apply it to ye sore as hott as you can, & as that Cooles still lay on fresh: Probat:

Take a pennyworth of oyle olive, a pennyworth of linseed, a pennyworth of galls, Reed leyes or moss a handfull, a dozen of snayles black or greene in the shells: beate them all together, spread that on a linnen cloth, & apply it to the arse. /Ah:

Drinke ye Juice of milfoyle it openeth ye passages & mendeth ye Emrodds

Mingle ye leaves of henbane, persley, & ye white of an egg rosted & ye crumbes of white bread together & apply ye plaster warm to ye sore //

Bruise Mustardseed, mingle them with hony & apply that to ye sore:

Boyle sinckfoile in goates milk & drinke

Temper the Juice of bursa pastoris with vinegar and anoynt ye sore with it:

Fundament falne:

Roaste an onyon in the embers, and let the patient sitt on it

Beate hartes horne small & sprinkle ye powder upon the fundamente:

Boyle horne thistle in wyne & oyle & bind it to ye fundament & anoynt ye place with hony:

For a Bruise

Take the Juice of mallows als hedgetaper~~weed~~ als Lungwort put it upon the grieved place, then lay the weeds stamped upon the bruise a day & a night, & bind it fast on a day & a night, & if it be a wound then wash the sore first with white wine:

For an Ague

Eate sliced onions dipped in ye Juice of Sorrell:

Drink ye powder of Carduus benedictus, a quarter of an howre before ye fitt come, & sweate after it

Steepe walnutt tree barke in vinegar & lay it to the wrist of the Arme

Wash Turpentine in faire water then mix it with soote & spread it on sheeps leather & strowe a little of ye powder of Amber upon it, & lay it to ye wriste of the Arme:

Roste a hole head of garlicke in ye embers then take a little of ye best English saffron & bruise them both together till it be like a plaister, tye it with a linnen cloth to ye middlemost ~~finger~~ joynt of the longe finger on ye lefte hand & let it lye there 3 or fowre dayes without removinge   probat

Stampe three roots of plantine ~~with~~ mingle ye Juice thereof with water & drink it:

Beat three roots & three croppes of vervine & mixe the Juice thereof with water & drink it:

Drink ye Juice of smallage, hysop & balmynt with water

quotidian — Beate saffron very small & drink it & a little before the fitt come drinke ye Juice of marygoldes:

quartaine — Put ye pyth of walwort (white if it may be) to a pound of faire water, let it steepe well, & drink the quantaty of two muscle shells full evenly & before; use it dayly:

for al agues — Take Rue: wormwood: feaverfew: & Red sage of each as much as one may gripe with the little finger beate them & temper them with water, & put to them a little pepper of graynes, & let the patient drinke a bole full before his fitt come then let him sweate: and fast after it three howers   probat:

Take sorrell, Dandelion, Bettony, of each a handfull; milfoyle, yarrow, Devills bitt, & Shepherds purse of each a third part of a handfull, Bruise them, straine them & drinke ye Juice with white wyne or Ale:

a Cordiall — Take: a pynt of Rose water, a pint of Spring water, a pound & a half of the best prunes well [illegible] & picked, & some harts horne made to powder: mingle them togither let it stand a night & more. straine it & keepe it in a glasse for your use and drinke thereof.

John Johnson:

Make a Lymon possett take of the Curd & put to the drinke a little nutmegg grated & drinke it:

Anoynt ye place with soape when it is new done & [illegible]

wash it well in ye Juice of Crabbes [?]:

Burne old Ragges between a payre of hot tongues & anoynt the grieved place with it:

Apply warme horsedounge to it when it is new done:

Anoynt a burne or scald with hony, housleeke & creame beaten togither

Hony will keepe it from blistering

The Juice of onyons is good

Steepe unslaked lyme in common oyle, take it out as deepe as ye same, incorporate it with oyle of Roses, & it will be an oyntment wherewith if one anoynt ye sore it will be hole in five or six dayes:

The Juice of Salt is good:

Anoynt ye sore with ye oyle of whites of Egges:

Steepe towe in the Juice of Colewort, leekes & wormwood & fasten it to ye sore.

Burne lard with a pair of hott tongues & as ye fatt droppeth from them dropp a little of ye oyle of eggwhites & ye Juice of [illegible] into it. mingle all togither & anoynt ye sore therewith:

Mingle southrunning water sallett oyle & ye Juice of housleeke togither, anoynt ye sore place with it & keepe it moyst: it will heale without scarre:

ff:50:

The roote of smirkenit sodden is very good

G Akers bruysed

Rosted Cheese

Apply ye dounge of a gander to ye wounde eveninge & morninge & ye Iron will so appeare yt you may pull it oute:

Beat Sotherenwood, beane blossomes, hares grease & sallet oyle all well together & spread it on a clothe & lay it to ye sore:

Bruise the roote of red rose & lay it to ye sore:

Beat Egremony, mixe it with swines grease & lay it to ye sore

Beat Sotherenwood with swette sheepes suet, then take yd worth of Verron, & blacke sope & lay to the sore:/

Dipp a tent in the Iuice of valerian & put it into the wounde & it will drawe out eyther Iron or wood:

For biteinge with a madd dogge :/

Beate mynte well with salt & apply it to the sore:

Drinke ye Juice of Rewe & Angelica and applye the hearbes to the sore:

ffill a great onion with treacle, roast it & dipp ye tent in it for ye sore:

Beat onyons with salt rewe & honye: & make a salve thereof:

Chawe Rewe wheat & apply ~~it~~ it to ye sore:

Little footesfoote boyled with grease, & applyed on

Drinke ye Juice of plantine fastinge with a wo- wommens breste:

Beat wormewood & Rewe small mingle them with honye & salt, & apply yt playsterwise to the sore

Drinke ye Juice of vervine with wyne & beate vervine small & lay it to ye sore:

Beat red nettles well with salt, temper it wth wyne make a playster of it & lay to ye sore:

Bruse mynte with salt & lay to ye sore

Beat mynte & plantyne togeather mingle them with hony & lay to the sore:

Fol. 4

British Museum

For the worme

Take nyne holtthrust eyre & Raddish, ye leafe in sommer 15
ye Roote in winter; drink ye same nyne tymes &
apply ye Raddishe as ofter to ye sore: then heale
it upp with any drawing salve:

Take three quarts of good new Ale, three handfulls of Raddishe
three handfulls of Rewe: three handfulls of Smallage
three heades of garlicke three handfulls of Sage of
vertue: three handfulls of leekes, one handfull of
holtthrust eyre: beat all the hearbes together, put
them into ye Ale let them worke a day & a night
then drink of it nyne dayes together at morne &
night, & lay the hearbes to ye sore:

Raddish Roote layd to ye Sore is good:

To procure Sleepe:

Bruse lettice seede, mingle it with womans milke & ye white of an egge, make it into a plaister & lay it to ye temples.

Annoynt the temples with ye marrowe of a stagg as it is taken newe out of the bone

Beat [illegible] with womans milke that nurseth a [illegible] girle & annoynt ye temples & soles of the feete with it.

Drinke ye gall of an hare in wyne & it will make one sleepe till you give him vinegar.

Steepe henbane in stronge wyne & annoynt the nose ends & lippes with it.

Annoynt the temples with the oyle of nightshade.

Beate ye leaves of morreyne with butter & lay to ye fundament [illegible]:

Drinke ye [illegible] of morreyne: or boyle it in ye broth & eate the [illegible]:

Boyle honye & salt together, & when it is cold make it upp into suppositors:
& if you please you may put into a little of the powther of Alloes:

Take ye yolke of an egge a little salt & half a spoonefull of mustard seedes beaten to powther tye it upp in a fine linnen bagg & put one or twoe upp the fundament:

Make a little piece of Allome smoothe & put it upp the fundament:

Melt soape & butter together, dipp a candles end in it & put it upp ye fundament:

Take the stones out of twoe or three great reasins wringe them together & put them upp the fundament:/

put a figg or two upp into the fundament:

A Glister prescribed by Mr Conyers for Wm Denmarke:

My Auncient friend: this mans disease may be the stone, but more probably winde & colde:

However let him take this following Glister

Take Sena, Annis & Comin seedes, of each an ounce & a halfe pellitorie, Comin, mallowes, mercuriall, of each half a handfull Boyle them in three ~~pintes~~ quartes of spring water to one Then take a pint of the liquor & put therto half an ounce of Diaphanicon with a little hony oyle & salt: give him therewith a glister, & twelve houres after use the other halfe:

And annoynt the pained place with a little greene ointement:

Vlcers. woundes & soares:

fol. 61

The leaves of Savin stamped with hony & applyed mendeth all ~~fretting~~ ulcers ~~154~~ 155
stayeth spreadinge & creeping ulcers
scowre & take away scabb & foule pustles:

The leaves of Savin dryed & beaten to powder & strowed upon Carboles & such like gotten by dealinge with ~ 58162182 554728! will heale them:

For a cutt — Stampe groundswell with a little salt & lay it to ye cutt

Dead flesh — Grinde verdegrease & ointment together & lay it to a wound & it will eat out ye dead flesh

Frankinsence & ointment ground together doth ye like

Liverwort Ribwort & honye made into a playster and layd to dead flesh will take it away:

Take bettonye, sage, violett or leaves, sperage, honye & Tyme, stampe them all together & take ye juice & put to it some may butter, boyle them together = streine it then boyle it againe & then put to it frankinsence: keepe it in boxes but looke it be not to hard, & use it at neede://

Plantine, willow & white nettle made into salve will close upp woundes.

Shepherds purse healeth greene woundes: cold & drye:

Selfe heale doth the like ——— hot & drye

Mouse eare drunke mendeth woundes inward & outward.

Mawdlen & adders tongue make a good salve to bringe upp flesh in a deepe wounde:

Yarrowe is good to close woundes

Motherwort bruised & layd upon a soare keepeth it from inflamacon, apposteumacon or swellinge it stoppeth blood: doth cleanse out & heale:

Comfrey bruised & layd to a greene wounde will heale it upp:

Vervine is good ——— colde & drye.

fol: 62

Strawberry leaves boyled & applyed as a pultes taketh away burninge heate in woundes.

Yarrowe closeth upp woundes & keepeth them from swellinge & inflamacion:

Horsetayle is good.

Waterbetony healeth the canker: being beaten with salte:

Old soares — Leaves of Agrimonye beaten with swynes grease & layd to the soare helpe doth cure & heale old woundes that are hard to close.

Vervine beaten with vinegar & mingled with honye closeth upp old soares.

Celandyne beaten with old grease & layd upon the soare healeth old putrefied woundes.

greene wound — Make an oyntment of the best lard, honye & rye meale & anoynte ye wound therewith: & it will heale it speedelye: 38. 2. 6237d

Swellinge in ye wounde — Boyle brimston in white wyne, dipp linninge clothes therein & tye them to ye greived place:

wormes in a wound — Crush elder barke or ye leaves & put the juice into the wounde:

fellon in a sore finger — Bind ye dounge of a gander to ye side of it & it will take away any fellon.

for an old sore in a legg prescribed to Edward ward — Take a pint of sallet oyle: white lead $\frac{3}{4}$ of a pound: 2 ounces of yellowe wax an ounce & $\frac{1}{2}$ of white Copperas: beat the lead & copperas in a morter very smalle, searce them through a fine sive put the oyle into an earthen pott, put the lead & copperas & wax into it, & boyle them till it be somewhat stiffe like butter & keepe it with stirring ~~till it~~ from the first beginning till it be cold, then spread some of it on clothes and lay it plaister wise to the sore but first wash the sore with the water followinge.

Take 3 handfulls of plantin: 2 handfulls of horseblacke one handfull of orpin boyle them in a quart of water till half be consumed then put in two spoonefulls of honny & the bignes of a pigeons egg of allum boyle them a little, straine the liquor into an other pott warme a little of the water & wash ye sore with it dry ye sore & then lay ye plaisters on the sore.

Frye ground wormes in vinegar & beat nyne ounces of them in a pound of grease and annoynte the place payned with that oyntment.

Frye newe made cowes dounge in may butter and applye it warme to ye greived place the dounge of a blacke cowe is the best

Mince three or fower onions smalle, boyle them in a quart of vinegar till half be consumed, then put into a pound of blacke sope & frye it a little a qualme on ye fire, stirr it well & keepe it in a boxe, & when neede is annoynte the payned place therewith against the fire.

For the fallinge sicknes:

Knead wheate flower with dewe gathered on midsomer day at morne, & make thereof a cake & give it the sicke p'son to eate.

Cutt the throate of a suckinge spanyell whelpe, bake the blood in an oven till it be very drye, then beate it to powther, boyle it in honye & water and drinke it.

Drinke the roote of bastard pellitorye of Spaine

Drinke ye yellow yt groweth in the middest of the violet flowers.

Drinke pyonie seede: & hange of the seede aboute the sicke p'sons necke.

Drye Colewoorte & Dytanye make them into a powther & drinke it with the juice of rewe . And putt some of it into the nose thrilles.

fol: 66:

For shrinkinge of sinewes

Take the dried powder of good wheat ~~[illegible]~~ mingle it with vinegar & apply it like a plaister.

Annoynt the grieved place with Capons grease & tye a dogs skin on it.

For the Scurbye:

Steepe Scurvy grasse in Ale & drinke it every morning & at other tymes

Doe the like with Garden Cresses:

Stampe water Cresses & Brooklyme with butter & eate it:

Take a good handfull of Scurvy grasse & stampe it, then boyle a quart of thin milke, & when it boyleth put two or three spoonfulls of vinegar to it, stir it well till it come to a curd whaye: then put the brused scurvy grasse to the whaye & straine it & drinke a good draught of it eight mornings togeather fastinge: and fast an howre after: Mris Yonge:

forbeare all saltemeates:

For the pox if it be inward in the body:

washe the body with the Juice of fennell, then wrap the patient in a warme cloth, & drinke the water of Scabious.
And if it be a sucking child let the nurse drinke it:

For St Anthonyes fier or wyld fier:

Apply ye greene leaves of Colefoote beaten with hony ~~158~~ 159

Annoynte ye greived place with ye Juice of the greene leaves of nyghtshade mixed with barly meale:

Simple — Boyle Celendyne rootes in vinegar & annoynte the soare R R:

The Juice of howseleeke is good.

Mingle the groundes of old wine & the grease of a brasse pott bottome togither and annoynte the soare with it:

Mingle the blood of a [illegible] & y^e [illegible] over togither & therwith annoynte the soare.

Simple — Annoynte the sore with the Juice of nettles.

fol. 70

Ringewormes & tetters:

Washe ye rootes of Sorrell cleane, cutt them in small peeces & steepe them in vinegar two dayes then rubbe the sore therwith three or fowre tymes a daye: & still steepe ye rootes in ye vinegar as yu have washed:

Burne Garlike mingle ye ashes therof with hony & therwith annoynt the sore:/

Rubbe the sore with good stronge mustard:

To Ripen harde Swellinges and Wennes

Roste ye roote of a white Lilly in ye Embers & when it is softe blend it with the leaven & hogges grease & applye to any hard swellinge, & it will ripen it & breake any swellinge sore:/

Boyle the greene leaves of Coriander with Crummes of white breade & barly meale, & apply it in manner of a pultice, wasteth all harde swellings

Apply hogges grease or lard & it will ripen it wth speed

Wenne. Stampe [illegible] with vinegar & apply it in manner of a pultice, it taketh away hard swellinge or wenns:

Weene. Annoynt a wenn with ye powder of unslekte lyme mingled with blacke sope & it will fall away: then annoynt the place with the oyle of balme & it will heale it:

swellinge. Fry the seede of the [illegible] with new swynes grease or Shepes suett, make a plaister of it and lay it to any swellinge & it will ease it: It will also drawe out any venime

Take wheat flower and the Juice of marigolds [illegible] and fresh swynes grease, wormewood and hony, temper them all togither warme them in wyne and plaisterwise lay them on the swellinges:

For one that cannot holde his water

Take mushromes als toadstooles two ounces & ye scales of Iron aboute ye Smythes Anvile an ounce & a half // stampe them well togither as fine as may be, put it in a quart of red wyne & let it stand foure or five howres, then streine it & drinke iiij or v spoonfulls at a tyme morning & eveninge ./

Make powder of ye bladder of a goate, sheepe or Bull & drinke it with vinegar or water morninge and eveninge three dayes togither ./
Burne ye bladder upon a tylestone & so make it into powder .//

Drinke ye powder of ye afterbirth of a woman after her first childe .

Drinke the powder of bores hoofe or hogges hoofe in red wyne .

Eate the braynes of three geese .

fol. 74:

For pissinge bloode

Take horehounde & madder of each two ounces, stamp it & drinke it with vinegar:

For [illegible] or Costivenes:

Temper plantine & the lard of swyne togeather and lay it warme to the belly:

Beat motherwort, with lyme & wheate bran togeather, boyle them with white wyne and lay it under ye navill :||: a ready medicyne/

Vse to eat [illegible] & twise or thrise in a weeke eat half a spoonefull of Senna in milke or porrage with two penny weight of ginger:

Vse the leaves mercury in ye porrage/

Mingle ye gall of a Bull, leaves & salt togeather, mix them with oyle, & annoynt the fundament therewith it provoketh a stoole presentlye:

To staye vomytt:

Boyle mynte, Rewe & Bettonye in goates milke or Cowes milke and drinke it:

Boyle Centaurye, plantyne & pepper in wyne & drinke it at goinge to bedd:

Drinke a spoonfull of the Juice of Bettony in wyne for three dayes together:

Boyle garlicke in wyne & drinke it: it will staye spittinge of blood:

Procure vomitt

Take the middle barke of Elder & the juice of wallwort als danewort of eyther of them three or 4 ounces, put it to a pinte of warme water and drinke it.

Make powther of holly mingle it with honye & drinke it.

Take the middle barke of Elder and the juice of wallwort als danewort, of eyther : 3 ounces & warme water & drinke it.

[illegible] for itch or mayne.

G. Fairfax:

℞ Ligni sancti — ℥iiij
Sarza parilla — ℥ij
Scena — ℥ij
hermodact — ℥j
polipod — ℥j
glizerich — ℥ij
herba capillaro — m j

Infuse these all night in five pintes of springe water, & in the morning boyle it on a soft fire till a third part be wasted then streine it & put it into a stone pott or bottle, & keepe it in some close cold place drinke eight or nyne spoonfulls of it at a tyme about an hower before dinner & as longe before supper: use it as longe as it lasteth: probat.

Butlers may pott:

D. Butler

℞ polipod, Spiknard, Agrimony, sorted ginger, galingal minor, betony, of each — the penny weight.

Annis seedes, Sassafras, plantin of each — seaven penny weight.

Scena leaves & budds as much as all the rest.

Beate the drugges to powther put them in a canvass bagg with a quarter of a pecke of barley & tunn it upp into two gallons of new ale.
Drinke every morning a good draught of it.

Brights Bagg for all diseases

D. Bright

		ounces
℞	Parsley seed	1
12d	Sarsaparilla	ij
	Sassafras	1
16d	[illegible] beads	iij
jd	Annis seedes	1
2d	fennell seedes	1
jd	Caraway seedes	1
jd	Guaiacum wood	iij
2d	Carthamus seedes	½
3d	polipod of oak	1
		drames
2d	Barke of capers	iij
2d	Tamarisk	iij
	Liverwort	iij
jd	Cardus benedict	iij
jd	Spleenwort	iij
3	Cortex winteri	iij

Tunn all these upp in a gallon of ale lett it infuse three or three nightes, & then drinke a draught of it every morning.
Let the draught be more or lesse as you see it worke.

hange the simples in a canvas bagg (or rather a boltercloth bagg) so as it neyther touch sides nor bottom for feare of fustinge putt a stone in the bagg to make it sinke.

Keepe warme & you may ryde or goe abroad while you use it.

that I paid for these to [illegible] Richardson
17: Aprilis: 1655

Yoward

Of Senna — 2 ounces
Alexanders — 4 ounces
Bay berryes hulled — 2 ounces
Fennell seedes — 2 ounces
Annett seedes — 1 ounce
roots of polipody or oke fearne — 2 & 1/2 ounces

bruise all these severally into grosse powder except ye senna which must not be bruised: put them all togither into a bagg of course canvas, or boltercloth: tunn it upp in three gallons of stronge ale, cast it well, wer it kept ye bagg downe, & let it neither touch bottome nor sides: let it infuse two dayes & two nightes, & then drinke half a pynt thereof every morninge: & two or three ounces thereof when you go to bedd: for eighteene dayes togither without intermission: & farther as you se cause or finde aboundance of humours for it to work upon: for it may be you may have cause to use a new brewing of ye like quantatye:

Vertues

It purgeth no longer then ye superfluous humours remayne & then it serves as your other ordinary drinke, not lacking out nourishinge.
It will purge & cleanse ye blood of rume & ill humours making it fresh & pure.
It will purge ye body of wind water & all superfluous humours, and every member of ye same by continuance of this drinke yearly at ye spring: that is from mid march till may: & so from mid september till allhollantide:
If there be any stone in ye stomack in tast: cut an apple [illegible] three or fower slyces of ye same
drinking ye first draught walke abroad upon good exercyse & cloth warme an hower & a half after your morning draught take some warme broth or pottage: you may eat all manner of nourishing meates whatsoever:

BRITISH MUSEUM

A medicin for all soares

fol. 85

Take vnwrought wax, turpentine, oyle olive, deares suett or sheepes suett a like quantatye of each of them: a quantatye of the juice of Bugle a quantatye of the juice of smallage: a quantatye of rosen boyle them all togither over a soft fire, keeping it with continuall stirring till they be well mingled togither & till the greenenes of the juice be consumed: then streine it through a faire cloth into a cleane vessell, and so apply it plaisterwise, this will heale anye wound or soare whatsoever.

Another salve

Take a quarter of a pound of pitch, as much wax, as much rosen as much capons grease or other soft grease boyle them altogither till they be well compounded, then streine it through a faire cloth: & so apply it plaisterwise to the soare:

A precious powder for woundes

Take orpement & verdigreese each one ounce vitriol burned till it be red. two ounces, beat each of them by it selfe in a stone or brasen morter as small as may be, then mingle them all togither very well & keepe it in bagg of leather well bound upp & close:
put of this powder in a wound where as dead flesh is, and lay a little lint about it: then lay a plaister of Diachylon upon it & it will heale it: it is called powder precious, for the excellent working in Chirurgery:
being close kept it will keepe it vertue seaven yeares:

To make an excelent water for wounds or Cankers

Take a handfull of Redd Sage leaves, as much Salendine, as much woodbinde leaves, a gallon of running water put the herbes in it & boyle it to a pottle then straine it through a strainer, put to that liquor a pint of English hony, a good handfull of Rock allom, as much white Coperas, being beaten & a penny worth of graines beaten or well bruised let them all boyle to= gether three or fower wallmes, then take the scum of with a feather & when it is cold put it into an earthen pott or bottle so as it may be kept close: then for an old sore take thinest and for a greene wound take the thickest, & when yo^u have dressed the sore with this water then cover the sore with veale or mutton, & skin it with docke leaves

To make another water for the like

Take Dragon, Scabious, Endive, pimpernill, wormewood, Rue, Tansy, Cowslopps, Maidenhaire, Cinquefoyle, Southistle, Daysie leaves, Dandelion, Tyme, Balme, of each of them one handfull: Triacle a pound Boole Armoniack fower ounces, bruise the herbes a little, then mingle the Triacle & Boole with the herbes, put them all together into a stillitory & distill them, & then use the water:

To make Allom water for a Canker:

Take sage woodbinde plantin Rosemary hony allome & a quart of white wyne or water, boyle altogether till a third part be spent

woodbind bramble leaves, plantine Rosemary sage & allome boyle them in a quart of water till a third part be spent

To make Rosemary water:

Take Rosemary & the flowers in the middest of may before sun rise, strip the Rosemary & the flowers from the stalkes, then take fower or five Ellecampane rootes: two handfulls of sage, beat the Rosemary, sage & rootes all together till they be very small, then take three ounces of Cloves three ounces of mace, three ounces of Cubibes, halfe a pound of Annisseedes, beat all the spices severally then put all the herbes & spices in fower or five gallons of good white wyne, put it all together in an earthen pott & set it in the ground sixteene dayes, then take it up & distill it at a very slowe fire:

X

Cyment — The white of an egg well & long beaten & mixt with quick lyme is a good Cyment for glasses & earthen vessell:

Steepe an egg in strong vinegar till it be soft then open it finely & put in a paper rolled together with yor name or other writinge then lay it in cold water & it will be hard againe

Salt beaten & mixed with fasting spittle & layd where ringwormes have growne will ~~kill~~ lay them

Rubbe chapped lipps with the sweat behinde the eares & it will make them smoothe;

To Kill Lice:

The Juice of broome, the oyle of radish, or mustard seed is a very safe remedy to kill lice

For a woman in travaile

Diverse midwives do observe and use this tryall:

A gentlewoman about London taketh a flower called a rose of the Sunn, which hath small hushes about it, which flower will open and shutt
she putteth it in plantin water, and it closeth
Therefore when a woman with Child beginneth her travaile, she giveth her a little plantin water, and then though the woman appeare (to the midwife) never so ready to be delivered, yet if the gentlewoman see the vegetable closed she concludeth that they are deceived, and that there is no such matter: (and so it proveth)
Againe when the midwyfe doubteth of her delivery (and yet she be indeed neere it) the flower will open by little and little as the Matrix doth; and then the gentlewoman biddeth the ~~[illegible]~~ midwyfe looke to it, affirming her that the laboureing woman is ready for it, and so it proveth:

Reasons for it:

Coltes foote is good for the Lunges Hermaria for a Rupture Liverwort for the Liver Eybright for the Eyes	Herbes
Gold for the heart Silver for the braine Iron for the Spleene Brimston for the Lunges	Mineralls:

And why may not the Rose have like relation & Correspondency with the Matrix and yt by reason of the vehicle of plantin water which doth Communicate ye nature of the one with the other: the Aqua being the Comon Medium:/

To take away warts:

Take a piece of fresh beefe rubb it well on the wartes, burye the beefe in ye ground and as the beefe doth rott & putrefie in the ground so by little and little the wartes will fade away:

though the party be farr from the place where the beefe was buryed:

If one be hindered in the act of generation by witchcraft let him pisse through his wedding ringe 157

For the whites in ~~[illegible]~~ 5542728

+ Take garden [illegible] & Clary boyle them in water put to it the powder of harts horne & sugar: drink it morning & night and as oft as you will desire:

For the greene sicknes:

Take water cresses boyle them in [illegible] & eat it thirty dayes together

Or drink [illegible] & [illegible] [illegible]

To + 2k17.1.317455. g3796 kt94f.
1.817.d6ghc:

Drinke the [illegible] of [illegible] [illegible] after 93h 528kr3:

To stop the 7203f95455 d4ll 37 327455

+ [illegible] [illegible] in [illegible] & drinke [illegible] [illegible] at [illegible]

Fludd

The use of the weapon salve

wherein is proved

~~160~~ 170

ffirst that the oyntment is made of mans blood:
mans fatt
mans flesh or Mummy & the humors
excressions of mans bones called either
Usnie, or the mosse that groweth
on the skull:

And that they do participate with that Balsamick nature or humidum radicale which is in the living man:

[illegible] this oyntment is compounded of things agreeing [illegible] with [illegible] nature [illegible] that it hath [illegible] respect to [illegible] health & preservation, for as much as [illegible] the composition thereof [illegible] place [illegible] in which the power of life is placed [illegible] growing out of them in forme of mosse [illegible]:
The flesh in the Mummy which is compounded of flesh & Balsame
the fatt of mans body which [illegible] the [illegible] of oyntment
And with all these [illegible] the blood is mingled, which was the beginning & [illegible] of them all for as much as in it is the spirit of life, and with it the [illegible] doth abide [illegible] after a hidden manner, [illegible] the whole [illegible] of mans body doth seeme to [illegible] into the Confection of this [illegible] oyntment:
And this is the reason [illegible] a [illegible] & [illegible] between the oyntment and the blood of the wounded person
[illegible] that [illegible] of the blood of the wounded be drawn out from the depth of the wound:

[illegible] is the prime ingredient, which the [illegible] of Egypt were wont to make of [illegible] Balsam & [illegible] bituminous & [illegible] things [illegible] corruption.

The Balsamick nature is nothing else but a [illegible] & [illegible] salt, it is full of vegetating & multiplying nature, which it [illegible] from above, as a [illegible] to vivifie and augment it, the which vertue is of Calidum innatum, or naturall heat by whose vertue every creature doth exist, and [illegible] vehicle in which it is [illegible] is that Humidum radicale or [illegible] moysture or humiditie [illegible] in which the [illegible] vertue doth immediately move and act unto life, vegetation and multiplication:
By the operation [illegible] of these [illegible] vertues [illegible] vegetables and Animals [illegible] to multiply, and that as well in their forme [illegible] as in their substance
And for this cause the [illegible] Alchemists call this [illegible] salt [illegible] for as much as in it consisteth the mystery of nature
[illegible] Balsamum Naturæ in which all the mysteries of nature [illegible]

[illegible]

Action [illegible]

[illegible]

For [illegible] of the 239t27

Take the [illegible] of a [illegible] of Cyoit and rubb the 26518 therewith [illegible] the 23662b warme & [illegible] still with 93h 2t22f [illegible] to 94h:

Take [illegible] sheepe [illegible] or [illegible] as [illegible] can [illegible] them in a draught of wine & drink it as warme as [illegible] can

[illegible] in [illegible] running water & applie it to the belly as [illegible] as [illegible] can:

To stop the 92ht47 [illegible] 2s446: & [illegible] it [illegible]
[illegible]

[illegible] 26518

[illegible] with [illegible] & applie it

[illegible] in wine & [illegible]

[illegible] & apply it warme to the belly

[illegible] of oake apples [illegible] it is very hott & it will [illegible]:

[illegible] a handfull of [illegible] it [illegible] & apply it [illegible] as [illegible] can: & drink a good draught of good [illegible]
[illegible]

The use of the weapon salve

wherein it proved

~~169~~ 170

Fludd: Ffirst that the oyntment is made of mans blood:
mans fatt
mans flesh or Mummy & the fumous
excrescence of mans bones called either
Vznie, or the mosse that groweth
on the skull:

And that they do participate with that Balsamicke nature or humidum radicale
which is in the living man:

Thus we see y this oyntment is compounded of things agreeing passing well to mans nature; and consequently that it hath a great respect to his health & preservation, for as much as into the composition thereof, we have in y chiefest place, blood in which the power of life is placed
The Essence of mans bones growing out of them in forme of mosse termed vznia:
The flesh in the Mummy which is compounded of flesh & Balsame
the fatt of mans body which commeth with the rest unto the perfection of oyntment
And with all these (as is sayd) the blood is mingled, which was the beginning & foode of them all for as much as in it is the spirit of life; and with it the bright soule doth abide and appeareth after a hidden manner, so that the whole perfection of mans body doeth seeme to concurre unto the confection of this portionall oyntment:
And this is the reason why there is so great a respect & consent between the oyntment and the blood of the wounded person
Ffor it is necessary that some of the blood of the wounded be drawen out from the depth of the wound:

The blood is the prime ingredient, which the nobles of Egypt were wont to make of the naturall Balsam & such like bituminous & unctious things as were enimies to corruption.

The Balsamick nature is nothing els but a volatil & essentiall salt, & is full of vegetating & multiplying nature, which it receaveth from above, as a portionall soule to vivifie and animate it, the which vertue is y Calidum innatum, or naturall heat by whose vertue every creature doth exist, and y volatil vehicle in which it is carryed is that Humidum radicale or radicall moysture or humiditie by which & in which the sayd vertue doeth Immediatly move and act unto life, vegetation and multiplication:
By the operation therefore of these essentiall active and passive vegetables and Animals do manifestly (and minerals occultly) vegetate & multiply, and that as well in their forme or naturall fire, as in their substance
And for this cause the true Alchamists call this misticall salt, sal sapientium for as much as in it consists the mistery of nature
Others terme it the true Balsammum naturæ in which all the misteries of nature do consist
Touching the aeriall part, it is the volatil salt which is every where exposed in the open aire, & it is the proper essence of and in the ayre in which the spirit of life is and nothing can exist or be of any reckoning without this misticall salt or flore of life but will quickly [illegible] & corrupt
There is salt in the very dunghill of growth life and heat to the ground whereby it multiplieth the graine in a great proportion, and [illegible] to it more plentifully y Cœlestiall influence of life:
The very essence of Animall creatures blood in generall consisteth in this Balsamick salt:
By it the body is animated, by it the flesh through apposition, union & agglutination of partes is vivified, multiplied & successively preserved, and unles it acteth [illegible] vivifying spirit, man is quickly rotten & corrupted:
It is certaine that this vivifying spirit which is Donum dei Cuilibet Creaturæ is the true operator in this [illegible] [invisible] worke to cure & to heale, mundifie & agglutinate wounds being assisted with application, [illegible] either by a reall or virtuall contact

It followes therefore that this spirit being in the Blood, Fatt, Bones, & Flesh of man ~~[illegible] doth participate~~ for as much as they do subsist by it, and were first animated, engendred & multiplied by it do participate of this spirit which in wisdome: 16. 10. is sayd doeth animate and heale all things

Obiection. When this spirit of life in the flesh, blood & fatt is not separated from the living man it hath vertue, but being separate it hath none

Answer It may [illegible] on the ~~dead man~~ sudden renewing of the blood in the murthered at y presence of the murtherer, which could not happen without this vivifying spirit did participate with & lurke in the blood, though without action, till by the murthering spirit it was excited into action:

It is

It is most certaine y^t such as have applyed themselves to ye art of distilling, y^t mans blood & bones do conteine an admirable deale of volatile salt, in which there is so excellent a balsamick disposition y^t it doeth by ye propinquity of nature suddenly appease ye dolours of ye gout & intolerable aches, cureth wounds, healeth such as are afflicted with the mother, & falling sicknes:

And ye oyle of mans fat is a great appeaser of ye gout & other dolours, a healer of wounds, a present dryer up of Excoriations

Every ostler will tell you y^t the droppings of a candle end will cure a horses hoofe being cut with a stone or shoe: & Hoggs greace, & Deares suett are esteemed most necessary ingredients in a healing salve:

Even so by ye same spirit hath the fatt, flesh, blood and bones ye vertue of healing or not at all: the difference is this, when they are in the living body their vertue is Actuall, but being separated it is only potentiall

We have therefore the Balsamick salt in all these ingredients: & in y^t salt lurketh the active vertue, which being stirred by his fountaine of action, flowing & acting a termino a quo doeth reagere or act againe a termine ad quem. viz from the beginning to the ending:

This is the reason that this oyntment cureth not only by a reall but also by a virtuall contact, namely by reason of y^t vertue which it holdeth from his first Creator:

Doeth an herbe or roote loose his sanative vertue because they are gathered from the plant, No! for ye wheat corne gathered from ye straw or ye apple from the tree have still their vegetating & multiplying spirit: for being put into the earth the very atom of life lurking in them & maketh them growe againe

The urin which is the watery Excrement of the blood is full of salt Armoniacke & by reason of the Balsamick nature thereof mans urin doeth mundifie & cure a fleshe greenewound:

Chap: 4: member: 2.

The application of of salves, balsomes, or inward physicke, the naturall spirits & internall actor of life doeth help & assist the medicines in this cure, or els they would not effect any matter, and for this reason is the phisitian called Adiutor naturæ.

The principall agent in this cure is comprehended in the body of the wounded, for it is observed & found true that when the wounded person hath sent his blood on the stick, iron or weapon to the oyntment, and that thereupon he hath beene in a good way of healinge: If in the tyme of his cure he hath to doe with a menstruous woman immediately the curative power of the oyntment is lost and it will do him no more good. or if he happen to have an issewe of blood out of his nose the curative power is taken away: whereby it appeareth that this happeneth because the act & secret Emanation of the internall spirit of life in the wounded is diverted from his aspect to the weapon salve

One being wounded with a sythe, his lord bid strike the sythe out of the hafte which the wounded man doeing himself, at the first strooke the blood presently stanched: And though no dropp of blood could be seene upon the sythe, yet the salve being applyed by [illegible] grosse, the wounded man was cured as well as if the blood had stuck upon it.

But it is not the Devill that worketh any thing in the cure, but it is by the Centrall Emanation of that spirit in the wounded y^t giveth him life, which operateth ab interno:

Chap: 4.

There was a knight in Kent, learned, Fictious, & Religious called Sr Nicholas Gilbourne having acquaintance with Captaine Styles was with the sayd Captaine Stiles, and divers good & learned divines at the making of this salve or oyntment, & sawe all the ingredients a part, and after sawe the Apothecary compound them, and by them it was accompted a lawfull medicine. And a box of it being given to one of them, it wrought divers good cures.

As one cut with an axe so deepe as it would passe, and not cutt it of: was cured with it:

A boy going into a pond to get fish, a reed ran into the calf of his legg, it bled much. put him to great payne: the boyes mother sent for a chirurgion to dresse it, but the boy continued still full of payne and apt to faint: the mother sent to Sr Nicholas Gilbourne who answered he could do him no good because he was already dressed by a chirurgion. The mother importuned him: whereupon because the orifice was very narrowe, he advised them to wash away all the chirurgions worke, and to put a knitting needle into the wound, so farr as it would goe, and to tye a thread where it stopped and would passe no further: they did so, and found it went through to the skin on the other side, he anoynted the needle, and in appearance it was well, saving that upon the topp of the orifice there was a scale: Sr Nicholas, nothing well pleased with the scale, annoynted the needle againe overnight & the next morning there came out at the orifice a small splinter of the Reed, And in two or three dayes after it was perfectly whole

~~Another man~~ As the cure of the sythe as above sayd

I gather that the mistery of this cure consisteth in the vitall and invisible spirit which is within the blood, as well remaining and operating in the wounded body, as that which hath invisibly penetrated into the weapon: Yea and out of this observation, that the sythe being struck the blood did forthwith stanch, there is as great a mistery opened as [illegible] the presence of the murtherer doeth cause the congealed blood of the murthered to [illegible]

flowe

flowe and run againe, all which is effected, partly by the contracting property of the occult spirit in the blood, And partly by his dilation as [illegible]

So as the cure is by the centrall Emanation of the spirit in the wounded that giveth him life which operateth ab interno:

171 ~~170~~

The wise philosophers (speaking Enigmatically of this spirit) say y^t in ye body is a little bone called Luz, which will remaine with a man till the latter day & cause him to revive againe, but we must understand this after their owne sense & not vulgarly:

The auncient phisitions & philosophers have observed that Lungs nourish Lungs, Braines nourish braines y^t are weake: The spleene helpes the spleene: for weake Gutts they make glisters of boyled Gutts The stomack of a cocke helpeth a [illegible] disgestion, The very spittle voyded by the phtisicall lungs are sayd to cure the Lungs,

Wormes mortified & dryed to powther destroy wormes

The stone of the Kidney rightly prepared cureth the stone:

Angels have soules and Bodies:
or Internall & Externall:

ffirst I must knowe that if they were Identity, that is of all one simple forme or being they would be all one in essence with God their Creator, who is called Identitas or ~~[illegible]~~ absolute & simple unity: But for as much as they are compounded of two namely of light which is the beame of God which they receive to informe them & make them creatures: And spirit to ~~[illegible]~~ a polished looking glasse receiveth the glory of y^t divine light they called Alteritas or Alterity that is composed of two And St Denis termeth them Agalmatha, that is most cleare mirrours or looking glasses receiving the light of God:

So as the Angels internall & as it were his soule is the brightnes of Gods Emanation His polished or pure airy Externall is his spirituall body which receiveth this light ffor we must note that in the beginning Heaven and Earth were made of water, & by water consisting by the word as S^t peter sayeth peter:3: & therefore the whole world is composed of an internall or invisible which is the soule or spirit animated by Gods word: And an External & visible Earth & water:

So as every creature must needes be compounded of an internall or Active soule, and an Externall or organicall receptacle of that soule which is the body, as is apparent. Genes: 1. that when the spirit of God did move upon the waters the water was the Catholik patient And the spirit the internall Agent

St Augustin super Genesim sayeth The spirit moved upon the waters impartinge unto them a fiery vigour or vertue, That is a vivifying nature, So that the spirituall created Catholike waters were animated by the spirituall increated Catholike breath & light of life, whose spirit in every creature is the spirit of life, and therefore their central soule, and the creature animated is the body: wherefore as the purest & most spirituall part of water ~~is the body~~ or aire is the External of the Angel. So his internal is the Lucid act of Gods spirit

We find in holy writ that God is sayd to speak out of the organical Cloud so that if Jehovah maketh this organicall tabernacle of the aire to utter his voyce unto mortall eares as appeareth in many places of Scripture It is no sin to say that his inferiour spirits have airy substances for their External bodies, which being granted, what should hinder spirits by contraction of this their Externall substance to appeare visibly when they please & organically to talke with a person: and againe by an imediate dilatation of the same External airy spirit to become invisible:

If then Angells of all kindes have their Externall from the airy spirit of the world & their internal from y^t Eternall vivifying spirit in whom is the property of the foure wyndes we ought not to make any question but that the vertue of ye Internal act, And the substance of the External aire they may contract themselves from a spirituall fiery and airy invisibilitie unto a Nebulous or vaporous ye and earthly visibilitie, or snowie or Ice nature, Especially the the [illegible] malignant & darke spirits which by their fall have indued the grosser vapor as sayeth St Augustin And therefore by the Apostle satan is called the prince of the Ayre!

It is by his Emanation or dilatation from the Center to the circumference that kindleth naturall heat in the Externall of every creature Therefore it is most cleare & certaine, that where there is rarum, & densum, thin and thick consequently there is corporeitie either thin or thicke, for whatsoever is in his substance transmutable unto a thinner or thicker body must needs be bodily, though not a visible body: So fire may be condensed into aire: aire into water, & water into Earth And againe that Earth may be rarified into water, water into Aire, and Aire into fire, Now the Externall of Angells must be created of the spirituall substance of the higher world or not at all And [illegible] consequently it is bodily, though of a thinner or thicker consistance, according to the dignity of the Angell.

Lightening ~~[illegible]~~ being the soule of the Cloude, yet except it have his cloudy organ or bodily ~~[illegible]~~ instrument it will not speake

For a withered Arme, Legg foote or such like:

1

Fludd

Cut from ye member, the nayles, haire, or some part of the skin, and with a ~~wimble~~ wimble pierce a willow tree unto the pith, put the paired nailes haire, or skin into the hole, and with a pegg of the same wood, stop it close observing the Moone to be encreasing, & the good planets in such a multiplying signe as Gemini= and fortunate and powerfull over Saturn, which is a great degree.

The like effect you have, if you take the nayles, and haire which is cut of the member and close them in the roote of an Hasletree, and shut upp the hole with the barke of the tree, and cover it with earth, and as the tree groweth & flourisheth so by little & little the patient will recover health: but you must diligently observe the motion of the Heavenly bodyes, & especially the Sunn and Moone when this is effected.

Wise Philosophers say, that all that wise men seeke after is in Salt::

Mans Soule is Carryed in this manner

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Fludd

The mentall braine is Carryed in the soule
The soule in the spirit or Ayre:
The spirit in the body
The spirit being dispersed through the veines and Arteries doth stirr upp and move the living Creature in Every part:

Vita hominis spatium est miserum
absq: benignitate Jehovæ.

For a swelled Legg when the skinn is not broken

Take white Conrose & beate it small ~~&~~ steepe it in beere all night in the moringe stir it and warme it wet clothes in it and lay it to the leg morning and at night

For the Pallett of the mouth when it is downe

Take white doggs tord and dry it and beat it very well and take it upon your thome and touch the Uvela therewith and it will goe up

For a Lask

Take new milk and thicken it with white starch and being well boyled eat a good measse of it to breakfast but put in neither bread nor salt use it 2 or 3 dayes till you be well

For Pimpells in ye face

Take a peece of white bread and let it steepe in water which is runinge and the morning following eat the bread and drinck of the water and fast an houre after doe this 2 or 3 moringe —

To break a bile

Take yest and spread it on browne paper and remoue it morning and evening

For an Itch or heat in the face

Take the white of an Egge and beat it well put to it 2 spoonefulls of venegar and 3 spoonefulls of your owne urine beat all these well together and wash your face therewith

For a rume fallen in the eyes

Take Pigions doung and wine venegar and frie them together and lay them to the nape of the neck as hot as you can

For ye cramp

In may take black snailes in there heads lieth certaine bones which must haue holes made in them and strung and worne about the wrests of the armes

For Cornes

Take a rason and rost it and lay it to ye cornes red wax is also good

For a sore breast

Take a bour leafes and lay to it and remoue it every day

for a sore breast Take sallet oyle ye yolke of an egg and a little veneger beate them together spread them on browne paper and lay them hote to ye breast

for wormes ether in ye belly or stomack

Take ye topes of Rosemary and stampe them with a little beere and drinck it 9 mornings fasting together

A Glister for ye stone

Take good olle a quart browne suger cande 4 onces fenell seeds bruised a ounce boille these to a pinte put to it when it be strained salte butter 2 spownesfulls of the galle of a beast which hath beene killed 2 dayes before

for a scalled head

Take the stale of a red cow every moring and wash ye sore with it luke warme

BRITISH MUSEUM

July 19-00-16-3
26-00-9-6
Aug — 3-00-9-2
10-00 12-6
24-00-13-5
31-00 16-4
7ber 14-01-3-9
21-00-12-11
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Dec: 14 00-10-9

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Jan:4 :6 11-1
17-2-00-1
Feb: 1-0 15-01
Feb-16-1-1-0
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Mar: 20-0-01-9
Apr: 11-0 9 6
Apr-27-0 16-7
May 3: 0-9-0
May 10-0-9-0
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May 31-0-11-10
June 16-0 12-7

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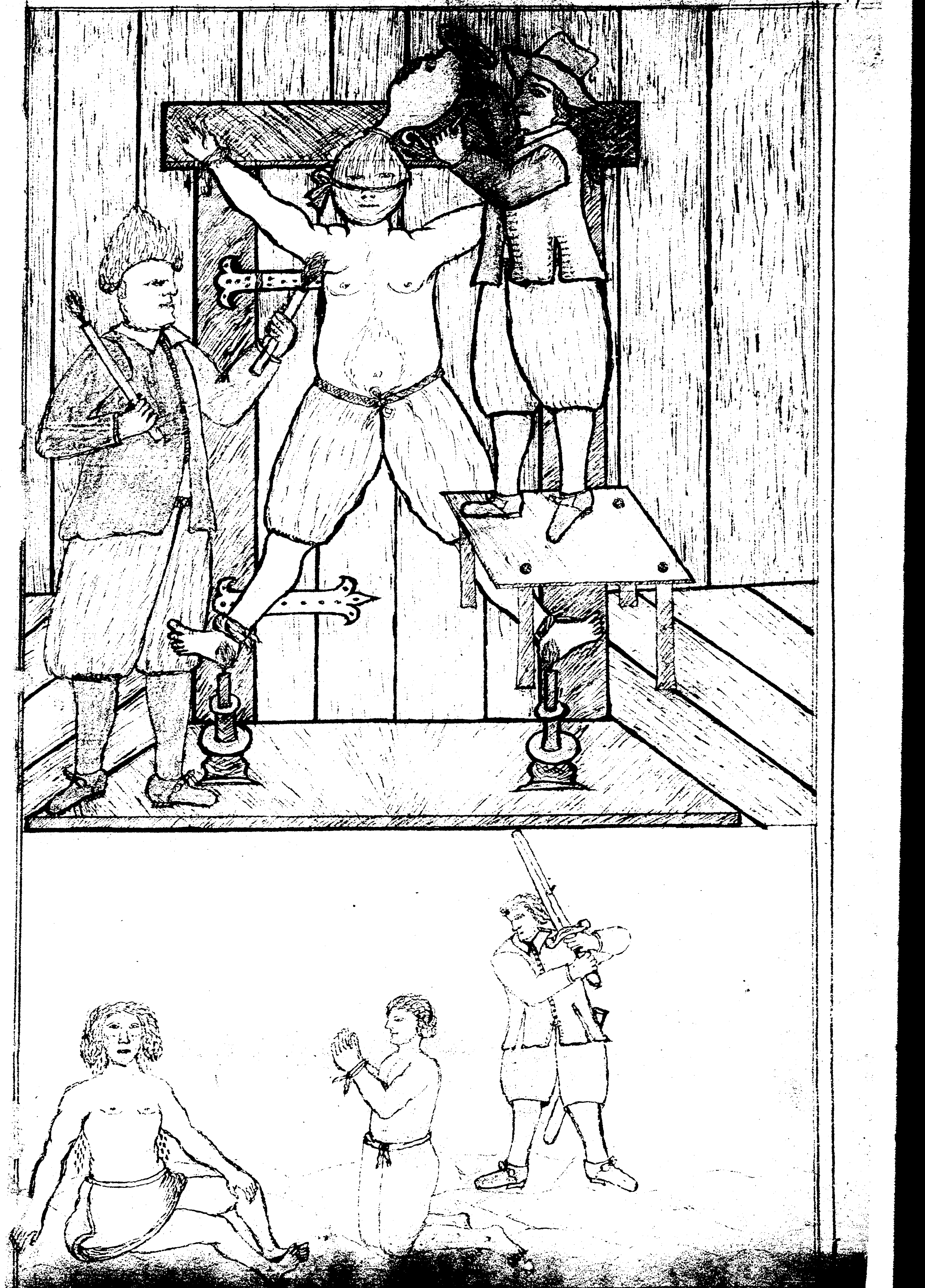
Rest Due

9 1072 a
...s for № 69 as followeth

The following MS with a
similar plate prefixed, is
printed *verbatim*, with the
following title.
" A true Relation of
" the unjust cruel & barbarous
" proceedings against the
" English at Amboyna in the
" E. Indies, by the Neither-
" landish Governours &
" Councell there." &c &c &c
The 3d impression.
Published by Authority.
Lond. 1632. sm. 4to.
Printed by G. Purslowe
for Nathan. Newberry.

The cruelty of ye Duch at Amboyna to ye English



5

9 1673
d for 11° 6) 21 Hallowell

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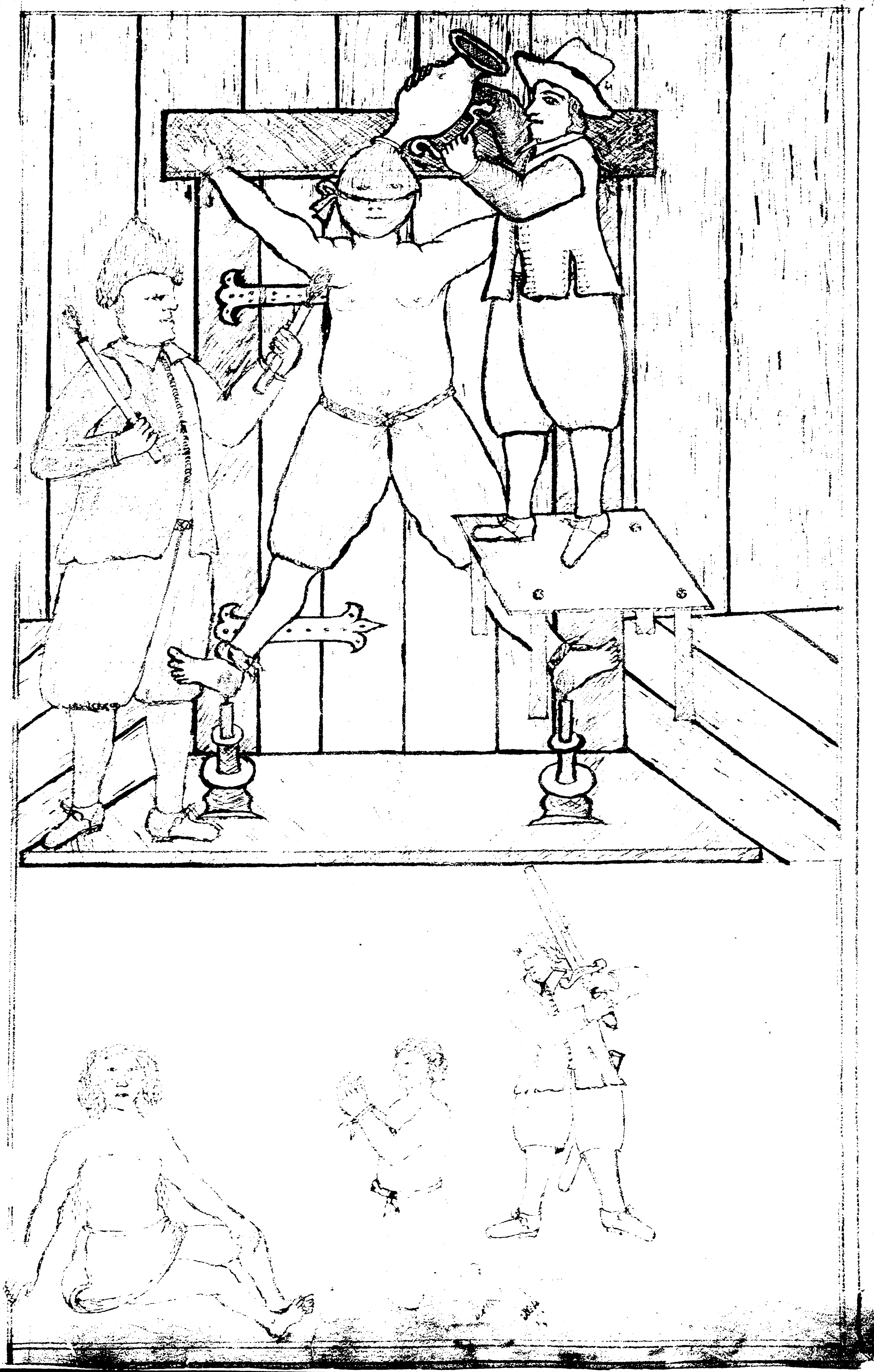

A true Relation of the cruell and barbarous Torture and Execution done upon the English at Amboyna in the East Indies by the Netherlanders there

177

After the [illegible] of two severall Treaties, the first Ao. 1613 [at] London and the other Ao. 1615 at the Hage in Holland touching the differences betweene the English and Dutch in the East Indies, At last by a third Treaty Ao. 1619 [illegible] made [illegible] all [illegible] and a faire order sett for the future proceedings of the Subjects of both Companies in the Indies, aswell in the course of their Trade & Commerce as otherwise. Amongst some other points it was agreed that in respect of the greate bloudshedd & cost pretended to bee sustained by the Hollanders in winning of the trade of the Ilands of Molucos, Banda, and Amboyna from the Portugalls, and in building of Forts for the [illegible] of the same, the said Hollanders should have two third parts of that trade, & the English the other third, [illegible] of the Forts [illegible] [illegible] [illegible] in consequence of this agreement the English [illegible] [illegible] [illegible] some at [illegible] [illegible] [illegible] [illegible] at the Towne of Amboyna, and there first Mr George Muschamp & afterwards Mr Towerson [illegible] their Agents with [illegible] over their severall Factories at Hitto, Larica, [illegible] at [illegible] Cambello [illegible] [illegible].

In this Iland of Amboyna, [illegible] the pointe of [illegible], the Hollanders have a stronge Castle [illegible] at Amboyna [illegible] foure pointes or bulwarks [illegible] [illegible] [illegible] [illegible] Besides there is alwaies a matter of three or foure [illegible] [illegible] at an howres warning [illegible] of the Hollanders, aswell [illegible] for the [illegible] Rendezvous, [illegible] for the Ilands of Banda, as for the rest of Amboyna. [illegible] the English [illegible], not in the [illegible] [illegible] there, in a howse of their owne in the Towne, [illegible] aswell in respect of the auncient bands of Amity betweene both Nations, as of the [illegible] late Treaty before mentioned.

[illegible] concerning a Trading [illegible] in vertue of the said Treatie, [illegible] certaine differences & debates betweene the [illegible] the [illegible] did not only [illegible] [illegible] necessary [illegible] large [illegible] to [illegible] for the [illegible] the Garrisons [illegible] at [illegible] the [illegible] allowed it them [illegible]

not allowe of the English Companies parte of the same charge, but only in ready money, thereby drawing from the English, who ought to pay but one third parte, more then two thirds of the whole true charge. Whereupon & upon the like occasions grewe some discontent & disputes & the complaints were sent to Jaccatra in the Island of Java Major to the Councell of Defence of both Nations there residing. Who also not according upon the points in difference sent the same over into Europe to bee decided by both Companies here, or in default of their agreement by the Kings Matie & the Lords States Generall according to an Article of the Treatie of the yeere A^o. 1619. in this behalfe. In the meane tyme the discontent betweene the English & Dutch about these & other differences continued & daily encreased, untill at last there came a sword forth at once to cutt in sunder that knott which the tedious disputes of Amboyna & Jaccatra could not untie. And this was thus in manner as followeth.

About the 11th of February 1622. Stilo veteri. a Japonese a Souldier of the Dutch in their Castle of Amboyna, walking in the night upon the wall, came to the Sentinell (being a Hollander) & there amongst other talke asked him some questions touching the strength of the Castle, & the people that were therein. (It is here to bee noted that these Japoneses) of whome there were not thirty in all the Island) did for the most parte serve the Dutch as Souldiers, yet were not of their trusty bands, allwaies lodged in the Castle, but upon occasion called out of the Towne to assiste in the watch.) This Japoner aforesaid was for his said conference with the Sentinell apprehended upon suspition of Treason, & putt to the torture. Thereby (as some of the Dutch affirmed) hee was brought to confesse himselfe & sundry others of his Countreymen there to have contrived the taking of the Castle. Whereupon other Japoneses were examined & tortured, as also a Portugall the Guardian of the slaves under the Dutch. During this examination which continued three or foure daies some of the Englishmen went to & from the Castle upon their businesses, sawe the prisoners, heard of their tortures, and of the crime laid to their charge. But all this while suspected not, that this matter did any whitt concerne them, having never had any conversation with the Japoneses nor with the Portugall aforesaid. At the same tyme there was one Abell Price Surgeon of the English, prisoner in the Castle, for offering in his drunkennes to sett a Dutchmans house on fire. This fellowe the Dutch tooke & shewed him some of the Japoneses whome they had first most grievously tortured, & told him that they had confessed the English to have beene of their consort for the taking of the Castle, & that if hee would not confesse the same, they would use him even as they had done those Japoneses, & worse also. Having given him the torture they soone made him confesse what ever they asked him. This was the 15th of February 1622 Stilo veteri. Forthwith about 9. of the clock the same morning they sent for Capt Towerson & the rest of the English that were in the Towne, to come to speake with the Governor in the Castle. They all went save one that was left in the house. Being come to the Governor, hee told Captaine Towerson that himself & others of his nation were accused of conspiracy to surprise the Castle, & therefore untill further triall to remaine prisoners. Instantly they also attached him that was left at home in the house, tooke the Merchandizes of the English company

in-

into their owne custody by Inventory, & seized all their chests, boxes, books, writings & other things in the English house. Capt Towerson was committed to his chamber with a guard of Dutch Souldiers, Emanuell Tomson was kept prisoner in the Castle, the rest sent aboard the Holland Shipps, then riding in harbour, some to one Shipp, & some to another, & all made fast in Irons. The same day also the Governor sent to the two other Factories in the same Island to apprehend the rest of the English there. So that Samuell Colson, John Clarke & George Sharrock that were found in the Factory at Hitto, & William Griggs & John Sadler at Larica were all brought prisoners to Amboyna the 16th of February, upon which day also John Bowle, John Wetherall & Thomas Ladbrooke were apprehended at Cambello & Loho & brought in Irons to Amboyna the 20th day of the same month. In the meane time the Governor & Fiscall went to worke with the prisoners that were already there. At first they sent for John Beomont & Timothy Johnson from aboard the shipps, who being come into the Castle Beomont was kept with a guard in the hall & Johnson was taken into another roome. Where by & by Beomond heard him cry out very pittifully, & then to bee quiet for a little while, & then alowd againe. After that of the torture Abell Price the Surgeon that was first examined & tortured as is above remembred was brought in to confront & accuse him. But Johnson not yet confessing any thing, Price was quickly carried out & Johnson brought againe to the torture. Where Beomont heard him sometimes crying, then quiet againe then roare as before. At last after hee had beene about an houre in this second examination, hee was brought forth, wailing & lamenting, all wett & cruelly burnt in divers parts of his body, & so laid aside in a by place of the hall with a Souldier to watch him that hee should speake with no body. Then Emanuell Tomson brought to examination, not in the Roome where Johnson had beene, but in another some thing further from the hall, yet Beomont being in the hall heard him roare most lamentably many times. At last after an houre & a halfe spent in tormenting him, hee was carried away into another roome another way, so that he came not by Beomont through the hall. Next was Beomont, & being demanded many things, which hee denied all with deep oathes & protestations was made fast to bee tortured, a cloth tyed about his neck, & two men ready with their jarrs of water to bee poured on his head, But yet for this tyme the Governor bad loose him, & so to spare him a day or two, because hee was an old man. This was Saturdaies worke the 15th of February aforesaid.

Upon Sunday the 16th of February, William Webber, Edward Collins, Ephraim Ramsey & Robert Browne were fetcht from aboard the Rotterdam to be examined. And at the same tyme came Samuel Colson, William Griggs, John Clarke, George Sharrock & John Sadler from Hitto & Larica, & immediately upon their arrivall brought into the Castle hall.

Robert Browne the Taylor was first called in, who being tormented with water, confessed all in order as the Fiscall asked him.

Then was Edward Collins called in, & told, those that were formerly examined had confessed him to bee accessary to the plott of taking of the Castle, which hee denied with great oathes & execrations. They made him fast to the rack, bound a cloth about his throate, & ready to putt to the torture of water. Thus prepared, hee prayed to bee let downe & hee would confesse all. Being lett downe, hee againe protested his innocence, hee said, That because they knewe, they would by Torture make him confesse any thing, though never so false, they should doe him a greate favor to tell him what they would

him saying he would speake it to avoid the Torture, The Fiscall thereupon said, what doe you mocke us; & hoisted him up againe, & so gave him the torment of water; which he not able long to endure, prayed to bee lett downe to his confession. Then he devised a tale with himselfe & told them that about two monthes & a halfe before, himselfe, Tomson, Johnson, Browne & Fardo, had plotted with the [illegible] of the Japoneses to surprize the Castle. Here he was interrupted by the Fiscall, & asked whether Towerson was not one of that conspiracy? he answered no. You lye said the Fiscall, did not hee call you all to him, & tell you, that these dayly abuses of the Dutch, had caused him to thinke of a plott, & that he wanted nothing, but your consent & secrecy? Then said a Dutch Marchant [illegible] John Joost there stood by, did not you all sweare upon a [illegible] to bee secrett to him? Collins answered with great oathes that he knew nothing of any such matter. Then they went about to make him fast againe. Whereupon he then said all was true that they had spoken. Then the Fiscall asked him whether the English at Hitto [illegible] Factories were not consenting to this plott; he answered no. The Fiscall then asked him whether the President for the English at Jacatra, or Mr Welden Agent at Banda, were not consenting to this business. Againe he answered no. Then the Fiscall asked him what meanes the Japoneses should have executed their purpose. Whereupon Collins, after long staggering & demurring [illegible] fictitious fiction, the Fiscall helping him out, & pointing to each pointe to bee [illegible] to the Castle [illegible] when they [illegible] had beene without, the Japoneses coming to [illegible] was the manner, [illegible] the Japoneses to [illegible] for the Fiscall, [illegible] as the Fiscall [illegible] for him [illegible]. Whereupon the Fiscall without attending the answere to the former question, asked what the Japoneses should have had for their reward? Collins answered 1000 Rials apeece. Lastly hee asked him when this should have beene effected? Whereunto he answered [illegible] nothing, not knowing what to answere on the suddaine; yet was he dismissed, & was glad to come cleere of the torment, though with certaine beleife that hee should dye for this confession.

Next was Samuell Colson brought in being newly arrived from Hitto as is before touched, [illegible] brought to the torture, who for feare of the paine, [illegible] come out in such a case that his eyes were almost [illegible] out of his head with the torment of water, chose rather to confesse all they asked him, and so was quickly dismissed coming out [illegible] & protesting his innocency.

Then was John Clarke [illegible] with Mr Collins from Hitto brought in, [illegible] after was [illegible] without in the [illegible] to [illegible] him with water & with fire [illegible] space of two houres. The manner of his torture as also of Johnson before & Thomsons was as followeth. First they hoisted him up by the hands [illegible] upon a large doore where they made him fast upon two staples of iron, fixed on both sides at the topp of the doore posts, [illegible] his hands one from the other as wide as they could stretch. Being thus made fast his feete hung some two foote from the ground which also they stretched [illegible] as farr as they would reach [illegible] on each side. Then they bound a cloth about his neck & face so close that little or no water could goe by. That done

they

they poured the water softly upon his head, untill the cloth was full up to the mouth & nostrills, & somewhat higher, so that hee could not breathe, but hee must withall sucke in the water. When hee had drunk his body full, then began his paine, for then the water being still continued to bee powred on softly, forced all his inward parts, came out of his nose, ears & eyes, & often as it were stifeling & choaking him at length tooke away his breath & brought him to a swound or fainting. Then they tooke him quickly downe & made him vomit up the water. Being a little recovered they tyed him up againe, & powred in water as before, Eftsoones taking him downe as hee seemed to bee stifled. In this manner they handled him three or foure severall tymes with water till his body was swolne twice or thrice as bigg as before, his cheekes like greate bladders, & his eyes staring & strutting out beyond his forehead. Yet all this hee bare without confessing any thing. Insomuch as the Fiscall & Tormentors reviled him saying, That hee was a Divill & no man, or surely was a witch at least had some charme about him, or was enchaunted that hee could beare so much. Wherefore they cut off his haire very shorte, as supposing hee had some witchcraft hidden therein. Afterwards they hoisted him up againe as before, & then burnt him with lighted candles in the bottoms of his feete, untill the fatt dropt out the candles, yet then applied they fresh lights unto him. They burnt him also under the elbowes & in the palmes of his hands, likewise under the arme pitts, untill his inwards might evidently bee seene. At last when they sawe hee could make no [illegible] confession, then they [illegible] him among [illegible] questions of [illegible] circumstances, [illegible]. Being thus wearied & overcome by the torment, hee answered yea to whatsoever they asked, [illegible] from him a body of a confession, to this effect, to wit, That Capt. Towerson [illegible] last before [illegible] to bee [illegible] & assistant [illegible] that hee had practised with the [illegible] Japoneses to surprize the Castle & to put the Governour & the Dutch to death. Having [illegible] the poore man, they [illegible] him out with foure blacks who carried him betweene them to a dungeon, where hee lay [illegible] without any [illegible] to dress him, untill his flesh being putrified, great Maggotts dropt & [illegible] from him in a most noysome fashion. Thus they finished [illegible] dayes worke [illegible] now [illegible] but the rest of the English that came from Hitto, & [illegible] then attending in the [illegible] sent to the Dutch shipp where they were [illegible] the same night, [illegible] same dungeon, where Clarke & [illegible] [illegible] with the poore Japoneses, lying in the putrefaction of their tortures.

The next morning being Monday the 17th of February Old Stile, [illegible] Griggs & John Fardo with certaine Japoneses were brought [illegible] the place of execution.

The Japoneses were first cruelly tortured to accuse Griggs, which at last they did, & Griggs to avoid the like torture confessed as the Fiscall demaunded. [illegible] was done to John Fardo & [illegible] Japoneses. But Fardo [illegible] the torture of water, at last confessed whatsoever the Fiscall [illegible] him, & so was sent back to prison.

The same [illegible] John Beamont was brought into the torture chamber, where one [illegible] a Dutch man [illegible] Interpreter. With

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Griggs was also brought in to accuse him, who said that when the consultation for taking of the Castle was held, then he the said Beomont was there present. Beomont denied it with a great earnestnesse and deepe oathes. At last being drawn up and drenched with water till his inwards were ready to cracke, he answered affirmatively to all the Fiscalls interrogatories. Yet as soone as he was lett downe he clearly demonstrated to Capt. Newport [illegible] and one Johnson a Dutch Marinar then also present, that these things could not be so. Neverthelesse he was forced to putt his hand to his confession, or els hee must to the torture againe, which to avoide he subscribed; and so had a great iron bolt and two shackles riveted to his leggs and then was carried back to prison.

After this George Sharrock Assistant at Hitto was called to the question, who being [illegible] others were examined, made his earnest prayer to God [illegible] upon his [illegible] that he would suffer him to make some such probable lies against himselfe, as the Dutch might beleeve, and so he might escape the torment. Being brought to the rack, the water provided, and the candles lighted, he was by the Governor and Fiscall examined, charged with the conspiracy. He fell upon his knees, and protested his innocency. Then they commanded him to the rack and told him, unlesse he would confesse he should be tormented with fire and water to death, and then should bee drawne on a sled to the gallowes and hanged up. He still persisting in his innocency, the Fiscall [illegible] him, then he craved respite a while, and told them that he was at Hitto, and not at Amboyna upon New-yeares day when the consultation was pretended, nor had beene there since November before, as was well knowne to many of the Hollanders there [illegible] who were there also with him. [illegible] commanding him againe to the rack, but he craving respite as before, now told them, that he had heard one John Clarke that was with him at Hitto say, that the Dutch had done them many intolerable wrongs, and that hee would bee revenged of them, to be [illegible] had once broken with Capt. Towerson of a businesse plott. At which the Fiscall [illegible] to [illegible] So he went on saying, that John Clarke [illegible] to Macassar there to consult [illegible] the Spaniards to come with [illegible] Seran where no shipps were there [illegible] he answered that [illegible] for the moone, and from thence he would [illegible] all from the matter and should goe [illegible] another tale. [illegible] that upon [illegible] [illegible] [illegible] thereunto [illegible] Towerson [illegible] Sharrock [illegible] that he would [illegible] Then the Fiscall asked him [illegible] he answered [illegible] that could not be [illegible] said as before in the beginning [illegible] brought thither. Why then quoth the Fiscall [illegible] prisoner resolute [illegible] that

all that he had spoken touching any Treason, was false and feigned to avoid torment. Then went the Fiscall out into another roome unto the Governour, and soone returned, and sent Sharrock to the prison againe. The next day he was called againe and a writing shewed him, wherein was [illegible] a formall confession of this last conference with Clarke at Hitto, touching the plott to take the Castle of Amboyna, which being read unto him, the Fiscall asked him whether it were true or no? hee answered no: Why then said the Fiscall did you confesse it? He answered for feare of torment. The Fiscall and the rest in a great rage told him he lied [illegible] spoken it and it was true and therefore hee should subscribe it, which hee refusing to doe, they said [illegible] torture. So then he subscribed it, which as soone as he had done he fell presently into a great passion [illegible] innocent blood of himselfe [illegible] [illegible] with the Fiscall [illegible] with whom he also [illegible] to speake [illegible]

William Webber being next examined, was told by the Fiscall that John Clarke had confessed him to have beene at Amboyna on New-yeares day [illegible] Towersons plott. At which hee denied, alleadging that he was that day at [illegible] [illegible] his being at consultation at Amboyna [illegible] [illegible] he answered [illegible] his being at that time, for that [illegible] one Zerick a Dutch [illegible] pretended consultation, Webber [illegible] that he had [illegible] points touching the [illegible] of Clarks [illegible] though often threatned with the torture [illegible]

Then was Capt. Towerson brought [illegible] protesting his innocence [illegible] unlesse he would make good his former confession [illegible] put away. They also brought William Griggs [illegible] confessions to his face. [illegible] as they would [illegible] at the [illegible] truth [illegible] further [illegible] spoken only to avoid torment [illegible] the torture [illegible] their former confessions to be true.

[illegible] Collins [illegible] his hand to his confession, he asked [illegible]

[illegible]

hee hee thought the same would bee, whether vpon him that was constrained to confesse what was false, or vpon the constrainers; The Fiscall after a little pause vpon this question, went into the Councell then in another roome; But anon returning tolde Often hee must subscribe it, wch hee did, but withall [illegible] his [illegible] [illegible] [illegible] [illegible] you make mee to accuse my selfe and others of that [illegible] as [illegible] God is true: For God is my witness I am as innocent as the childe new borne.

[illegible] [illegible] [illegible] examined all that belonged to the English Company in the [illegible] Factories in the Islandes [illegible].

The [illegible] of February was examined John Wetherall Factor of Cambello in the Island of [illegible]. Hee confessed hee was at Amboyna [illegible] [illegible] [illegible] but for the consultation [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] other, but touching certaine clothes of the English [illegible] [illegible] [illegible] rotting, worme-eaten, wch they counselled together how to put of for the best [illegible] of their [illegible]; the Governour said, they questioned him not [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] protested his innocency [illegible] [illegible] dismissed. But the next day hee was sent for againe, [illegible] Capt. Towerson brought to confirme and accuse him [illegible] before [illegible] [illegible] [illegible] against him, but [illegible] spake now these words only. Oh Mr Wetherall, Mr Wetherall speake the truth, [illegible] nothing but the truth, [illegible] [illegible] [illegible] [illegible] harte. So Capt. Towerson was put out againe, [illegible] Wetherall brought to the torture of water, wth greate threats that if water would not make him confesse, [illegible] [illegible]. Hee [illegible] [illegible] to tell him what he should say, or to write downe what [illegible] [illegible] [illegible] would [illegible] [illegible]. [illegible] said [illegible] [illegible] no [illegible], [illegible] [illegible] make him confesse of him selfe. But when they [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] saw he knew not what to say [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] him to points to confesse as they had done others, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Next was called in John Powle, Wetheralls Assistant at Cambello, but [illegible] [illegible] hee was not at Amboyna since [illegible] [illegible] [illegible] when [illegible] was brought thither prisoner [illegible] [illegible] spoke for by one John [illegible] [illegible] [illegible] [illegible] [illegible] acquainted with him was dismissed without torture.

Then was Thomas Ladbrooke [illegible] [illegible] Wetherall [illegible] Powle at Cambello, brought to bee examined; but proving that hee was at [illegible] [illegible] [illegible] time of this pretended Consultation, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] from the Agent of Amboyna was easily [illegible] quietly dismissed.

[illegible] [illegible] [illegible] examined vpon the whole pretended [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Captaine [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] all [illegible] proving that hee was not at Amboyna at [illegible] [illegible] [illegible] also spoken for [illegible] [illegible] was [illegible] [illegible] [illegible] in the racke a good while with his [illegible] vpon his [illegible] about his mouth.

Lastly [illegible] [illegible] [illegible] [illegible] [illegible] at Larica was examined, [illegible] being found to have beene absent [illegible] [illegible] [illegible] when Griggs [illegible] others were there was dismissed.

[illegible] [illegible] [illegible] [illegible] Examinations, Tortures [illegible] Confessions being

the

work of eight daies, from the 15th to the 23th of February. After [illegible] was two daies respite before the sentence. John Powle being [illegible] acquitted as before said, went to the prison to visit John Fardo, one of those that had accused Capt Towerson. [illegible] John Fardo [illegible] protested his innocency, but especially his sorrowe for accusing Mr Towerson. For said hee the feare of Death doth nothing dismay mee, for God I trust willbe mercifull to my soule, according to the innocency of my cause. The only matter that troubleth mee is that through feare of torment, I haue accused that honest godly man Capt Towerson, who I thinke in my conscience was so vpright [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ill will to any, [illegible] [illegible] [illegible] [illegible] as hee is accused of. Hee further said, hee would before his death, [illegible] [illegible] in acknowledgment [illegible] [illegible] accused Capt Towerson falsely [illegible] [illegible] feare of Torment.

The 25th of February [illegible] [illegible] the prisoners [illegible] [illegible] [illegible] Portugals [illegible] Japoneses, were brought into the greate [illegible] of the Castle [illegible] were solemnly condemned, [illegible] [illegible] [illegible] Edward Collins, [illegible] [illegible] [illegible] [illegible] Ladbrooke [illegible] [illegible] acquitted as aforesaid.

Capt. Towerson having been during all his imprisonment kept [illegible] [illegible] [illegible], so that none [illegible] [illegible] [illegible] to speake to [illegible] [illegible] [illegible] his chamber [illegible] [illegible] [illegible] Dutch, [illegible] [illegible] was supposed [illegible] only [illegible] [illegible] by one Thomas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] keepers [illegible] acknowledging that the English Company [illegible] [illegible] [illegible] [illegible] money [illegible] the end of this Bill [illegible] [illegible] [illegible] [illegible] [illegible] by the [illegible] of mee [illegible] Towerson now appointed to dye, guiltlesse of any thing [illegible] [illegible] [illegible] [illegible] [illegible] God forgive [illegible] their guilt, [illegible] [illegible] [illegible] to his mercy Amen. This Bill brought to [illegible] [illegible] the English Agent at [illegible], [illegible] [illegible] [illegible] [illegible] in the acknowledgment.

William Griggs [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] written [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] John [illegible] Merchant of [illegible] [illegible] of Larica, Abell Price Chirurgion of Amboyna [illegible] [illegible] [illegible] [illegible] [illegible] the Prisoners [illegible] [illegible] [illegible] Rotterdam apprehended [illegible] [illegible] [illegible] [illegible] [illegible] of Amboyna [illegible] [illegible] to death this 5th of [illegible] [illegible] [illegible] [illegible] [illegible] constrained to speake that [illegible] [illegible] [illegible] nor once imagined, [illegible] [illegible] [illegible] [illegible] deathes and [illegible] [illegible] they [illegible] [illegible] [illegible] [illegible] torment of fire and water that [illegible] [illegible] [illegible] [illegible] Endure. And this wee take vpon our deathes, that they [illegible] [illegible] [illegible] guiltlesse of our accusation. [illegible] [illegible] [illegible] [illegible] that [illegible] [illegible] [illegible] [illegible] our Imployers [illegible] vnderstand this [illegible] [illegible], and that ye [illegible] [illegible] haue a [illegible] to looke to your [illegible], [illegible] [illegible] was to haue [illegible] you [illegible] [illegible] [illegible] concerning you; which if they [illegible] [illegible] [illegible] haue [illegible] [illegible]. And so farewell written in the darke.

This Table booke was afterwards delivered to Mr Welden afore named by one that served the Dutch.

Samuell Colson also another, that accused Capt. Tower son writt as followeth, in the waste leaves of a Booke, wherein were bound together the Common Prayers, the Psalmes & the Catechisme.

In one page thus

March the 5th Stilo novo, being Sunday aboard the Rotterdam lying in Irons.

Understand That I Samuell Colson late Factor of Hitto, was apprehended for suspition of Conspiracy, and for any thing I know must dye for it, wherfore having no better meanes to make my innocency knowne, have writt this in this booke, hoping some good English man will see it, I doe here upon my salvation, as I hope by his death and passion to have redemption of my synns, that I am cleere of all such conspiracy, neither doe I know any English man guilty there[illegible] nor other creature in the world, as this is true God blesse mee. Samuell Colson.

On the other side upon the first page of the Catechisme is thus written.

[illegible] another leafe ye shall [illegible] more wch I have writt in this booke. Samuell Colson being

in the beginning of the Psalmes.

And in that leafe so referred unto is thus written viz.

The Japonez were taken with some villany and brought to examination being most tyrannously tortured, were asked if the English [illegible] any hand in ye plott wch torture made them say, yea. Then was [illegible] Mr [illegible] Mr Colson, John Clarke brought to [illegible] and were burned under the armes, the armes pitts, the hands and soles of the feete, wth another most miserable torment to drinke water, one of them almost tortured to death [illegible] [illegible] that [illegible] never knew by reason of ye torment wch flesh and blood is not able to endure. Then were the rest of [illegible] being wished to confesse, or els I must goe to torment wth [illegible] [illegible] tormented to witnes against me, or els he should be tormented againe, wch rather than hee would endure, hee said, what they would have, hee would speake. [illegible] that I never knew or [illegible] to torment [illegible] I did confesse that [illegible] is not true [illegible] torment, Then did they make a witnes against [illegible] Tower son, and at last made Capteine Tower [illegible], being for feare of some cruell torment, for [illegible] [illegible] [illegible] know no more than the child unborne of this [illegible]. [illegible] 5th of March Stilo novo

Samuell Colson

[illegible] in another page [illegible] these words.

I was borne in New Castle upon Tyne, where I desire this booke may [illegible] that my freinds may know my innocency. Samuel Colson.

This booke [illegible] to one that served the Hollanders, who sowed it up in his bedd, & afterwards at his opportunity delivered it to Mr Welden before named.

All which said writings are yet extant under the hands of the severall parties, well knowne to their freinds here in England.

The 26th of February Stilo novo, the [illegible] into the [illegible] Hall of the Castle [illegible] to be prepared for death by the Ministers. The Japonezes were all in generall, as some of them had [illegible] before in particular, cried out unto the English [illegible] Englishmen where did wee ever in our lives [illegible] you [illegible]. The English answered, why then have you accused us? The poore men perceiving they [illegible] [illegible] others [illegible] had so done [illegible] [illegible] [illegible] [illegible] thus burnt [illegible]

[illegible] the [illegible] Capt. Tower son was [illegible] the place of examination, two greate [illegible] of water [illegible] [illegible] did or suffered was unknowne to the English [illegible]

After supper John Powle, Ephraim Ramsey, & John Sadler, who were found not guilty as aforesaid, were taken from the rest, & putt in another roome. [illegible] Samuell Colson [illegible] Emanuell Tomson [illegible] The Fiscall told them it was the Governours mercy to [illegible] [illegible] they should drawe lotts for it. [illegible] [illegible] the rest that were guilty [illegible] Samuell Colson [illegible] the Hall [illegible] was brought out of the Hall into the [illegible] [illegible] Powle [illegible] [illegible] his life.

So then there remained in the Hall only [illegible] of the English [illegible] before were [illegible] in severall roomes apart from the rest. To them [illegible] [illegible] [illegible] them to make their true confessions: for it was a [illegible] their innocency, prayed the Ministers that they might all [illegible] as a [illegible] of the forgivenes of their sinnes, [illegible] all the [illegible] confirme their last profession of innocency [illegible] granted. [illegible] guiltlesse, being otherwise also [illegible] [illegible] [illegible] [illegible] shalls of [illegible] [illegible] worth [illegible] started [illegible] &c.

him his purse wth such money as hee had in it, saying Domine, God blesse you; Tell the Governour I freely forgive him, and I entreate you to exhorte him to repent him of this bloudy Tragedy, wrought upon us poore innocent soules. Here all the rest of the English signified their consent to this speech. [illegible] spake John Fardo to the rest, in presence of the Ministers as followeth. My Countreymen, & brethren that are here wth mee condemned to dye, I charge you all as you will answere it at Gods judgment seate, if any of you bee guilty of this matter, whereof wee are condemned, discharge yor consciences & confesse the truth for satisfaction of the world. Hereupon Samuel Colson spake [illegible] saying, [illegible] in this treason, [illegible] upon my soule, And if I bee guilty thereof more or lesse, lett mee never bee partaker of thy heavenly joye. At wch words every of the rest cryed out, Amen for mee, Amen for mee, good Lord. [illegible] [illegible] of them knowing whome hee had accused, went one to [illegible] other begging forgivenes for their false accusation, [illegible] [illegible] [illegible] all freely forgave one another: for none had accused [illegible] [illegible] falsly. In particular George Sharrock who [illegible] this [illegible] to John Clarke [illegible] [illegible] forgivenes at his hands. Clarke [illegible] him saying, How should I looke to [illegible] [illegible] not forgive yu, having my selfe so falsly accused Capt Towerson and others.

After this they spent the rest of that dolefull night in prayer, singing psalmes [illegible] one another, [illegible] the Dutch that guarded them offered them [illegible] [illegible] [illegible] [illegible] on some of their owne nation in like case, but contrary to the [illegible] [illegible].

Upon the morrow morning being the execution day the 27th of February [illegible] Stile, John Powle being freed (as is above written) came into the roome where the condemned prisoners were & found them at prayer. They all requested him to relate unto their friends in England the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] themselves & others touching their [illegible] was all false & forced by feare & torture.

The same morning William Webber was [illegible] into the [illegible] roome & there pressed to [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] was [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] said & Sharrock wth him.

That morning also Emanuel Thomson [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] much adoe hee obtained [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] noble Company [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to [illegible]

All things being prepared for the execution, the condemned were brought forth of the hall along by the chamber where the [illegible] & [illegible] who stood in the doore to give & take the farewell of their Countreymen now going to execution, staying a litle for this purpose, they prayed & charged them that were saved to beare witnes to their friends in England of their innocencye & that they dyed not Traitors but so many innocents, meerly murthered by the Hollander, whome they prayed God to forgive their bloud thirstines, and to have mercy upon their owne soules.

Being brought out into the yard, their sentence was there read unto them from a Gallery, & then they were [illegible] to the place of execution together wth the Japoneses & a Portugall, not the ordinary & [illegible] way but round about in a long procession through the Towne, the way guarded by five companies of souldiers Dutch & [illegible], & thronged wth the natives of the Island, [illegible] [illegible] [illegible] [illegible] [illegible] before [illegible] [illegible] of the Drumme [illegible] [illegible] [illegible] [illegible] [illegible] the Dutch [illegible] [illegible]. Samuel Colson had conceived a prayer in writing, in the [illegible] [illegible] [illegible] [illegible] wch prayer hee read to [illegible] [illegible] [illegible] before, & now [illegible] at the place of execution [illegible] [illegible] the same, [illegible] [illegible] away the paper, wch the Governour caused to bee [illegible] [illegible] [illegible] kept it.

Emanuel Thomson told the rest [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] upon their [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], & so one by one [illegible] [illegible] [illegible] [illegible] [illegible].

The Portugall prayed [illegible] [illegible] [illegible], & often kissed the crosse, [illegible] [illegible] [illegible] [illegible] innocent of this [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] punishment upon him for [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] perswasion the Dutch [illegible] [illegible] [illegible] [illegible] [illegible] countrey his first beginning.

The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] their [illegible] not [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Abel Tom[illegible] Englishmen [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Samuell Colson Factor at [illegible], [illegible] [illegible] [illegible] Amboyna, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Factor at Cambello, John [illegible] [illegible] [illegible] [illegible] [illegible] Factor at Loricca, John Fardo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Tailor.

The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] wth bloud [illegible] [illegible] [illegible] [illegible] [illegible] the English Company.

[illegible] [illegible] of the execution, there arose a greate darknes, wth a sudden [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible] [illegible] Dutch shipping riding in the [illegible] [illegible] [illegible] [illegible] Anchors [illegible] [illegible] [illegible] [illegible] saved from the rocks. [illegible] [illegible] after one William [illegible] [illegible] [illegible] told [illegible] [illegible] [illegible] [illegible] [illegible] the English [illegible] [illegible] a fewe [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] wth in [illegible] moneths, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the Dutch. [illegible] [illegible] [illegible] come [illegible] [illegible] [illegible] [illegible] [illegible] the English were buried, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] against [illegible] [illegible] [illegible] [illegible] [illegible]

daies together, & so dyed. Hereuwith also fell a new sicknes at Amboyna wch swept away about a thowsand people Dutch & Amboyneses, whereas in that season usually there died not above thirty at other seasons. These judgments were by the [illegible] referred to the confident prediction of Emanuell Tomson above mentioned, & were by the Amboyneses interpreted as a token of the wrath of God for this bloody Tyranny of the Hollanders.

The next day after the execution being the 28th of February stilo veteri, was spent in triumph for the new Governor of the Dutch [illegible], rejoycing for the deliverance from this pretended Treason. [illegible] following being the first of March, John Beaumont, George Sharrock, Edward Collins and William Webber were brought to the [illegible] Governor who told Webber, Beaumont & Sharrock that they were pardoned [illegible] to goe to Jaccatra [illegible] Collins [illegible] To the [illegible] there to stand to the [illegible] Governor [illegible] drinke wine with them [illegible] the rest that were [illegible], who were [illegible] placed in [illegible] Governor, he [illegible] in their place, adding [illegible] take upon him the patronage & government [illegible] To which purpose hee gave them within [illegible] English President at Jaccatra [illegible] Capt. Towerson, [illegible] English [illegible] that ever [illegible] at Jaccatra were innocent [illegible] business.

The Governor & Fiscall [illegible] Amboyna, dispatched themselves [illegible], where they made very diligent enquiry [illegible] Welden the English [illegible] but found no [illegible] But [illegible] [illegible] Capt. Welden [illegible] at Amboyna [illegible] the Dutch [illegible] passed to Amboyna [illegible] hee called the [illegible] by the [illegible] Governor to the [illegible]

[illegible] were left at Amboyna [illegible] passed, [illegible] English [illegible] was pretended [illegible] Governor [illegible] to talke or [illegible] although [illegible] them with reason [illegible] bellies of the [illegible] the poore vulgar to make [illegible] them. [illegible] to sett neither [illegible] to any lower [illegible] this poore [illegible] John Beaumont [illegible]

[illegible] came to Jaccatra [illegible]

the President fourthwith sent to the Councell of the Dutch, to know by what authority the Governor of Amboyna had thus proceeded against the English, & how hee & the rest of the Dutch there in Jaccatra did approve this proceeding. The Councell returned for answere, that the Governor of Amboynas authority was derived from that of the Lords States General of the United Netherlands, under whom hee had lawfull Jurisdiction both in criminall & civill causes wthin the District of Amboyna. Moreover that such proceeding was necessary against Traitors, such as the English executed at Amboyna might appeare to bee by their owne confessions, Coppies whereof they there with sent to the English President, who sent the same back to bee authentiquely certified, but received it not againe.

Hitherto hath been written the true & naked narration of the progresse & passages of this [illegible], as it is taken out of the depositions of the [illegible] English [illegible], whereof foure were condemned, the other two acquitted in the [illegible] of Amboyna, all [illegible] returned into England examined upon [illegible] Admiralty Court. [illegible] Capt. Towersons [illegible] Tomsons examination & answeres, are not yet come to [illegible], by reason that [illegible] two were apart from all the rest [illegible] neither [illegible] suffered to come to speake with them, [illegible] only that [illegible] Tomson the morning before the execution [illegible] tooke [illegible] obscurity [illegible] the rest that were executed, being during their imprisonment so strictly looked unto & watched by the Dutch, that they could not talke together [illegible] in private. [illegible]

But [illegible] deferd their owne [illegible] confession of the [illegible] acknowledging severally [illegible] that they were guilty of the pretended crime [illegible] not bee amisse to reflect & looke into [illegible] as it [illegible] & some [illegible] totall certaine circumstances [illegible] of this narration, [illegible] the [illegible] them may bee manifest.

First therefore it is to bee [illegible] executed, three or foure daies before [illegible] [illegible] Amboyna [illegible] the examination [illegible] to the Castle [illegible] poore Japoneses [illegible] to the English [illegible] had been guilty, for to [illegible] the Amboyneses [illegible] number, [illegible] to Seran, to Botton or to [illegible] jurisdiction [illegible] But in that [illegible] to any [illegible] of any [illegible] bloode.

[illegible] place lett it bee considered [illegible] English [illegible] enterprize.

The Castle of Amboyna is of very great strength [illegible] Garrison therein two or three hundred men, [illegible]

their free Burgers in the Towne. What their care & circumspection is in all their Actions, may only appeare by the quick Alarum they now ... tooke at the foolish question of the poore Japoner, made to the Centinell above recited, but also in what was a litle before happened at Jaccatra, where one of the Souldiers was shott to death for sleeping in his watche.

During the Englishmen, whereof not one a Souldier, attempt any thing requiring strength & vigilancy? As for the assistance of the Japoneses, they were but Ten neither, & all unarmed as well as the English. For as at the seizure of the English house, all the provision of armes found was but three swords & two muskets, without [illegible] powder: So the Japoneses though when they are in service of the Castle, & there armed by the Dutch, are allowed to have no armes, but only a Cattam, a kind of short sword, & it is forbidden to all the Dutch upon great penalty to sell any gunns, powder or bullets to the Japoneses [illegible]. But can it bee imagined that these Twenty fowre English & Japoneses were so desperate as to adventure the surprize [illegible] either to master the Dutch in the Castle or to [illegible] it when they had gotten it? What strength [illegible] There were [illegible] of the English in the [illegible] rest of the Japoneses in the [illegible] were not twenty [illegible] English were. The nearest of the rest of the English were at [illegible] thirty leagues from Amboyna [illegible] by the Counsell & Hifran [illegible] of this pretended crime, as were also the rest of the English at Jaccatra.

On the other side [illegible] the strength of the Castle & Towne of Amboyna, [illegible] they have three other strong Castles well furnished with Souldiers, in the same Island [illegible] & neere adjoyning. They had then also in the rode of Amboyna eight shipps [illegible] Rotterdam of 1200 Tonns, and [illegible] of 300 Tonn the [illegible] of 600 Tonn [illegible] Flint of 300 [illegible] 60 Tonn. [illegible] It is true that the [illegible] English nation [illegible] out of some of them [illegible] this [illegible] nor [illegible] [illegible] should [illegible] [illegible]

But lett it bee [illegible] might [illegible] what end & purpose [illegible] [illegible] well enough [illegible] both Countries [illegible] should remaine [illegible] Anno 1619 [illegible] [illegible]

But lett these Englishmen have been as foolish in the plott, as the Hollanders will have them; is it also to bee imagined that they were so [illegible] when they were condemned, & seriously admonished by the Ministers to discharge their consciences, yet they to persist in such dissimulation being otherwise of such godly behaviour, as to spend the tyme in prayer, singing of Psalmes, & spirituall comforting one of another, as the Dutch would have had them bestowe in drinking to drive away their sorrow? Let Colsons question to the Minister bee considered, [illegible] to receive the Sacrament in signe & token of their innocency, their mutuall asking forgivenesse for their like false accusations of one another, forced by the torture, Tomsons last farewell to Bromont, Colson prayer & his writing in the prayer booke, Fardos farewell to Powle, also his counselling & exhortation to his fellowes to discharge their consciences, & the [illegible] answeres thereunto, crauing [illegible] according to their innocency in this cause. Their generall [illegible] profession of their innocency in this cause to their Country men at their last parting with them, & [illegible] the sealing of this profession with their last breath & bloud, even in the very article of death, & in the stroke of the executioner. [illegible] unexampled [illegible] if some one or more of them had once so fearfully [illegible] not there one amongst them all could to [illegible] [illegible] stoutly [illegible] without [illegible] Death or [illegible] they kept [illegible] & life [illegible] when Capt Towerson [illegible] Clarke to [illegible] & [illegible] the torture. [illegible] that he [illegible] guilty [illegible]

[illegible] smooth over all this [illegible] [illegible] the provision [illegible] partakers of this [illegible] English [illegible] the [illegible] sufferance [illegible] to bee [illegible] [illegible] ground [illegible] pro[illegible] not the [illegible] [illegible] the Hollanders [illegible] Amboyna [illegible]

To add here unto by way of aggravation will be needlesse; the fact is [illegible] full of odious & barbarous inhumanity, executed by the Hollanders upon the English nation, in a place where both lived under termes of partnershipp, & neare Amity confirmed by a most solemne Treatie,

Of ye tortured of English at Amboyna

[illegible] 1896 [illegible]

Examined by [illegible]

(5)

7

186 ff. Octr. 1896 WR

Examined by [illegible]

(5)

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CATALOGUE SLOANE 3648. ORDER SCH. 38305.

AUTHOR — -

TITLE CLAVICLE OF SOLOMON

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Lemegeton

or CLAVICULA SALOMONIS: REX: or the Little Key of Solomon the King

Which Containes (viz) all the names orders & offices of all the spi[rits] that ever he had any Converse with with the seales & charecters to Each spirit & the manner of Calling them forth to vissible appear[a]nce in five partes &c

The first part is a booke of evill spirites called GOETIA showing how he bound up those spirits & used them in generall things whereby h[e] Obtained great fame

The second parte is a booke of spirites partly evill & partly good which is named THEURGIA: GOETIA all aeriall spirits &c

The third parte is of spirites Governing the planatary houres & what spirites belongs to every degree of the signes & planets in the signes Called the pauline art &c

The fourth part of this booke is Called ALMADEE of solomon which Containes 20 cheefe spirites which governe the four altitudes or the 360 degrees of the Zodiack

These two last orders of spirits is good & is called THEURGIA & to be sought after by Divine seeking &c

The fifth parte is a booke of orations and prayers that wise Solom[on] used upon the alter in the tempel which is Called ARTEM NOVAM the which was Revealed to Solomon by the Holy angle of god called Michael and he also Received many breefe notes writ[ten] with the finger of god which was declared to him by the said angel with Claps of Thunder without which notes K. Solomon had never obtained to his great Knoledg for by them in short time he knew all artes & siences both good & bad from thes noates it is call[ed] the notary art &c

In this booke is Contained the whole art of Solomon although there be many other Bookes that is said to be his yet none is to be compared to this for this Containes them all although they be titles with severall other names as the booke Helisol which is the very same with this last Called Artem Novam or the notary art &c ‡‡ These Bookes was first found in the Chaldean & Hebrew Tongues at Jerusalem by a Jewish Rabby & by him put into the Greek Language & from thence into the Latten as it is said

Here begineth the first Booke called GOETIA ‡‡

[The] 1st principall spirit is a king ruling in the East Called BAEL he maketh you goe invisibel he Ruleth over 66 legions of infernall spirits he appeareth in divers shapes somtimes like a cat somtimes like a toad & somtimes like a man

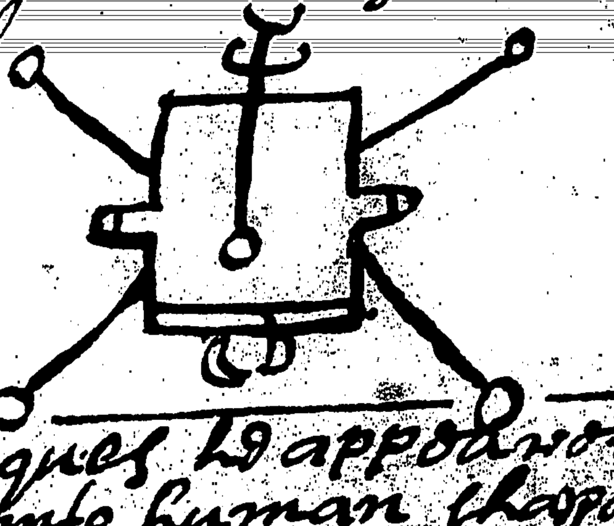
And some times all those formes at once he speakes horsly & this is his Char

Which is used to be worn as alamen before him who calleth him forth or Else he will not doe you homage = = = = = =

The second spirit is aduke called AGARES he is under the power of the East & cometh up in the forme of an old faire man riding upon acrocodill very mildly carrying agoshauk on his fist he mak eth them run that stand still & bringeth backe a runnawayes he can teach all languages or tongues presently he hath power also to destroy Dignities both spirituall & temporall & causeth Erthquakes he was of the order of vertues he hath under his government 31 legions And this is his seale or Caracter

Which is to be worne as alamen befor him

The 3 spirit is amighty prince being of the same nature as Agares he is Called VASSAGO this spirit is of agood nature & his office is to declare things past & to Come & to discover all things hid or lost & he Gover ns 26 Legions of spirits & this is his seal

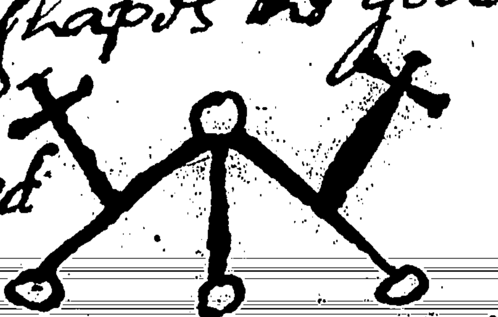


The 4th spirit is GAMIGIN a great marques he appeareth in the forme of alittel horse or asse & then into human shape he puts himselfe at the request of the master he speaks with ahorse voice he teacheth all Liberall sciences & gives account of dead soules that died in sin & his seale is this he is over 30 legions of inferiors

Which is to be worne befor the magistion

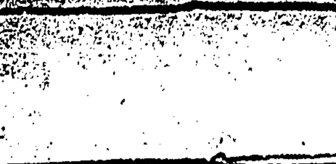
When [illegible] is invocated &c

The 5th spirit is MARBAS he is agreat president & appeareth at first in the forme of agreat Lion but after wards puteth on Human shape at the Request of the master he answereth truly of things hiden or secreet he causet diseases & cureth them ag ain & giveth great wisdome & knowledge in mecannicall arts & Changeth men into other shapes he governeth 36 Legions of spirits his seale is this which Is to be worne as before mentioned



The 6th spirit is VALEFOR he is amighty Duke & apeareth in the shape of alion with amases head Lowing he is agood fam iliar but tempts them he is familiar with to steal he governes 10 legions of spirits his seale is this which is to be worne if you [illegible]

VALEFOR his seale



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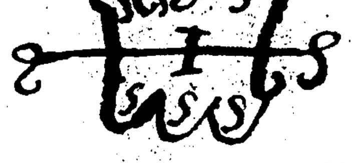
The 7th spirit is AMON he is amarquest great in power & most [illegible] he at first appeareth like awolf with aserpents taile vomiting out of his mouth flames of fire but at the command of the magition he puteth on the shape of aman with Doges teeth beset in a head like araven or in araven's head he telleth all things past & to come & reconsileth controversies between frinds & foes & procureth love & governeth 40 Legions of spirites his seale is this

Which is to be worn as aforesaid &c



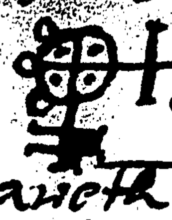
The 8th spirit is BARBATOS he is agreat Duke & appeareth When the sun is in sagatary with 4 nobel kings & their companies of great troopes he giveth understanding of the singing of birds & the voices of other creatures as the barking of dogs he breaks the hiden treasure open that hath ben laid by the inchantments of the magisians & is of the order of vertues which some part he beare rule still & he knoweth all things past & to come & reconsileth friends & those that is in power he ruleth over 30 legions of spirits his seale of obedience is this which weare befor you

The 9th spirit in order is PAIMON agreat king & very obedient to Lucifer he appeareth in the forme of aman siting upon adromadary with acrowne most glorious on his head there goeth befor him an host of spirites like men with trumpets & well sounding cimbales & all other sortes of musicall instruments & he hath agreat voi ce & roareth at his first coming & his speech is such that the ma gission cannot well understand unless he compel him this spirit Can teach all arts and siences & other secreet things he can discover what the earth is & what holdeth it up in the waters & what the winde is & where it is or any other thing you desire to know he gives dignity & confirmes the same he binds or maketh any man subiect to the magission if he desire it he giveth good familliers & such as can teach all arts he is to be observed towards the west he is of the order of domination he hath 200 legions of spirits under him one part of them is of the order of angels & the other of potestates if you Call this spirit paimon alone you must make some offering to him and their will attend him 2 kings called ba ball & abalam & other spirits of the order of potestates in his host are 25 Legions becaus those spirits which are subiect to them are not allwais with them except the ma gission compelle them his caracter is this

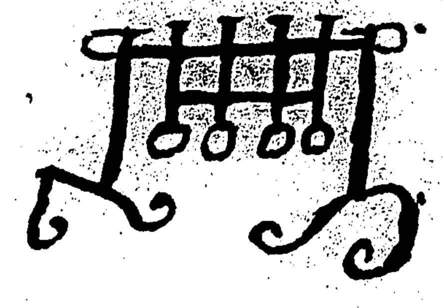
Which must be worne as alamen &c

The 10th spirit is BUER agreat president & appeareth in sagetary that is his shape when the sun is there he teacheth philosophy both morall & naturall & the logick art & the vertues of all Herbs & plantes & healeth all distempers in man [illegible]

... good familiars ... by agreement ... of obedience is this which you must weare when you call him to appearance



The 11th spirit in order is a great strong Duke called GUSION he appeareth like a Xenopilus he telleth all things past present & to come & showes the meaning of all questions you can aske he Reconcileth friendships & giveth honour & Dignity to any & Ruleth over 40 legions of spirits his seale is this Which weare as aforesaid

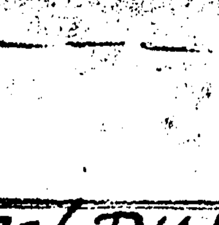


The 12th spirit is SITRI he is a great prince & appeareth at first with a leopards face & wings of a gryffin but after the Comands of the Exorcist he putteth on a human shape very beautifull enflaming men with womens love & women with mens love & causeth them to show them selves naked if he be desired & he governeth 60 legions of spirits & his seale that is to be worne is this

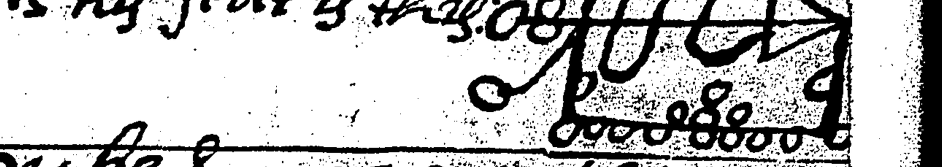
The 13th spirit is called BELETH he is a mighty King & terrible Riding on a pale horse with trumpets & other kind of musicall instruments playing before him he is very furious at his first appearance that is whilest the Exorcist layeth his courage for to doe that he must hold a hazel stick in his hand stretching it out towards the south & East quarters making a triangle Δ without the circle commanding him into it by the bonds & charges of spirits hereafter following & if he doe not come into the Δ by your threats rehearse the bonds & chaines before him & then he will yeald obedience & come into it & doe what he is commanded by the Exorcist yet he must receive him curteously because he is a great King & doe homage to him as the kings and princes doe that attends him & you must have always a silver ring on the midle finger of your left hand held against your face as they doe for before AMAYMON this great king beleth causeth all the love that may be both of men & women till the master Exorcist have had his mind fulfilled & he is of the order of powers & governeth 85 legions of spirits his noble seale is this which is to be worne before you at worKeing

The 14th spirit is called LERAJE he is a marquess great in power showing himselfe in the likeness of an archer clad in greene carrying a bow & quiver he causeth all great battles & contests and causeth wounds to putrefie that are made with arrows

By archers this belongs to sagetary he governes 30 legions of spirits & this is his seale &c ------



The 15th spirit in order is ELIGOS a great Duke & appeareth in forme of a goodly knite carrying a lance an ensigne & a serpent he discovers hiden things & knowes things to come & of wars & how the soldiers will or shall meet he causeth the love of Lords & great persons & governs 60 legions of spirits his seal is this



The 16th spirit is ZEPAR he is a great Duke & appeareth in red apparell & armor like a soldier his office is to cause women to Love men & to bring them together in love he also maketh them barren he governes 26 legions of inferior spirits his seal is this that he obayes when he sees it

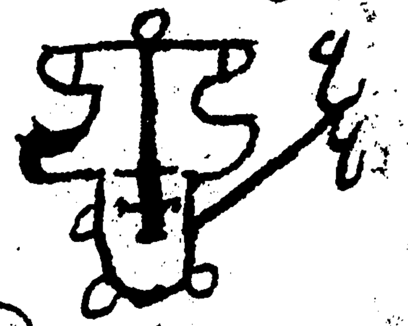
The 17th spirit is BOTIS a great president & an Earle he appeareth at the first show in the forme of an ugly viper then at the Command of the magission he putteth on human shape with great teeth and two hornes carrying a bright sharp sword in his hand he telleth all things past & to come & reconsileth friends & foes he governeth 60 legions of spirits & this is his seal

The 18th spirit is BATHIN he is a mighty strong Duke & appeareth like a strong man with a taile of a serpent sitting on a pale coloured horse he knoweth the virtue of herbs & precious stones & can transport men suddenly from one contry to an other he Ruleth over 30 legions of spirits his seal is this Which is to be worne as aforesaid ----

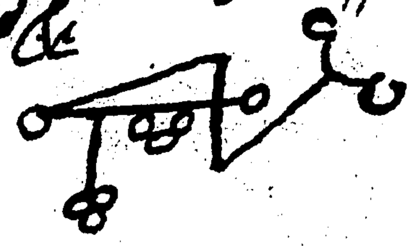
The 19th spirit is SALLOS he is a great & mighty Duke & appeareth in the forme of a galant soldier riding on a crocadel with a dukes crowne on his head peaceably he causeth the love of women to men & men to women & governes 30 legions of spirits his seale is this

The 20th spirit is PURSON a great king his appearing is comly like a man with a lions face carrying a viper in his hand & riding upon a beare going before him many trumpets sounding he knoweth all things hiden & can discover treasure & tell all things past present & to come he can take a body either human or aery & answereth truly of all earthly things both secret & divine of the creation of the world he bring forth good familiars & under his government

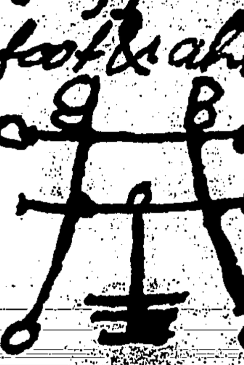
Ther is 22 legions of spirits partly of the order of vertues & partly of the order of thrones his marke or seal is this which he ows obedience to & which must be worne in time of action &c



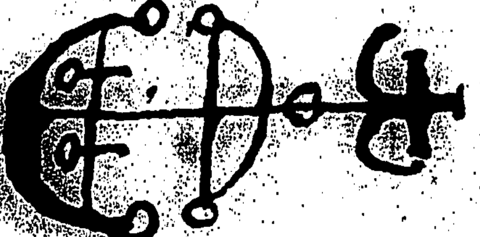
The 21th Spirit is MARAX he is agreat earle & president he appeareth like agreat bull with amans face his office is to make men very knowing in astronomy & all other liberall sciences & he can give good familiars & wise which knows the virtue of herbs & stones which be pretious he governs 30 legions of spirits & his seal is this which must be made & worn as aforsaid



The 22th spirit is IPOS he is an earle & mighty prince & appeareth In the forme of an angel with alions head & agooses feet & ahares taile he knows all things past & to com he makes men witty & bold he governs 36 legions of spirits his seal

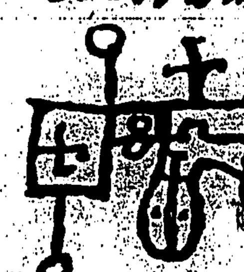


The 23th spirit is AIM he is agreat strong duke he appeareth In forme of avery handsom man in body with 3 heads the first like aserpent the second like aman having two starrs in his forhead the third is like acalfe he rideth on aviper carrying afire brand in his hand where with he sets cities cas tles & great placeses on fire he maketh on witty all manner of wayes & giveth true answers to pri vi matters he governeth 26 legions of inferior spi rits his seal is this which weare & —— — —



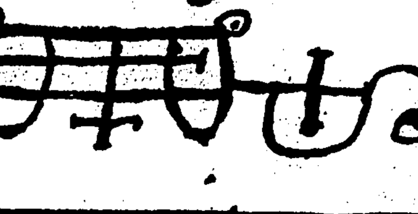
The 24th spirit is NABERIUS he is amost valient marquist & sheweth in the forme of ablack crow fluttering about the circel & when he speaketh it is with ahors voice he maketh men cunning in all arts & siences but especially in the art of Retorick he restoreth lost Dignities & honours & governs 19 legions of spirits his seal is this &c To be worne &c

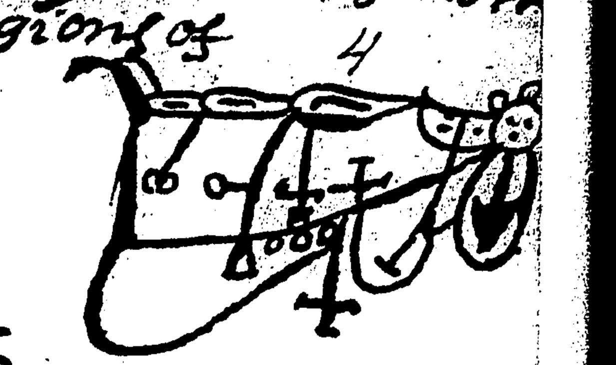
The 25th spirit is GLASYA-LABOLAS he is amighty presi dent & sheweth himselfe in the forme of adogg with wings like agrifin he teacheth all artes & siences in an instant & is an author of bloodshed & manslaughter he teacheth all things past & to come if desired & causeth love of friends & foes he can make aman goe invissibel & he hath under his com mand 36 legions of spirits his seal is this & is to be worne &c



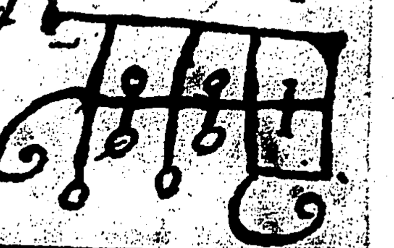
The 26th spirit is BIME he is astrong great and mighty Duke & ap peareth in the forme of adragon with 3 heads one like adog the other like agrifin the third like aman he speaketh with ahigh & comely voice he changeth the place of the dead and causeth the spirits which is under him to gather together upon your sepulchers

he giveth riches to aman & maketh him wise & eloquent he giveth true answers to you demandes & governeth 30 legions of spirits his seal is this which he oweth obedience to he hath another seal which is made as the bigest of thos is but the least is best &c

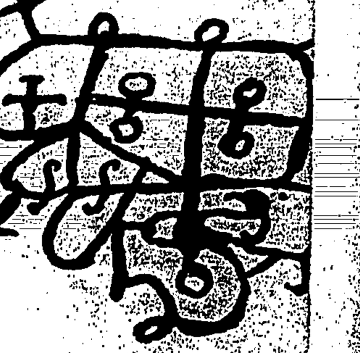




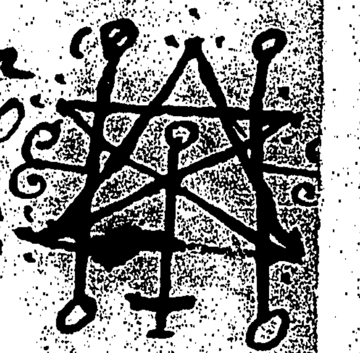
The 27th spirit is RONOVE he appearet in forme of amonster he teacheth the art of retorick very well & giveth good servants know ledg of toungs favours with friends or foes he is amarkest and agreat earle & their is under his command 19 legions of spirits his seal is this which is to be worne &c ———



The 28th spirit in order as Solomon found them is named BERITH he is amighty great & terribel Duke he hath two other names given unto him by men of later times viz BEALE & BOFRY he appeareth in forme of asoldier with red clothing riding on ared horse & acrown of gold upon his head he giveth true answers past present & to come you must use a ring as before spoken of of Bereth in calling him forth he can turne all mettalls into gold he can give Dignityes & can confirme them to man he speaketh with a very cleare & subtil voyce he is agreat lyer & not be trusted unto he governs 26 legions of spirits his seal is this &c



The 29th spirit is ASTAROTH he is amighty strong Duke & ap peareth in the forme of an unhurtfull angel ridinge on an infernal beast like adragon & carrying in his right hand aviper you must not let him come to neare you least he doe you damage by his stinking breath therefore the magission must hold the magi call ring neare his face & that will defend him he giveth true answers of things past present & to come & can discover all secrets he will declare willingly how the spirits fell if desired & the reson of his owne fall he can make men wonderfull knowing in all liberall siences he rul eth 40 legions of spirits his seal is this which weare as alamin before you or else he will not appeare nor obey you &c



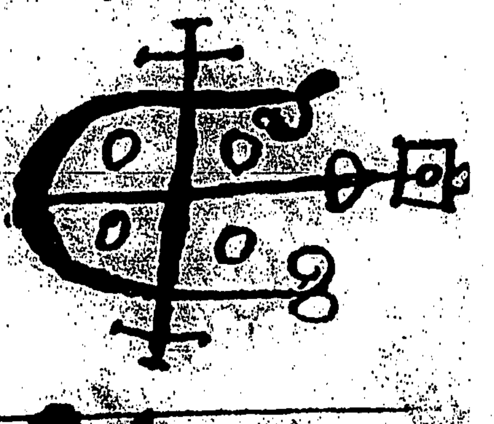
The 30th spirit is FORNEUS he is amighty great marquis & appeareth in the forme of agreat sea monster he teacheth & maketh men wonderfull knowing in the art of retorick he causeth men to have agood name & to have the knowledg & un derstanding of toungs he maketh one to be beloved of his foes as well as they be of their freinds & he governs 29 legions of spirits partly of the order of thrones & partly of angels his seal is this which weare as &c

The 31th spirit is FORAS he is amighty president & appeareth in the forme of astrong man in human shape he can give the un derstanding to men how they may know the virtues of all herbs and pretious stones he teacheth them the art of logick & ethicks in all their parts if desired he maketh men invissible & witty Eloquent & to live long he can discover treasure &c

recouer things lost & he ruleth ouer 29 legions of spirits & his
seale is this which weare &c

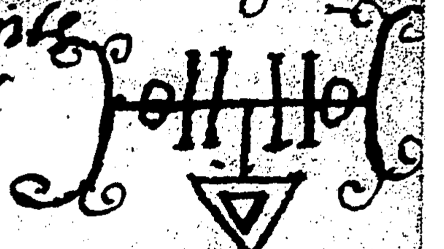
The 32th spirit is ASMODAY he is a great king strong & powerfull
he appeareth with three heads whereof the first is like a bull the
second like a man the third like a ram with a serpents taile belching
or vomiting up flames of fire out of his mouth his feet is webbed
like a goose he sitteth on an infernall dragon bearing a lance & a
flag in his hand he is the first & chiefest under the power of a
maymon & goes before all other when the exorcist hath a
minde to call let it be abroad & let him stand on his feet all the
time of action with his cappe of for if it be on amaymon will
deceiue him & cause all his doings to be betrayed but as soone as
the exorcist seeth Asmoday in the shape aforesaid he shall call
him by his name saying art thou Asmoday & he will not deny it
and by & by he will bow downe to the ground he giueth the rings of
virtues he teacheth the art of arithmatick geometry astronomy
& all handicrafts absolutely he giueth full & true an
swers to your demands he maketh a man invincible
he showeth the place where treasure lyeth & guard
eth it he is amongst the legions of amaymon he
Governeth 72 legions of inferior spirits his
seal is this to be worn as a lamen before on
your breast &c — — — — — —

The 33th spirit is GAAP he is a great president & a mighty prince
he appeareth when the sun is in some of the southern signe
in a human shape going before him 4 great & mighty kings
as he were a guide to conduct them along in their way his office is
make men insensible as also knowing in philosophy & all
the liberall sciences he can cause love or hatred & he can teach
you how to consecrate those things that belong to the dominion
of amaymon his king he can deliver familliers out of the
custody of other magicions & answereth truly & perfectly of
things past present & to come he can carry
& recarry men very speedily from on kingdom
to another at the will & pleasure of the exorcist
he ruleth over 66 legions of spirites & he was
of the order of potestates his seal is thus to be
made and to be worne &c

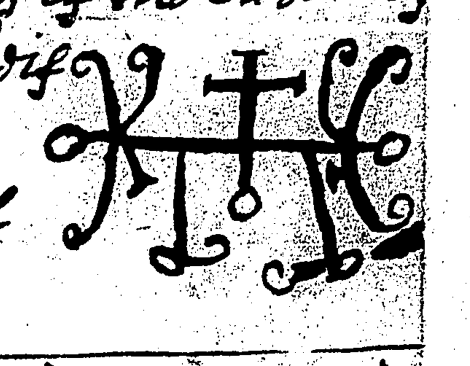


The 34th spirit is FURFUR he is a great & mighty earle appearing
in the forme of an hart with a fiery taile he never speaks truth
unlesse he be compelled or brought up within a triangel Δ being therein
he will take upon him the forme of an angel being bidden he
speaketh with a hoarse voice & will willingly in love betweene
he can raise litenings thunders blasts & great tempestous

stormes & he giveth true answers both of secreet & devine
things if commanded he ruleth over 26 legions of spirits
his seal is this & is to be made & worne as aforesaid &c

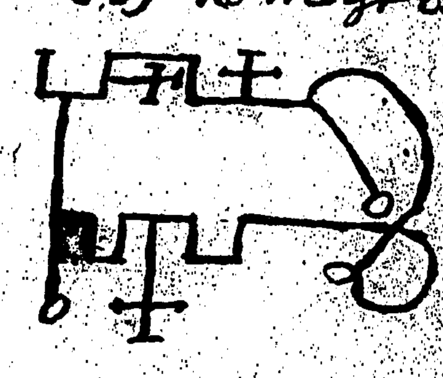


The 35th spirit is MARCHOSIAS he is a great & mighty marquest appea
ring at first in the forme of a wolfe having grifins wings & a serpents taile
vomiting up fire out of his mouth but after the command of the exorcist
he puts on the shape of a man & is a strong fighter he was of the order of
dominations he governeth 30 legions of spirits he tolle his chiefe
who was solomon that after 1200 years he had hopes to
returne to the seaventh throne & his seal is thus to be made
and worne as a lamen &c — — — — — —

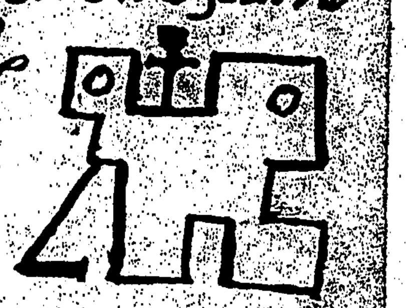


The 36th spirit is STOLAS he is a great & powerfull prince appearing
in the shape of a mighty raven at first before the exorcist but
after he taketh the image of a man & he teacheth the art
of astronomy & the virtue of herbs & pretious stones he
Governeth 26 legions of spirits his seal is this &c — — —

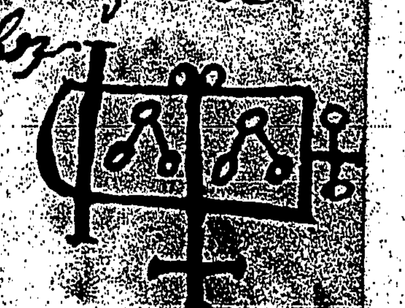
The 37th spirit is PHENEX he is a great marquest & appeareth like
the bird phenex having a childs voice he singeth many sweet noats
before the exorcist which he must not regard but by & by he must bid
him put on human shape then he will speake marvelusly
of all wonderfull siences if desired he is a good & excelent po
et & will be willing to doe your requests he hath hopes to re
turne to the seventh throne after 1200 years more as he said
to solomon he governeth 20 legions of spirites his seal is this
which weare &c — — — — — — — — —



The 38th spirit is HALPHAS he is a great earle & appeareth in the forme
of a stock dove & speaketh with a hoarse voice his office is to build
up towres & to furnish them with ammunishon & weapons &
to send men of warr to places apointed he ruleth 26 legions of
spirits his seal is this &c — — — — — — — —

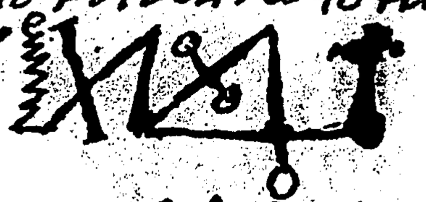


The 39th spirit is MALPHAS he appeareth at first like a crow but after
he will put on human shape at the request of the exorcist & speakes with
a hoarse voice he is a mighty president & powerfull he can build houses &
high towres & he can bring enemies desires or thoughts & what they
have done he gives good familliers if you make a sacrifise to him
he will receive it kindly & willingly but he will deceive him
that doth it he governs forty legions of spirits his seal is this &c



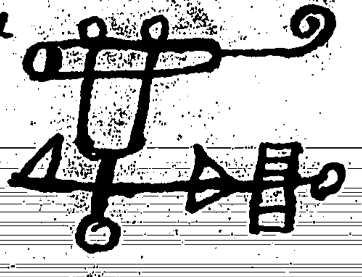
The 40th spirit is RAUM he is a great earle & appeareth at first in forme
of a crow but after the command of the exorcist he putteth on human
shape his office is to steale treasure out of kings houses & to carry it where
he is commanded & to destroy citties & dignities of men
& to tell all things past & what is & what will be & to
cause love between friends & foes he was of the order of
thrones & he governs 30 legions of spirits his seale is
which weare as aforesaid &c — — — — —

Ch 41th spirit is **FOCALOR** he is a mighty duke & strong he appeareth in the forme of a man with griffins wings his office is to kill men & to drowne men in the waters & to overthrow ships of warr for he hath power over both winds & seas but he will not hurt any man or thing if he be commanded to the contrary by the exorcist he hath hopes to returne to the seventh throne after 1000 years he governe 3 legions of spirits his seale is this which weare &c



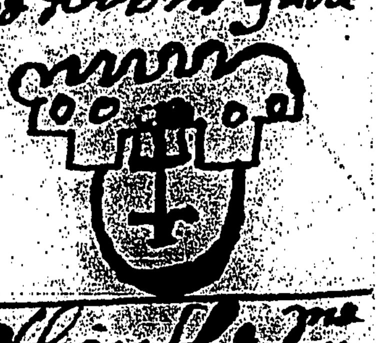
Ch 42th spirit is **VEPAR** he is a great strong Duke & appeareth like a mermaide his office is to guide the waters & ships laden with armor thereon & he will at the request of the exorcist cause the seas to be raugh & stormy to appeare full of ships he causeth men to die in three dayes with putrifying their sores or wounds & causing wormes in them to breed & he governes 29 legions of spirits & his seal is this &c

Ch 43th spirit as solomon commanded them into the brasen vessel is called **SABNOCK** he is a mighty great marquess & a strong appearing in the forme of an armed soldier with lions head riding on a pale coloured horse office is to build high towers castles & cities & to furnish them with armor & to afflict men severall dayes with wounds & rotten sores full of wormes he giveth good familiars at the request of the exorcist he commands 50 legions of spirits his seale is thus to be made &c



Ch 44th spirit is **SHAX** he is a great marquess & appeareth in the forme of a stock dove speaking with a horse & subtil voice his office is to take away the sight hearing or understanding of any man or woman at the command of the exorcist & to steale money out of kings houses & to carry it againe in 1200 years if commanded he will fetch horses or any other thing but he must be commanded into a triangel △ first or else he will deceive him & tel him many lies he can discover all things that is hiden & not kept by wicked spirits he giveth good familiars somtimes he governeth 30 legions of spirits his seal is thus to be made & worne &c

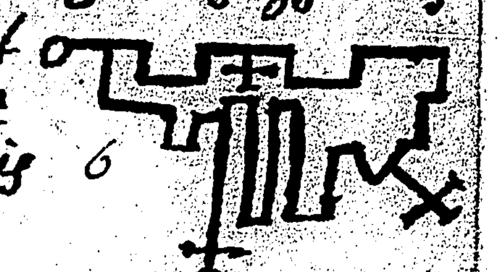
Ch 45th spirit is **VINE** he is a great king & an earle & appeareth in the forme of a lion riding on a black horse with a viper in his hand his office is to discover things hiden witches & things present past & to come he at the command of the exorcist will builde towers throwe downe great stone walls make waters rough with stormes & governeth 36 legions of spirits his seal is this which weare &c



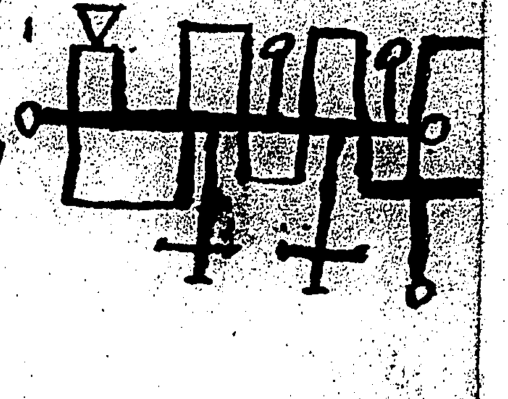
Ch 46th spirit called **BIFROUS** he is an earle & appeareth in the forme of a monster but after a while at the command of the exorcist he putteth on the shape of a man his office is to make on knowing in astrology geometry & other arts & siences he teacheth the vertues of precious stones & woods he changeth dead bodyes & putteth them in another place & lighteth candels seeming upon the graves of the dead he hath under his command 6 legions of spirits his seal is this which he will owe & submit unto weare it before you &c

Ch 47th spirit is **VUALL** he is a great mighty & strong Duke he appeareth in the forme of a mighty Dromedary at the first after a while he putteth on human shape & speaketh the Egiptian tonge but not perfectly his office is to procure the love of women & to tel things past present & to come he also procures freindship betweene freinds & foes he was of the order of potestates he governes 37 legions of spirits his seal is to be made & worne before you &c

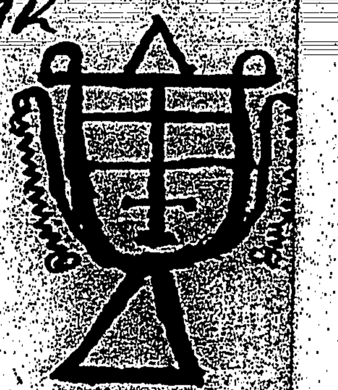
6



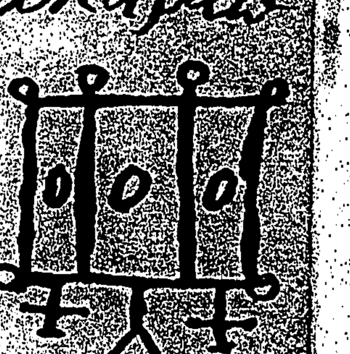
Ch 48th spirit is **HAAGENTI** he is president appearing in the forme of a mighty bull with griffons wings at first but after exorcists command he putteth on humane shape his office is to make men wise & to instruct them in divers things & to transmute all mettels into gold & change wine into water & water into wine & ~~he was of the order of potestates as he declares to solomon before his fall~~ he governeth 33 legions of spirits his seal is thus made &c



Ch 49th spirit is **CROCELL** he appeareth in the forme of an angel he is a great & strong duke speaking somthing mistically of hiden things he teacheth the art of geometry & the liberall siences he at the command of the exorcist will make great noises like the running of waters although there be none he warmeth waters & discovereth bathes & was of the order of potestates as he declares to solomon before his fall he governes 48 legions of spirits his seal is this which weare as aforesaid

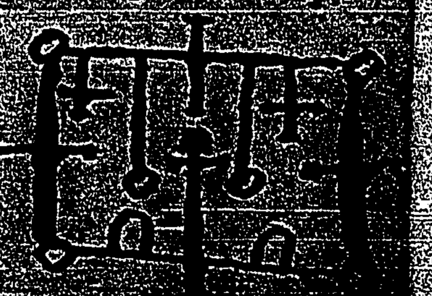


Ch 50th spirit is **FURCAS** he is a knight & appeareth in the forme of a cruel old man with a long beard & a hoary head riding upon a pale coloured horse with a sharp weapon in his hand his office is to teach art of philosophy astrology Retorick logick chyromancy & pyromancy in all there parts perfectly he hath under his power 20 legions of spirits his seal or marke is thus made & is to be worne &c



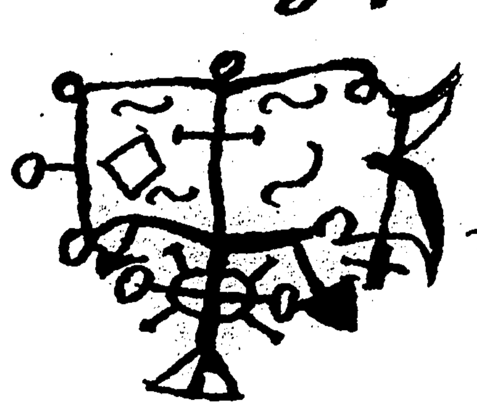
Ch 51th spirit is **BALAM** he is a terrible great & powerfull king he appeareth with 3 heads first is like a bull the second like a man the third like a ram he hath a serpents taile & eyes flaming riding upon a furious beare carrying a goss hauke on his fist he speaketh with a hoarse voice giving true answers of things past present & to come he maketh men to goe invisible & witty he governeth 40 legions of spirits his seal is thus made &c

Ch 52th spirit **ALLOCES** he is a great & mighty strong Duke appearing in the forme of a soldier riding on a great horse his face is like a lions very red having his speach hoarse & very bigg his office is to teach the art of astronomy & all the liberall siences he bringeth good familiars & ruleth 36 legions of spirits his seal is this weare it &c

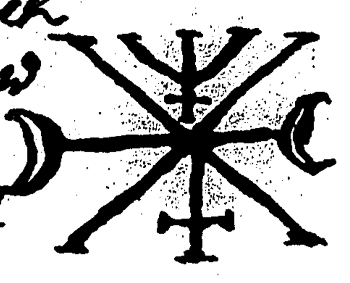


Ch 53th spirit **CAMIO** he is a great president & appeareth in the forme of a bird called a thrush at first [illegible] he putteth on the shape of a man [illegible]

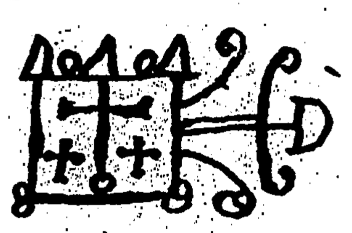
a sharp sord he seemeth to answer in burning ashes he is a good dispu
ter his office is to give men the understanding of all birds lowing of
bullocks barking of dogs & other creatures & also
the voice of waters & giveth very true answers
of things to come he was of the order of angels &
now ruleth 30 legions of infernall spirits his
seal is this which weare &c — — — —



The 54th spirit is MURMUS he is a great duke & an earle
& appeareth in the forme of a soldier riding on a griffin with
a dukes crowne on his head there goeth before him two of his mi
nesters with great trumpets sounding his office is to teach
philosophy perfectly & to constraine soules deceased to come
before the exorcist to answer to those things which he shall
them desire he was partly of the order of thrones & part
ly of angels he ruleth now 30 legions of spirits his seale
is this &c — — — —



The 55th spirit is OROBAS he is a great & mighty prince appear
ing at first like a horse but after the command of the exorcist
he putteth on the image of a man his office is to discover all things
past present & to come & to give dignities & prelacies
& the favor of friends & foes he giveth true answers
of divinity & of the creation of the world he is to the
exorcist very faithfull & will not suffer him
to be tempted by any spirit he governs 20 legions
of spirits his seal is this &c — — —

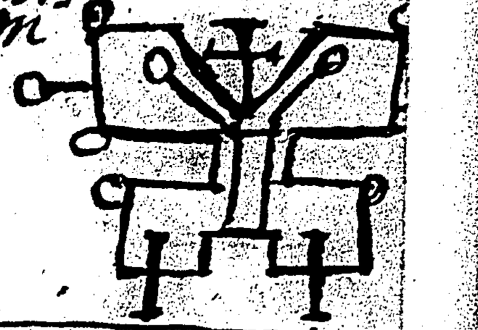


The 56th spirit is GREMORY he is a strong & powerfull duke appearing
in the forme of a beautifull woman with a dutches crownet tyed about her
middel riding on a great camell his office is to tell of all things past
present & to come & of treasure hid & what it lyeth in & to procure
the love of women both young & old he governeth 26 legions of
spirits his seal is this &c ~~which must be worne &c~~ —
This seal perfect in the later end of
the booke

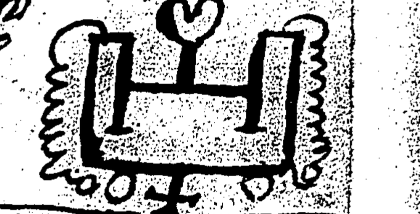
The 57th spirit is OSE he is a great president & appeareth like a
Leopard at first but after a litle time he putteth on the shape of a man his
office is to make one cuning in the liberall sciences & to give true
answers of devine & secret things & to change a man into any
shape that the exorcist pleaseth that he that is soe changed will
not think any other thing but that he is that creature or
thing he is changed into he governes 3 legions of spirits &
this is his seal &c — — —

The 58th spirit is AMY he is a great president & appeareth at first in
the forme of a flaming fire but after a while he putteth on
the shape of a man & his office is to make one wonderfull
knowing in astrology & all the liberall sciences he giveth good
familiars & can bewray treasure that is kept by spirits
he governs 36 legions of spirits his seal is this weare it
as aforesaid &c — — —

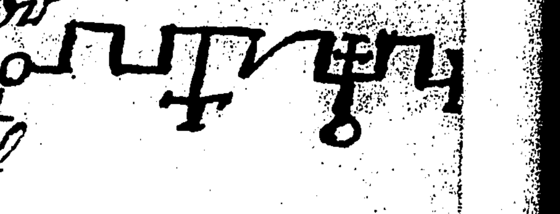
The 59th spirit is ORIAS he is a great marquess & appeareth in the form
of a lion riding upon a mighty strong horse with a serpents taile holding
in his right hand two great serpents hissing his office is to teach 7
the virtue of the stars & to know the mantions of the planets
& how to understand their virtues he also transformeth men
& giveth dignities prelacies & confirmations & the favor of
friends & foes he governes 30 legions of spirits his seal is this



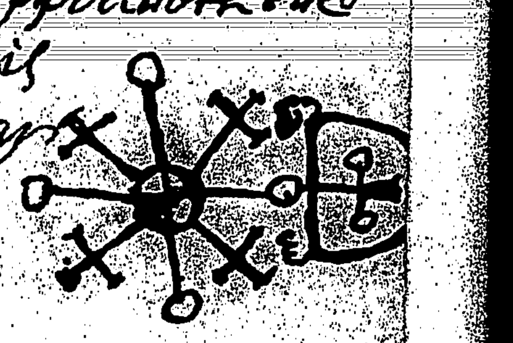
The 60th spirit is VAPULA he is a great & mighty strong DUKE
appearing in the forme of a lion with griphins wings his office is to make
men knowing all handicraft professions also in philosophy & other
siences &c he governeth 36 legions of spirits his seal or caracter is
thus made & worne &c



The 61th spirit is ZAGAN he is a great king & a president appearing at first in
the forme of a bull with griffins wings but after a while he putteth on human
shape & maketh men witty he can turne wine into water
& blood into wine also water into wine he can turne all
mettals into coyne of the dominion that mettel is of & can
make fooles wise he governeth 33 legions of spirits his seal
this &c — — —



The 62th spirit is VALAC he is a mighty great president & appeareth like
a litle boy with angels wings riding on a two headed dragon his
office is to give true of hidden treasures & to tel where serpents may
be seene which he will bring & deliver to the exorcist without
any force or strength he governes 38 legions of spirits his seal
is this which must be worne &c — — —

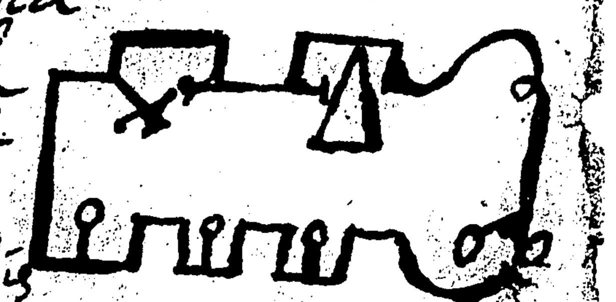


The 63 spirit is ANDRAS he is a great marquess appearing in the forme of an
angel with a head like a blacke night raven riding upon a strong blacke wolfe
with a sharpe bright sord flourishing in his hand his office is to sow
discords if the exorcist have not a care he will kill him & his
fellows he governs 30 legions his seal is this which weare &c

The 64th spirit is HAVRES he is a great Duke & appeareth at first like a
mighty terribel & strong Leopard but after at the command of the exorcist he
putteth on human shape with fiery eyes & a terribel countenance he giveth true
answers of all things past present & to come but if he be not commanded into
a triangel △ he will lye in all those things & deceive & begile the exorcist in
other things or businesse he will gladly talke of divinity & of
the creation of the world & of his and other spirits falles he
he destroyeth & burneth those that are the exorcists enemies
if he require it & will not suffer him to be tempted by any
spirit or otherwise he governs 36 legions of spirits his seal
is this & to be worne as a lamen &c — — — —

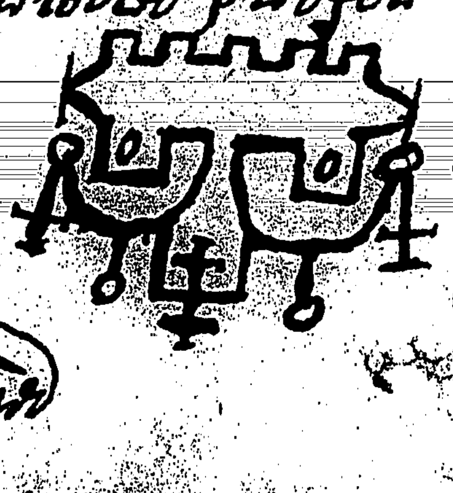
The 65th spirit ANDREALPHUS he is a mighty marquess ap
pearing at first in a peacock with great noyses but afterwards he
putteth on human shape he can teach perfectly Geometry
he maketh men very & subtel therein & in all things be
longing to mesuration also astronomy he can transforme
a man into the likenes of a bird & governeth 30 legions of
infernall spirits his seale is this which weare &c

The 66th spirit is CIMEJES he is a mighty great marquis strong & powerfull appearing like a valliant soldier Riding on a goodly black horse he ruleth over all spirits in the parts of africa his office is to teach perfectly Grammer Logick Retorick & to discover treasures & things lost or hiden he can make a man seeme like a soldier in his one likeness he governeth 20 Legions of Infernall spirits his seale is this

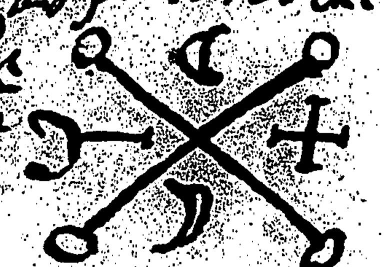


The 67th spirit is AMDUSIAS he is a strong & great duke appearing at first like an unicorne but at ye request of the Exorcist he standeth before him in human shape causing trumpets & all manner of musicall instruments to be heard but not seene causing trees to bend & incline according to the Exorcistes will & gives excelent familliers & governes 29 Legions of spirits his seale is this which weare

The 68th spirit is BELIAL he is a mighty king & powerfull he was created next after Lucifer & is of his order he appeareth in the forme of two beautifull angels siting in a charot of fire speaking with a comely voice declaring that he fell first from among the worthyer sort which were before Micael & other heavenly angels his office is to distribute preferments of senatorship & to cause favour of friends & foes he giveth excelent familliers & governeth 80 Legions of spirits note this king belial must have an offerings sacrifises & giftes presented unto him by the Exorcist orels he will not give true answers to his demands but then he tarries not one hour in the truth except he be constrained by divine power & his seale is this which is to be worne &c



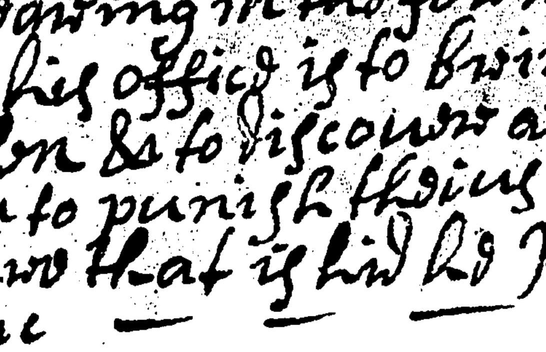
The 69th spirit is DECARABIA he appeareth in the forme of a starre in a pentikel at first but after at the command of the Exorcist he puteth on the Image of a man his office is to discover the virtues of birdes & precious stones & to make the similitude of all birdes to fly before the Exorcist & to tarry with him singing & drinking as naturall birdes do he governes 30 Legions of spirits being himselfe a great marquest his seale is this which weare &c



The 70th spirit is SEER he is a mighty prince & powerfull under amaymon king of the east he appeareth in the forme of a beautifull man riding on a horse with wings his office is to goe & come & bring all things to pass on a suddan & to carry or recarry anything whether you would have it or have it from he can pass over the whole earth in the twinkeling of an eye he giveth a true relation of all sortes of theft & of treasure hid & many other thinges he is indeferent good nature & willing to doe any thing the Exorcist desireth he governeth 26 Legions of spirits & his seale is this which weare

The 71th spirit is DANTALION he is a great & mighty duke appearing in the forme of a man with many faces all like men & womens faces & a booke in his right hand his office is teach all artes & sciences to any one & to declare the secret counsels of any one for he knoweth the thoughts of all men & women & can change them at his will he can cause love & show the similitude of any one and show the same by a vision let them be in what place or part of the world they will he governeth 36 Legions of spirits his seale is this which weare

The 72d spirit in order is ANDROMALIUS he is a great & mighty earle appearing in the forme of a man holding a great serpent in his hand his office is to bringe a theife & goods backe backe that is stolen & to discover all wickedness & underhand dealing & to punish theives & other wicked people & to discover treasure that is hid he ruleth 36 Legions of spirits seale is this &c



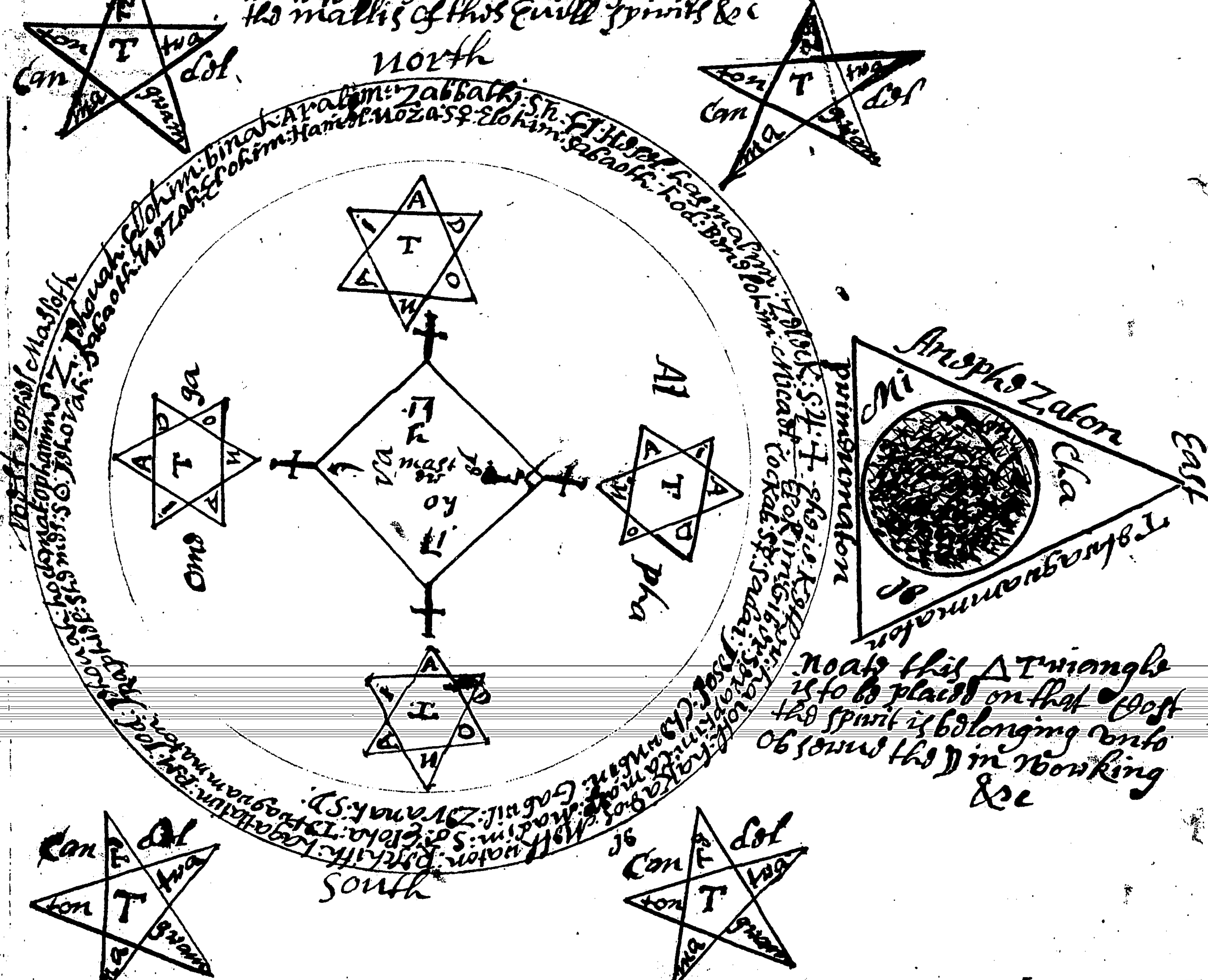
These be the 72 mighty kings or princes which king solomon commanded into a vessell of brass with their Legions of whome Belial bileth asmoday & gaap was cheife & it is to be noated it was for their pride for solomon never declares why he thus bound them & when he had thus bound them up & sealed the vessel he by divine power chaste them all into a deep Lake or hole in babilon & the babilonians wondering to see such a thing there they went whole into the lake to breake the vessel open suspecting to finde great store of treasure but when they had broak it open out flew the cheife spirits imediatly & their Legions folloing them & they were all restored to their former places but one belial which entered into a certaine image & there gave answers to those who did offer sacrifises unto him as the babilonians for they did offer sacrifises & worship the Image as god &c

Observations

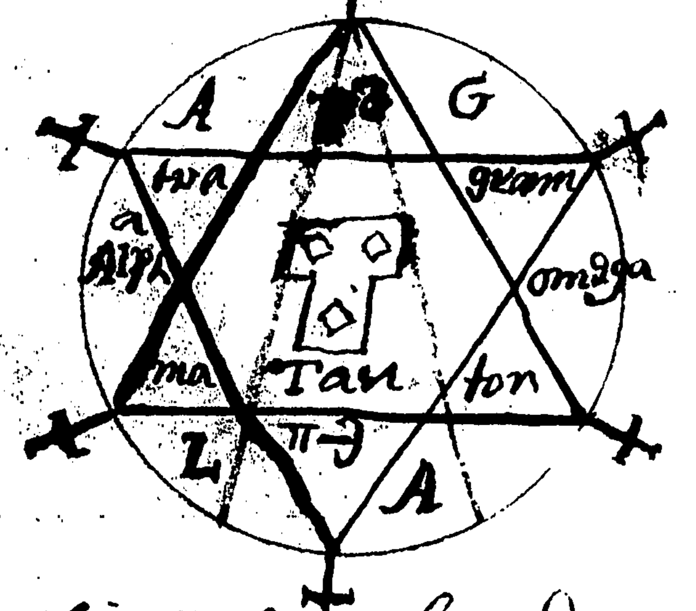
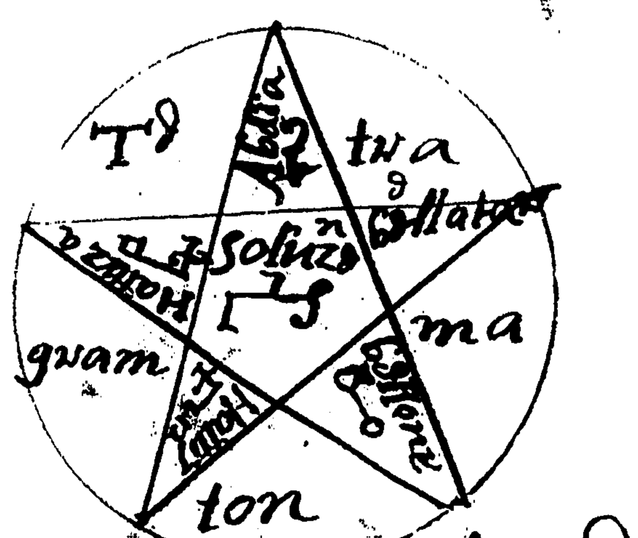
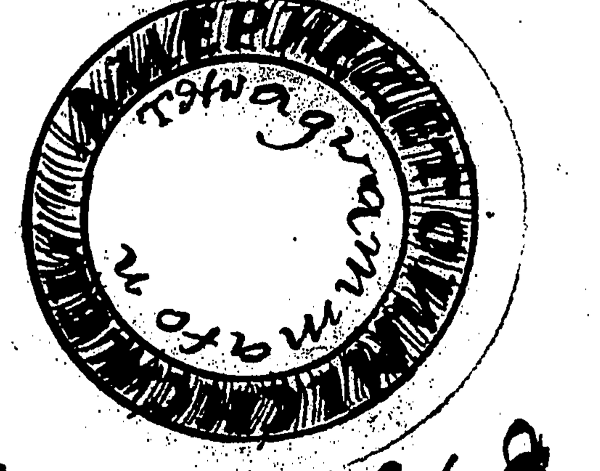
First you are to know & observe the mones motion age for your working the best dayes is when the moone is 2-4-6-8-10-12 or 14 dayes old as solomon saith & no other dayes is profetabel & the seales of the 72 kings is to be made in mettels the cheife kings in gold marquisses in ☽ dukes in ♀ prelacies in ♃ Knights in ♄ presidents in ☿ Earls in ♀ & ☽ Equal alike &c

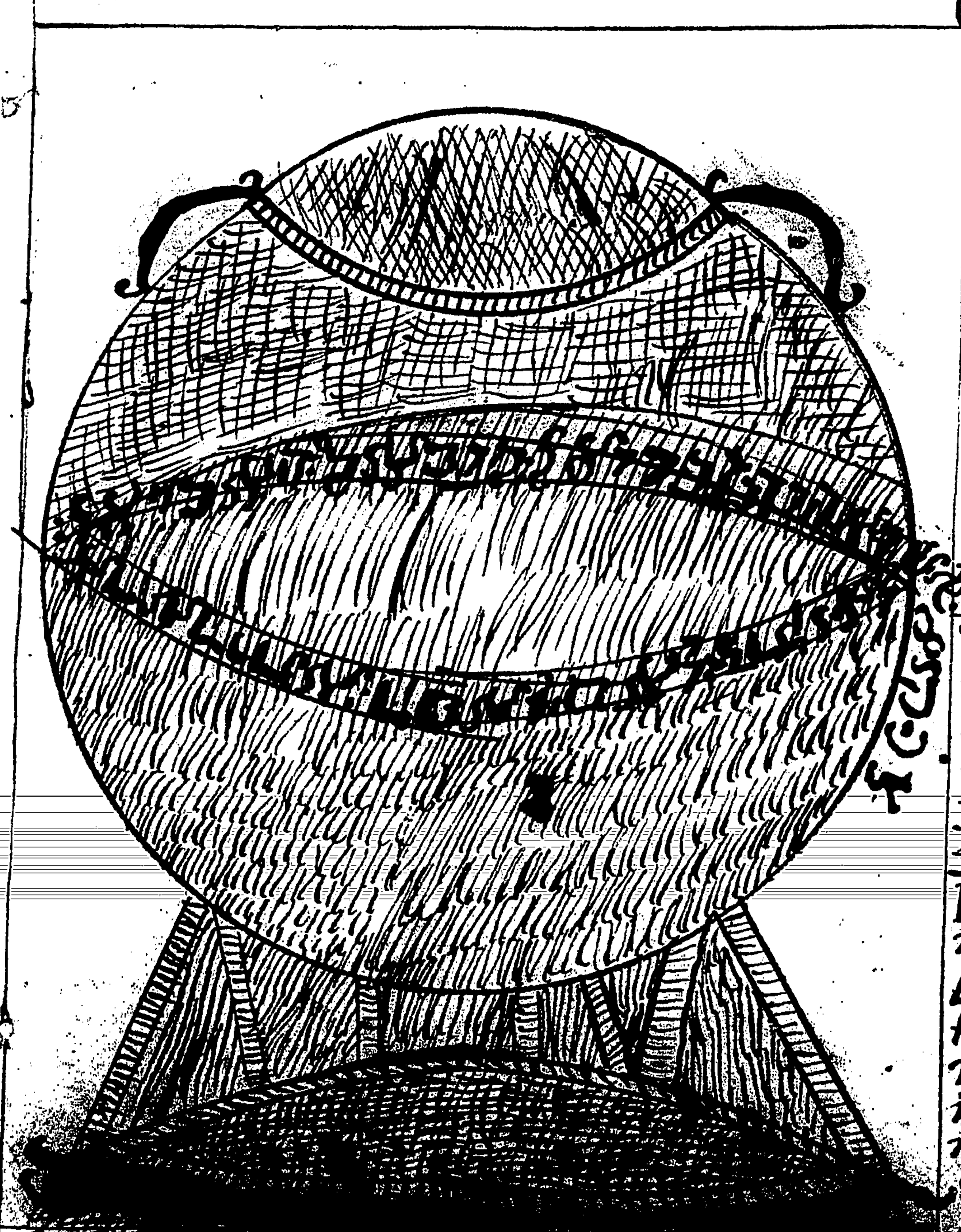
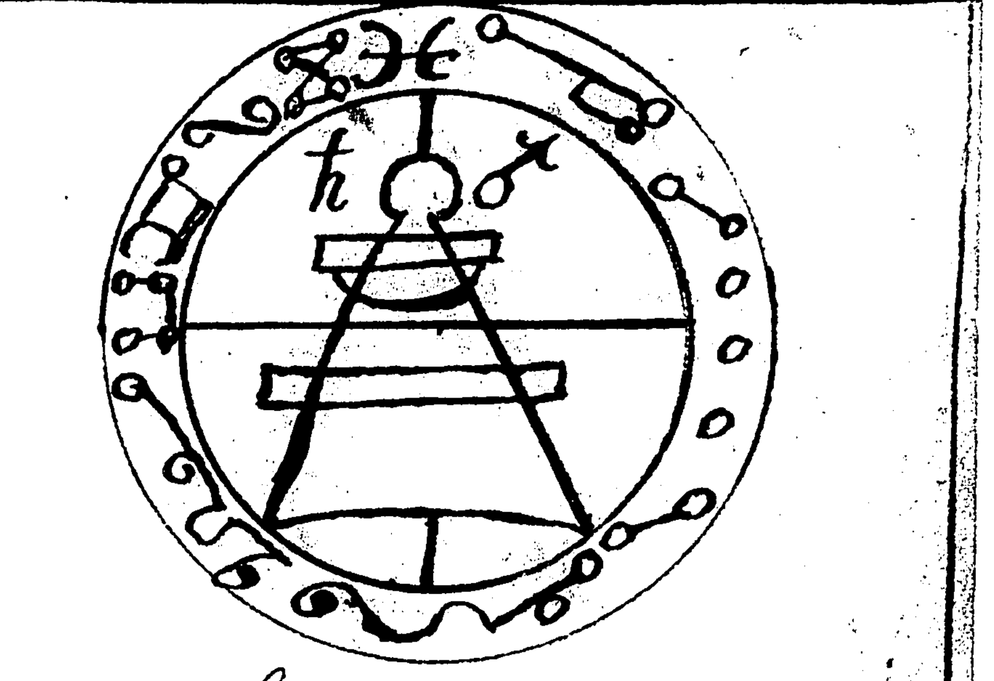
These 72 kings are under the powers of amaimon corson zimimay & goap which are kings ruling in the 4 quarters East west north & south & are not to be called forth except it be upon great ocations but invocated & commanded to send such or such a spirit as is under their power & rule as is shewed in the folloing invocations or conjurations & the cheife kings may be bound from 9 to 12 a clocke at noone & from 3 tel sun sett marquesses may be bound 3 in the afternoone tel 9 at night & from 9 at night tel ☉ rising dukes may be bound from ☉ rising tel noone day in cleare wether prelates may be bounde any hour of the day knighs may from dawning of the day tel ☉ rising or from 4 aclock tel ☉ sett presidents may be bound any time excepting twilight at night unles the king whome they are under be invocated & Counties or earles may be bound any houre of the day soe it be in woods or any other place where men resorte not or where noe noyses is &c

The figure of Solomons Circle that he made to preserve him selfe in from the mallis of thos evill spirits &c



This Circle is to be made 9 foot over & thes names round in it in one line begining at Ehie &c so goe on tel you come round to Jehovah Elvanah S ☽ the sphear of the moon &c thes words Jephiel Malloth &c S Z

Solomons six agold figure	the pentagonal of solomon	Solomons Magicall Ring
 This figure is to be made on parchment made on a calves skine & worne at the skirt of your white vestment & covered with a linon cloth the which is to be showed to spirits when they are appeared that they may be compelled to take human shape & to be obedient &c	 This figure is to be made on your breast upon the breast with the seale of the spirit on one side of it it is to preserve from daingur & also to command &c	 This ring is to be held before the face of the exorcist to preserve him from the stinking fumes of spirits &c

The forme of the brason vessel that K Solomon shut up the spirits in &c	The secret seale of solomon by which he bound & sealed up the aforesaid spirits with their legions in the brason vessell &c
	

This seale is made by one that is to be clean both inward & outward & hath not defiled him selfe by any woman in the space of a month but hath in fasting & prayer desired of god to forgive him all his sins &c — It is to be made on the day of ♂ or ♄ night at 12 a clock & written with the blood of a black cock which never trod hen on virgins parchment. Noat on thos nights the ☽ must be increasing in the ♍ & when it is so made furn it with allome raisons of the sun dates cedar & lignum aloes by this seale Solomon compelled the aforesaid spirits into the brason vessell & sealed it up with the same &c. it is by it gained the love of all manner of persons & overcame in battel for neither weapon fire nor water hurt him & this perine seale was made to cover the vessel at top &c —

The other materialls is a scepter or sord a miter or cap a long white roabe of lining & the other clothes for the purpos of a lions skine three inches broad with all the names about it as is round the uttmost parts of the circle and also perfumes & a chafingdish of charcoles & kendels to put the fumes to to smoke or perfume the place appointed for action also anointing oyle to anoynte your temples & eyes with & faire water to wash your selfe in him so doing you are to say as David said (viz) thou shalt purge me with hissop o lord & I shall be clean thou shalt wash me & I shall be whiter then snow &c — —

And at your garments putting on you must say by the figurative misterys of this holy vestures or vestments I will cloth me with the armor of salvation in the strength of the highest ancor amacor amides theodonas anitor that my desired end may be effected through thy strength Adonay to whom the praise & glory will forever belong Amen — after you have done make prayers to god according to your works as Solomon hath commanded the formes that solomon used for any perticuler art is showed in the first parte of this booke the which is Tractatum novam &c — T L

The Coniuration to call forth any of ye aforesaid Spirits

I invocate & coniure you spirit N & being armed with power
from the supreame majesty I straightly Command you by Beralanen
sis: Baldachiensis: Paumachie & apologiæ: & the most powerfull
princes Genio: Liachida: ministers of the Tartarean seat of apo
logia: in the 9th Region. I exorcise & powerfully Command you
spirit N in & by him that said the word & it was done
& by all the Holy & most glorious names of the most high
& true God & by his most holy names Adonaij. El. Elohim: Elohe: Zaba
oth: Elion Escerchie: jah: Tetragrammaton: Sadaij. that ye forthwith
appeare & shew your selfe unto me before this Circle in a faire &
human shape without any deformity or ugly shape & without
delay doe ye come from all partes of the world to make & make ra
tionall answers unto all things that I shall aske of you & come
ye peaceably visibly & affably without delay manifesting what
I desire being coniured by the Eternall Living & true God Helioren
& I coniure you by the especiall & true name of your God that ye owe obe
dience unto & by the name of your king which beareth rule over you
that forthwith you Come without any tarrying & fulfill my desires &
Commands & persist to the end & according to my intensions I coniure
you by him to whome all creatures are obedient & by this ineffable #
name Tetragrammaton Jehovah which being heard the Elements are
overturned the aire is shaken the sea runneth back the fire is quenched
the Earth tremboleth & all the hostes of Celistiall Terrestriall & infer
nalles do tremble & are troubled & confounded together that you visibly
& affably speake unto me with a cleare voyce intelligable & without
any Ambiguity therefore Come ye in the name Adonaij Zabaoth Ado
naij Amioram Come ye Come ye [illegible] the
King Commands you — say this as often as you please & if the
spirit doe not Come say as followeth — — — —

I invocate Coniure & Comand you spirit N to appeare & shew your
selfe ~~in humaine~~ vissible to me before this Circle in faire & com
ly shape without any deformity or tortuosity by the name & it #
in the name Y & V which adam heard & spake & by the name
Joth which Jacob heard from the angel wrestling with him &
was delivered from the hands of Esau his brother & by the name
of God Agla which lot heard & was saved with his fammily &
by the name Anephexeton which aron heard & became wise & by
the name schemes Amatia which Joshua called upon & the sun stood
still & by the name Emanuel which the 3 children shadrach me
sach & abednego: sung in the midst of the fiery furnace & were #
delivered & by the name alpha & omega which daniel named & destroyed
bell & the dragon & by the name Zebaoth which moses named
& all the Rivers & waters in Egipt were turned into blood & by the
name Escerchie. Oriston which moses named & all the rivers brought
forth frogs & they went into the houses of the Egiptians destroying
all things & by the name Elion. which moses called upon &
there was great haile such as was never since the Creation
of the world to this day & by the name Adonaij which moses named
& there came up Locusts throughout all the land of Egipt & #

Devoured all that the Earth had left & by the name Hagios & by the
seale of Adonaij: & by otheos: Ischyros: Athenatos: paraclitos &
by these 3 Holy & sacred names Agla. On. Tetragrammaton & 10
by the dreadfull Judgment of god & by the uncertaine sea of glass
which is before the face of the divine maiesty who is mighty &
most powerfull & by the 4 beastes before the throne having
eyes before & behind & by the fire round about the throne & by the
Holy angels in heaven ~~& by the mighty angels in heaven~~ & by the
mighty wisdome of god & by the seal of basathea & by this name
primeumaton which moses named & the Earth swallowed up #
Corah dathan & abiram that you make faithfull answers #
to all my demandes & to performe all my desires so farr as in
office you are capable to performe therefore Come ye peaceably visi
bly & affably now without delay to manifest what I desire spe
aking with a perfect & cleare voice intelligable & to my under
standing &c — — — — — — — —

if they do not yet Come at the rehearsing of the 2 former Con
iurations but without doubt they will say on as followeth it being a const
raint
I coniure thee spirit N by all the most glorious & efficatious names
of the most great & Incomprehensible Lord God of hostes that you Come
quickly without delay from all partes & places of the earth & worlds
where ever you to make rationall answers to my demandes & that
vissibly & affibly speaking with a voice intelligable to my understand
ing as aforesaid I coniure & constraine you spirit N by all aforesaid and by
these 7 names which wise solomon bound thee & thy fellowes in a
vessell of brass Adonaij: prerai: Tetragrammaton: Anephexeton: Inessen
fatoal: pathatumon: & Itemon: that you appeare here before
this Circle to fullfill my will in all things that shall seeme
good unto me & if you be soe dissobedient & refuse to come I will
in the power & by the power of the name of the supreame & ever
lasting Lord God who created both you and me & all ye world in 6
dayes & what is Contained in it Eye = saraij who by the power
of this name primeumaton which Commandeth the whole host
of heaven curse you & deprive you of your office ioy & place & bind
in the depth of the bottomles pitt there to remaine unto the day of the last
Judgment & i will binde you in the Eternall fire & into the Lake of fire
& brimstone unless you Come quickly and appeare here before this Circle to
doe my will therefore Come ye in & by these holy names Adonaij Zabaoth
Amioram Come ye Adonaij Commands you & — — — —

If you come here & he yet do not Appeare you may be sure he is sent
to some other place by his King & cannot Come & if it be soe invocate
the king as followeth to send him but if he doe not Come still then you may
be sure he is bound in Chaines in hell & he is not in the custodie of
his king if soe you have a desire to call him from thence you must
rehearse the spirits Chaine &c — — — — — —

For to invocate the king say as followeth
O you great mighty & powerfull King Amaymon who beares rule by
the power of the supreame god El over all spirits both superiour &
inferiour of the infernall order in the dominion of the East I in
vocate & Command you by the especiall & true name of your God & by
god that you worship & by the seale of your Creation & by

the most mighty and powerfull name of God Jehovah Tetragramma
ton who cast you out of heaven with all other infernall
spirits & by all the most powerfull & great names of God who cre
ated heaven & earth & hell & all things contained in them & by
by their powers & virtues & by the name primeumaton who
commandeth the whole host of heaven that you cause, inforce
& compell the spirit N to come to come unto me here before
this Circkel in a faire & comly shape with out doeing any har
me: unto me or any other creature to answer truely & faithfully
to all my requests that i may accomplish my will & desires in
knowing or obtaining any matter or things which by office you
know is proper for him to performe or accomplish through the
power of god El who created & disposeth of all things both celestial
ayreal & terrestiall & infernall &c — — —

After you have Invocated the king in this manner twice or thrice
over then conjure the spirit you would call forth by the afore
said conjurations rehearsing them severall times together
& he will come without doubt: if not at first or second time
rehearsing but if he doe not come add the spirits chaines to the
end of the aforesaid conjurations & he will be forced to come
if he be bound in chaines for the chaines must breack of from
him & he will be at liberty &c — — —

The generall curse called the spirits chaines against all spirits
that rebell — O thou wicked spirit & disobedient N because thou hast re
belled & not obayed nor regarded my words which i have rehearsed they
being all glorious & incomprehensibel names of the true God mak
er & creator of you & me ~~the depth of the bottomless~~ & all the world
I by the power of those names which no creature is able to resist do curse
you into the depth of the bottomless pitt & there to remaine untill the day
of doome in chaines of fire & brimstone unquenchable unless you forth
with appeare here before this circkel in this Triangel Δ to do my will
& therefore come ye quickly & peaceably in & by these names of god
Adonay Zebaoth Adonay Amioram come ye come ye the King of
Kings ^or Adonai commandes you

When you have read so far & he do not come then write his seale in par
chment & put it into a black boxe with brimstone assafetida & such like
things that beare a stinking smell & then bind the boxe up round with a
iron wier & hang it on your swordes point & hold it over the fire of
charcoles & say to the fire first it being placed towards that quarter
the spirit is to come

I conjure the fire by him that made thee & all other good creatures
in the world that thou torment burne & consume this spirit N ever
lastingly becase thou art disobedient & obayest not my commandement
nor keepes the precepts of the Lord thy god neither will thou obay me
nor my invocations having thereby called you forth who am the servant
of the most high & imperiall Lord God of hosts Jehovah & dignified & fortified by his
celestiall power & permission neither comest thou to answer these my propos
alls here made unto you for which your averseness & contempt you are
guilty of grand disobedience & rebellion & therefore i shall excommunicate you
& destroy thy name & seale which i have enclosed in this boxe & shall burne
thee in immortall fire & bury thee in immortall oblivion unlest thou
immediately come & appeare visibly & affably friendly & courteously

Here unto me before this circkel in this Δ Triangle in a faire & comly
forme & in no wise terribel hurtfull or ~~terrible~~ frightfull to me or any other
creature whatsoever upon the face of the Earth & make Rationall an
swers to my requests & performe all my desires in all things that i shall
make unto you &c — And if he come not yet say as followeth — — #

Now o thou spirit N since thou art still pernissious & disobedient &
will not appeare unto me to answer to such things which i would desire
of you or would have ben sattisfied in & I do in ye name & by the power &
dignity of the Omnipotent & Immortall Lord God of hosts Jehovah Te
tragrammaton the only creator of heaven & earth & Hell & all that is in
them who is the marvelous disposer of all things both vissibel & invissibel
curse you & deprive you from all your office joye & place & do binde thee in ye
depth of the bottomless pitt & there to remaine unto the day of judgment
I say into the lake of fire & brimstone which is prepared for all Rebellious
disobedient obstinate & disobedient ^pernissious spirits lett all the company of heaven
curse thee the sun & moone & all the stars the light & all the hosts of
heaven curse thee into the fire unquenchabel & torments unspeakabel & as
thy name & seale is contained in this boxe chained & bound up & shall
be choaked in sulpherous & stinking substance & burne in this materiall
fire so in the name Jehovah & by the power & dignity of these 3 names
Tetragrammaton Anaphaxeton & primeumaton cast thee o thou disobedient
spirit N into the lake of fire which is prepared for the damned & accursed
spirits & there to remaine to the day of doome & never more to be remem
bered of before the face of god which shall come to judg the quick &
the dead & the world by fire Here the Exorcist must put the boxe into
the fire & by & by he will come but as soone as he is come quench the fire
that the boxe is in & make a sweet perfume & give him a kinde entertaine
ment showing him the pentacle that is at the bottam of your vestiture
covered with a lining cloth saying —

Behold your confusion if you be disobedient behold the pentacle of Solo
mon which i have brought here before your presence behold the person
of the Exorcist who is called Octinomos in the midest of the Exorcism who
is armed by God & without feare who potently invocated you & called
you to appearance therefore make rationall answers to my demand
& be obedient to me your master in the name of the Lord Bathal rushing
upon Abrack Abeor coming upon Aberer —

Then he or they will be obedient & bid you aske what you will for he
is subjected by God to fulfill our desires & demandes & when he or they
have appeared & showed himselfe humbel & meek then you are to
say — Welcome spirit or most nobel King or Kings i say you are welcome
unto me because i called you through him that created heaven &
earth & hell & all that is contained in them & you have ~~also~~ obayed &
also by the same power i called you forth by I binde you that you remain
affably & vissibelly here before this Circkel ~~or~~ before this circkel in this
Δ Triangel) so constant & so long as I have ocasion for you & not to de
parte without my licence until you have truely & faithfully performed
my will without any falsity &c — The Licence to depart &c —

O thou spirit N because thou hast dilligently answered my demandes &
was very ready & willing to come at my first call I doe here licence thee
to departe into thy proper place without doeing any injury or danger to man
or beast depart i say & be very ready to my call being duly exorcised &
conjured by the sacred rights of magick I charge thee to withdraw
peaceably & quietly & the peace of God be ~~with~~ ~~thee~~ ever continued
between me & thee Amen &c

After you have given the spirit licence to departe you are not to go out of the cirkel til they be gone & you have made prayers to God for the great blessing he hath bestowed upon you in granting your desire & delivering you from all the mallis of the enemy the divell &c

note you may command these spirits into the brasen vessell as you do into the Triangle saying that you forthwith appeare be fore this cirkel in this vessel of brasse in a faire & comly shape &c as it is shewed before in the foregoing conjurations &c —

The End of this first book called Goetia —

Here beginneth the second Booke called the Art Theurgia goetia of Solomon the King &c —

In this folloing treatise you have the names of the Chief spirits with severall of the ministring spirits that are under them with their seals or caracters which is to be worn as a lamen on your brest for without that the spirit that is Appeared will not obay to do your will &c

The ofice of those spirits is all one for what one can do the other can do the same they can shew & discover all things that is hid & done in the worlde & can fech & carry & do any thing that is to be done or contained in any of the 4 Elements fire ayre Earth or water &c also the secrets of Kings or any other persons or person let it be in what kind it will —

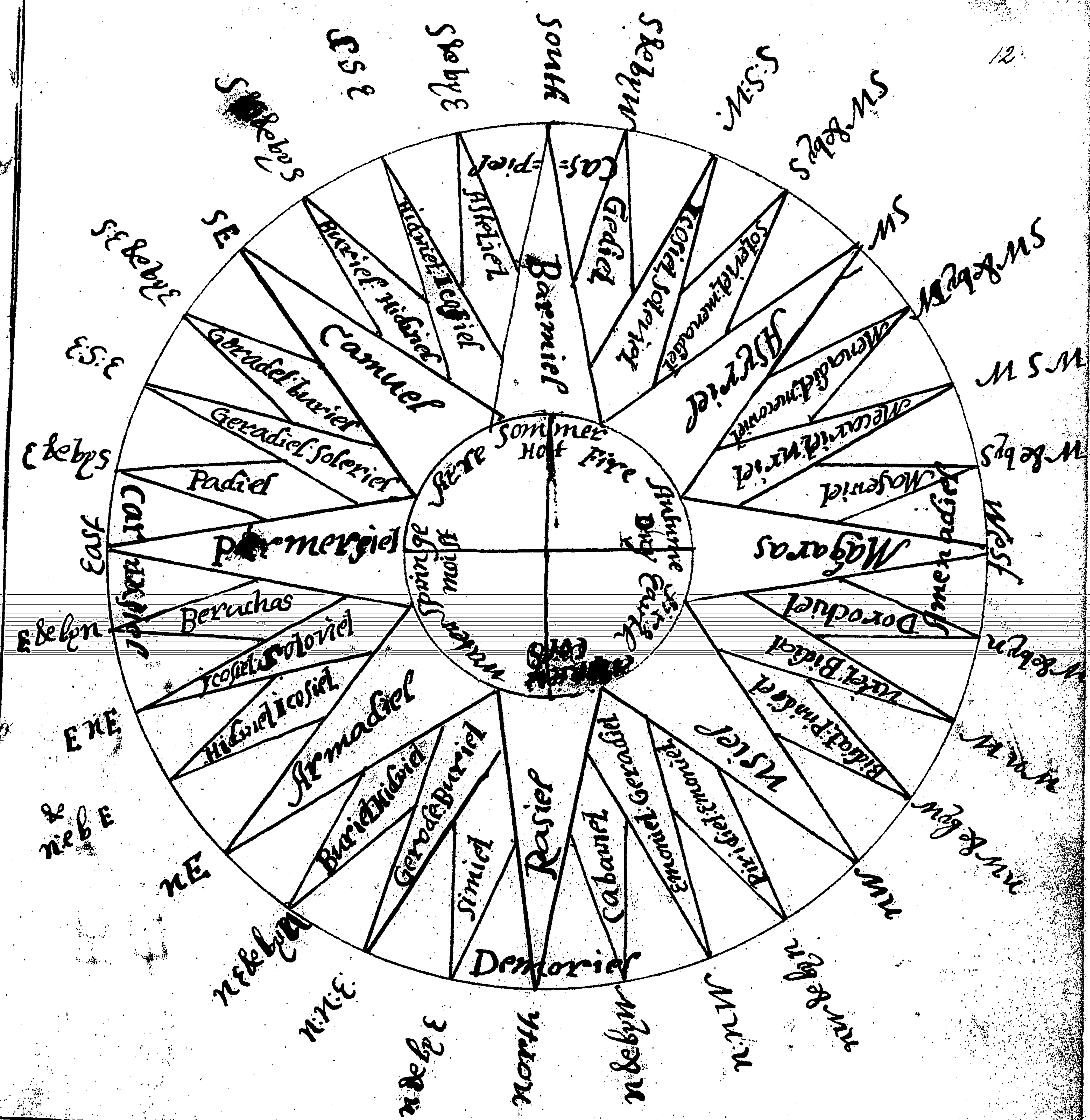
These is by nature good & evill that is the one parte is good & the other parte is evill they are governed by their princes & each prince hath his abode in the poynts of the compas as is shewed in the folloing figure therfore when you have a desire to call any of the princes or any of their servants you are to direct your selfe towards that poynte of the compas the king or prince has his mantion or place of abode & you can not well Erre in your operations note every prince is to have his conjuration yet all of one forme excepting the name & place of the spirit for in that they must change & differ also the seales of the spirits is to be chang'd accordingly #

as for the garments & other materialls they are spoken of in the Book Goetia aforesaid &c —

The form of the figure which discovers the orders of the 3 Kings or princes with their servants Minesters for when the King is found his subiects is easie to be founde out &c —

The figure folloeth —

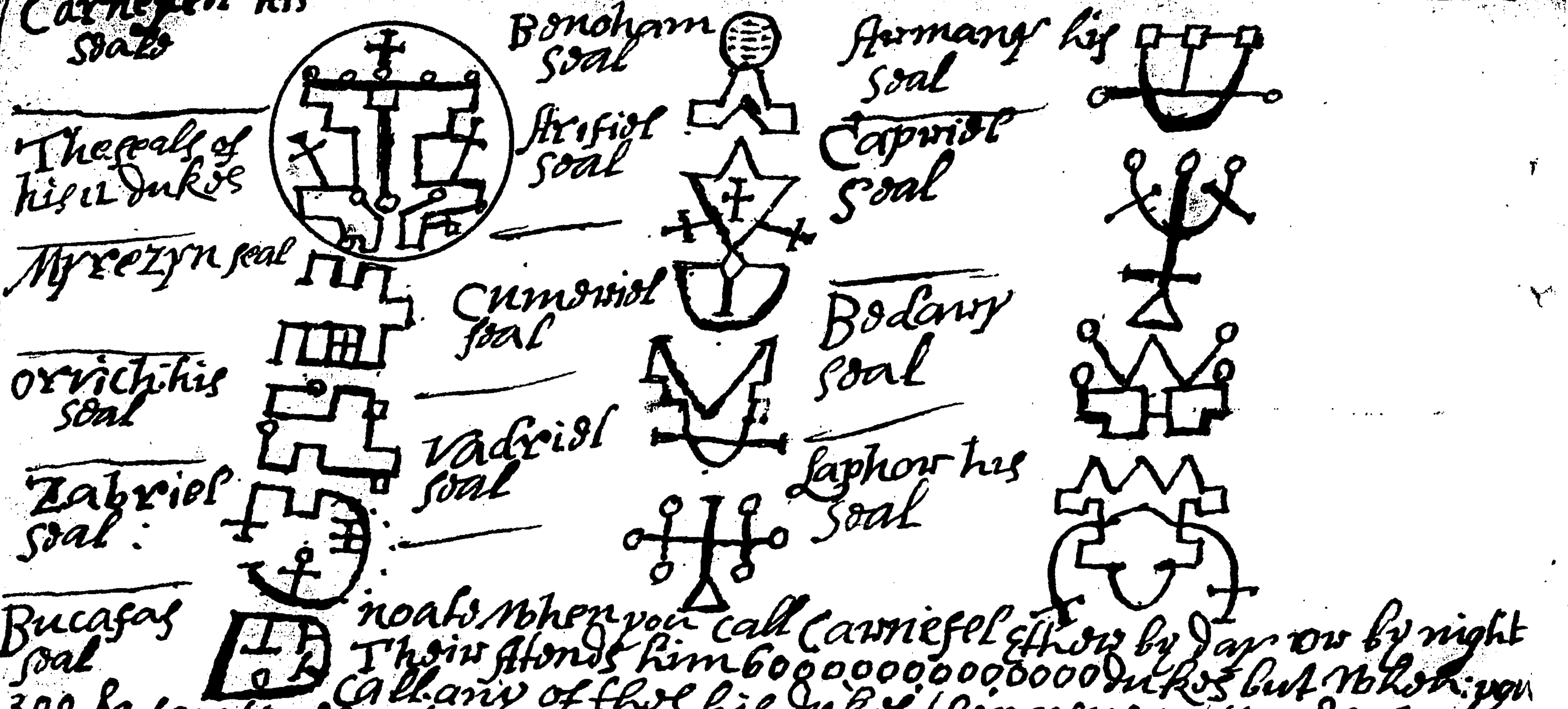
here



You may perceive by this figure that 20 of these Kings have their fixt mantions & continues in on place & the other is moved about & is some times in one place & somtimes together & somtimes in another more or less —

Therfore it is no matter which way you stand with your face when you desire to call them or their servants Carnesiel is the most Chiefe & great Emperour Ruling in the East who hath 1000 great Dukes & 100 Lesser dukes under him besides 50000000000000 of ministring spirits which is more inferior then the Dukes whereof we shall make no mention but only 12 of the Chiefe Dukes & their seales because they are suffissient for practice &c

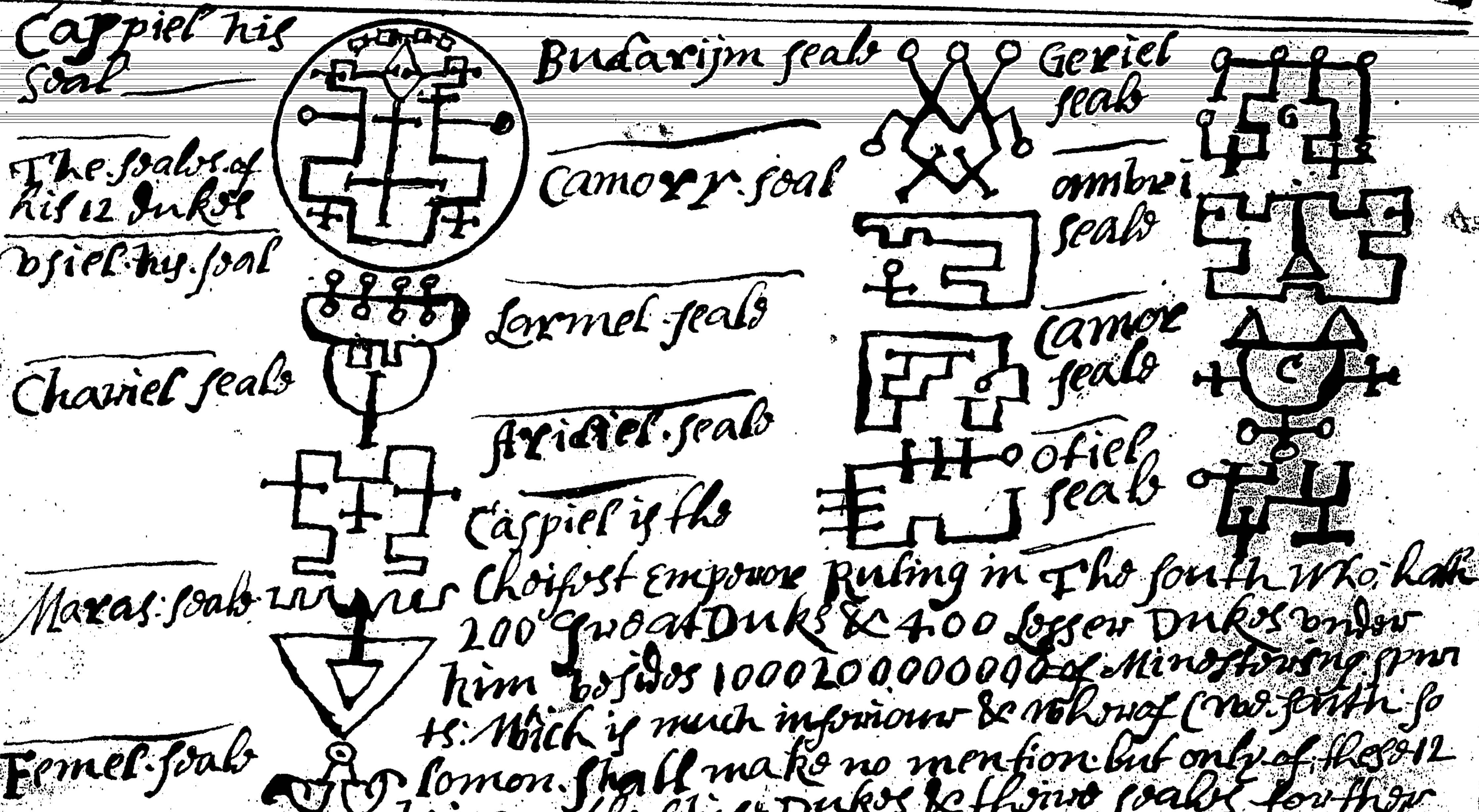
Carnesiel



Carnesiel his seale — Bonoham seal — Armany his seal — The seales of his 12 dukes — Ariefiel seal — Capriel seal — Myrezyn seal — Cumeriel seal — Bedary seal — orvichi his seal — Vadriel seal — Laphor his seal — Zabriel seal — Bucafas seal

noate when you call Carniesel either by day or by night Their attends him 60000000000000 dukes but when you call any of thes his dukes ther never attends above 300 & somtimes not above 10 &c

I coniure Thee &c — The conjuration



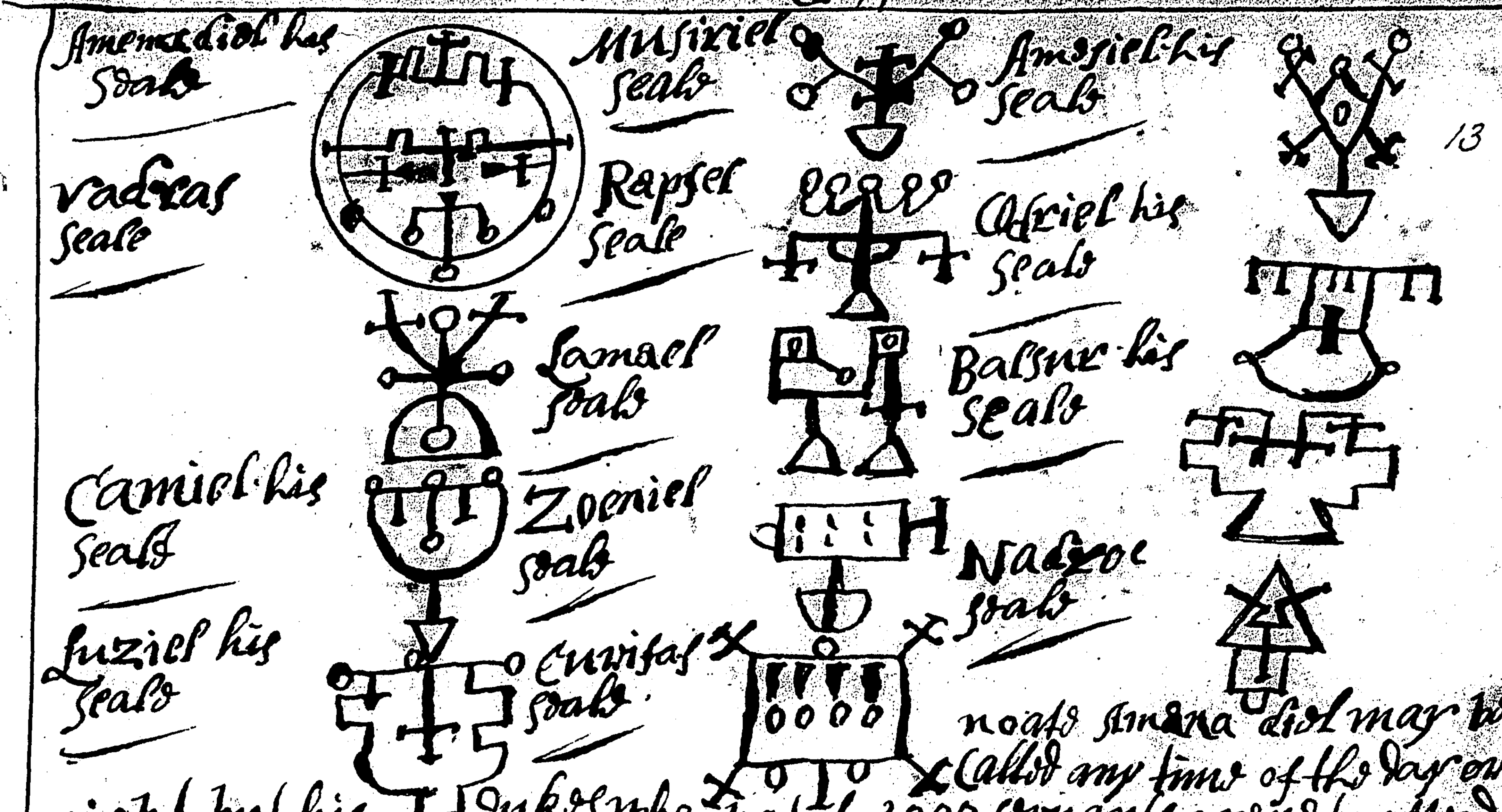
Caspiel his seal — Budarijm seale — Geriel seale — The seales of his 12 dukes — Camory seal — ombriel seale — Osiel his seal — Larmel seale — Camore seale — Chariel seale — Ariciel seale — ofiel seale — Maras seale — Femel seale

Caspiel is the Choifest Emperour Ruling in The south who hath 200 Great Dukes & 400 Lesser Dukes under him besides 1000200000000 of Ministering spirits which is much inferiour & whereof Cruo-faith [?] Solomon shall make no mention but only of these 12 being of the Chief Dukes & theire seales for thes are sufficient for practice &c — each of those 12 dukes have 2660 under dukes apiece to attend them whereof some of them comes along with him when he is invocated but they are very stuborne & churlish &c —

The Conjuration
I conjure thee othou Great mighty & potent prince caspiel &c —

Amenadiel is the Great Emperiour of the west who hath 300 great dukes & 500 lesser dukes besides 40000030000100000 other ministring spirits more inferiour to attend him whereof we shall not make any mention but only of 12 of the Chiefe dukes & their seales which is sufficient for practice &c #

13



Amenadiel his seale — Musiriel seale — Amesiel his seale — Vadras seale — Rapsel seale — Asriel his seale — Lamael seale — Balsur his seale — Camiel his seale — Zoeniel seale — Nadroc seale — Luziel his seale — Curifas seale

noate Amenadiel may be called any time of the day or night but his dukes who hath 3000 servants apiece to attend them is to be called in certaine houres as Vadras he may be called in the two first houre of the day &c so successively till you come to Nadroc who is to be called in the 2 last houres of the night & then begine againe Vadras &c the same rule is to be observed in calling the dukes belonging to Demoriel the Empire of the north #

The Conjuration #
I coniure thee othou great & mighty & potent prince Amenadiel who is the Empire & chief King ruling in the dominion of the west &c —

Demoriel is the great & mighty Empire of the north who hath 400 great dukes & 600 lesser dukes with 70000080000000000 servants under his command to attend him whereof we shall make but of 12 of the chief dukes & their seales which is sufficient for practice &c

Demoriel his seale — The seale of his 12 dukes — Arnibiel his seale — Cabarim seale — Menador seale — Burisiel seale — Doriel his seale — Mador seale — Carnol his seale — Dubilon seale — Medar his seale — Churibal seale — Dabrinos seale — Chomiel seale

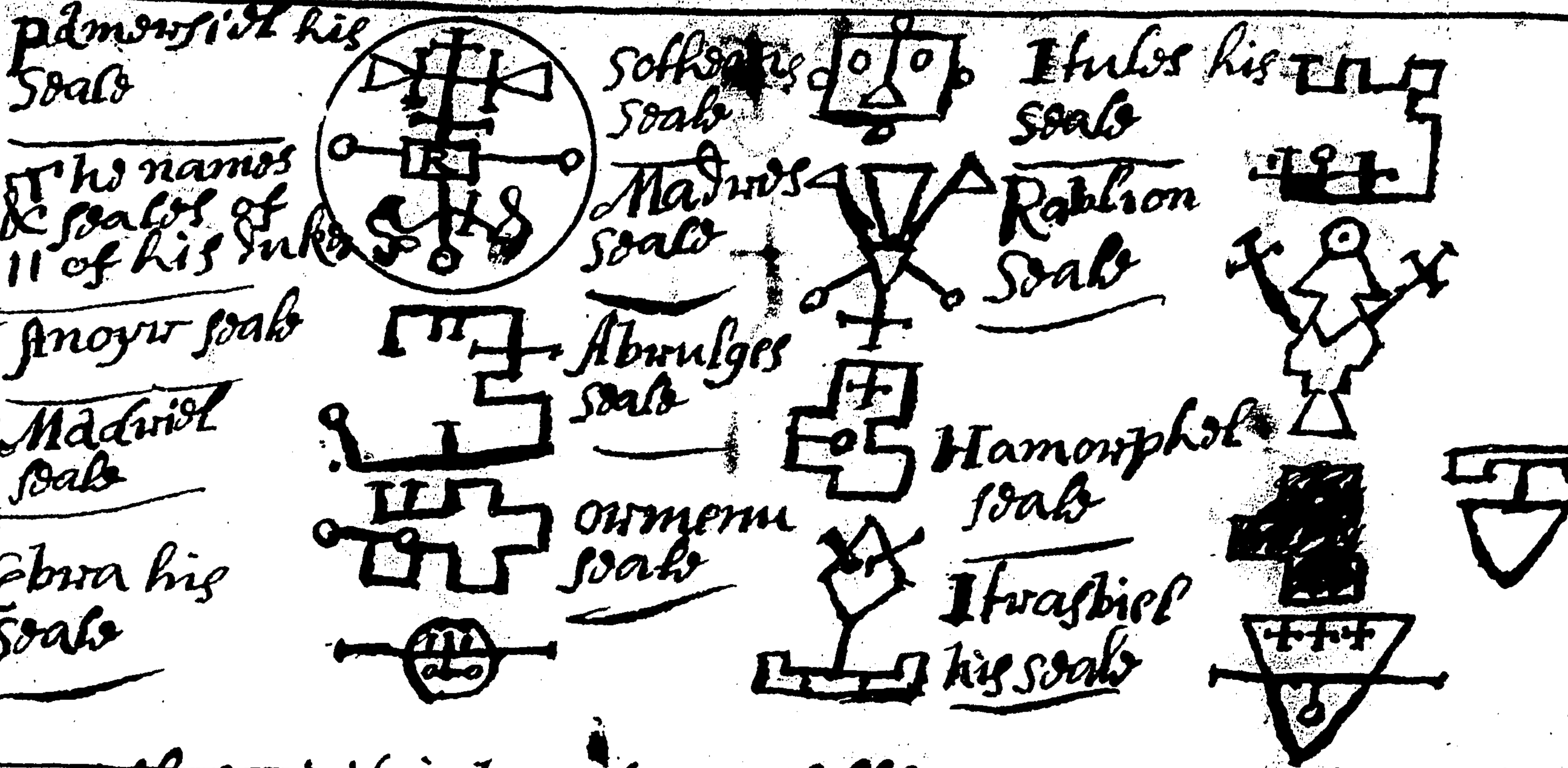
noate each of thes dukes hath 1140 servants who attends them as need requireth for when the duke is called for they have more to doe then ordinary he hath more servants to attend him —

The conjuration I coniure thee othou &c

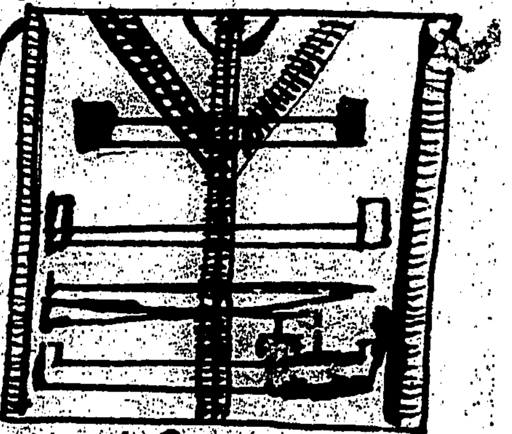
Pamersiel is the first & chiefe spirit ruling in the east under Carnesiel who hath a 1000 spirits under him which is to be called in the day time but with great care for they are very lofty & stubborne whereof we shall make mention of a 11 &c

pamersiel his seale

The names & seales of 11 of his dukes



Noat thes spirits is by nature evill & very falss not to be trusted in secreets but is Excelent in driving away spirits of darkenes from any that is haunted as houses &c to call forth pamersiel or any of thes his servants make acirkel in the forme as is showed in the book Goetia before going in the uper roome of your house or in aplace that is ayry becase thes spirits that is in this part are all ayry you may call thes spirits into acristal stone 4 inches diameter set on atabel Made as folloeth which is called the secret tabel of solomon having his seale on your breast & the girdel about your wast as is showen in the book Goetia & you cannot erre the forme of the tabel is this when you have this got what is to be prepared Rehearse the conjuration foloing severall times that is whilst the spirit comes for without doubt he will com now the same method is used in all the folling spirits of this 2 booke Theurgiagoetia as is here of pamersiel & his servants also the same in calling the 4 Kings & their servants aforesaid &c The conjuration



I conjure thee othou & potent prince pamersiel who ruleth as King in the domminian of the East &c =

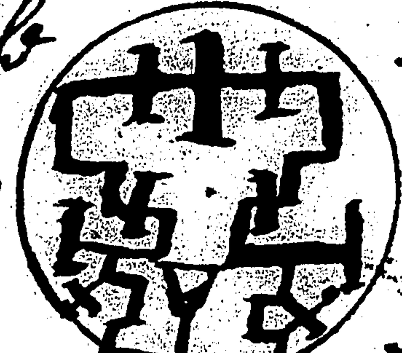
The 2 spirit in order under the empire of the East is padiel he ruleth in the east & by north as King & Governeth 10000 spirits by day & 200000 by night besides severall thousands under them they are all natural good & may be trusted Solomon sait thes spirits hath no power of them selves but what is given them by their prince padiel therefore he hath made no mention of any of their names because if any of them be called they cannot appeare with out the leave of their prince padiel as is declared before of pamersiel

The conjuration
I conjure thee othou mity & patent prince padiel who Rules as chief prince or King in the dominion of the East & by south &c

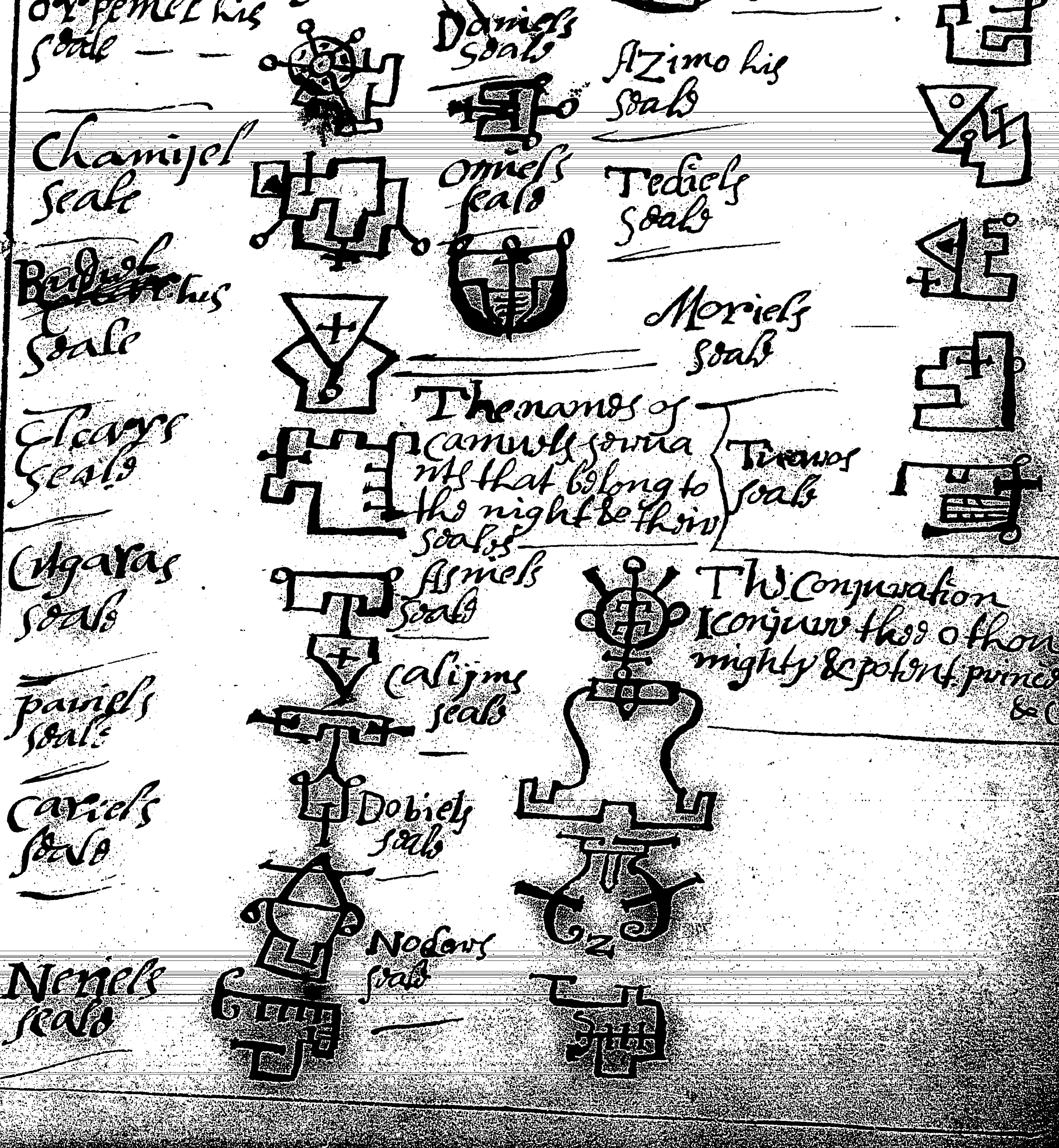
The 3

(27)

The third spirit in order is under the chiefe king of the East is 47 Camuel who ruleth as king in the south east part of the worl who hath severall spirits under his commaund wherof wee shal make mention of 10 that belong to the day & as many that belong to the night & Each of thes have 10 servants to attend them excepting Camyel Citgara Asmiel calym Dobiel Meras for they have 100 apiece to attend them but Tediel Moriel & Tugaros they none at all they appeare all in maner of bautifull forme & very curtiously In the night as well as in the day & thes are all as followeth with their seals = Camuel his seale



The names of camuels servants with their seales that belong to the Day &c —

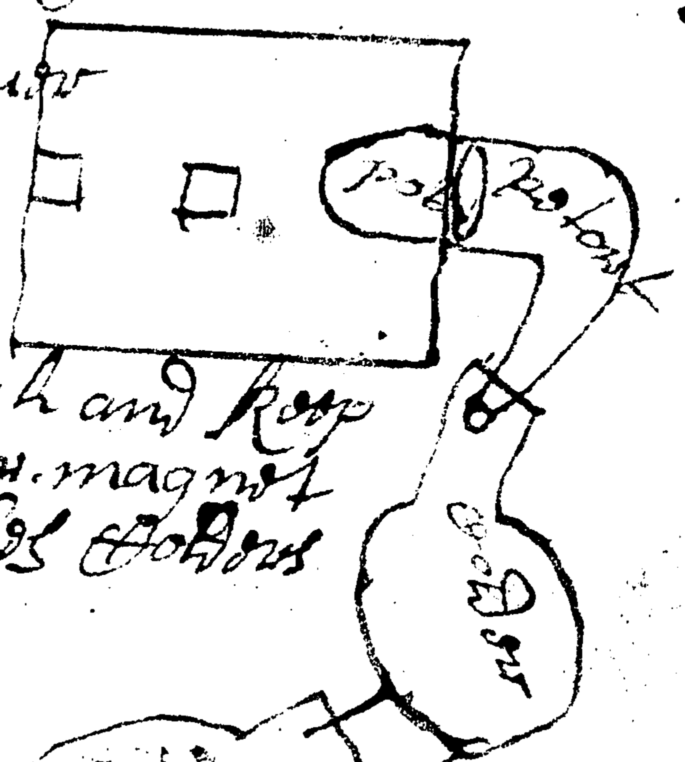


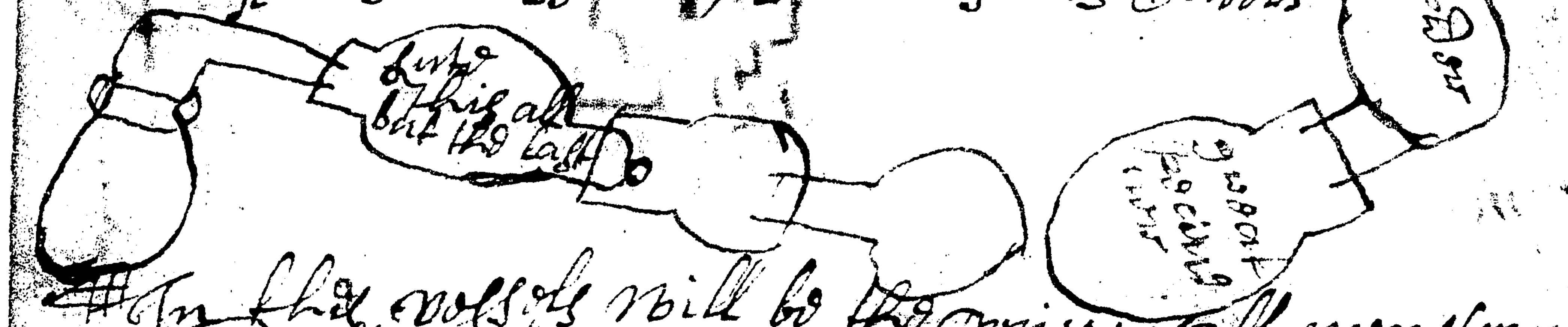
The names of camuels servants that belong to the night & their seales

The Conjuration
I conjure thee othou mighty & potent prince &c

Tincture universalis

R The brown man gathered from the minerall kingdom sift him fine and put him in an Iron pott with a large Earthen Cap as in the margen with a large bolder and receiver Distill by degrees of fire for 16 houres let all cool and take of the pott next morning distil till you have a quantity Enough and keep the Caput mortum for his own magnet And distill as followeth in order of these bodies





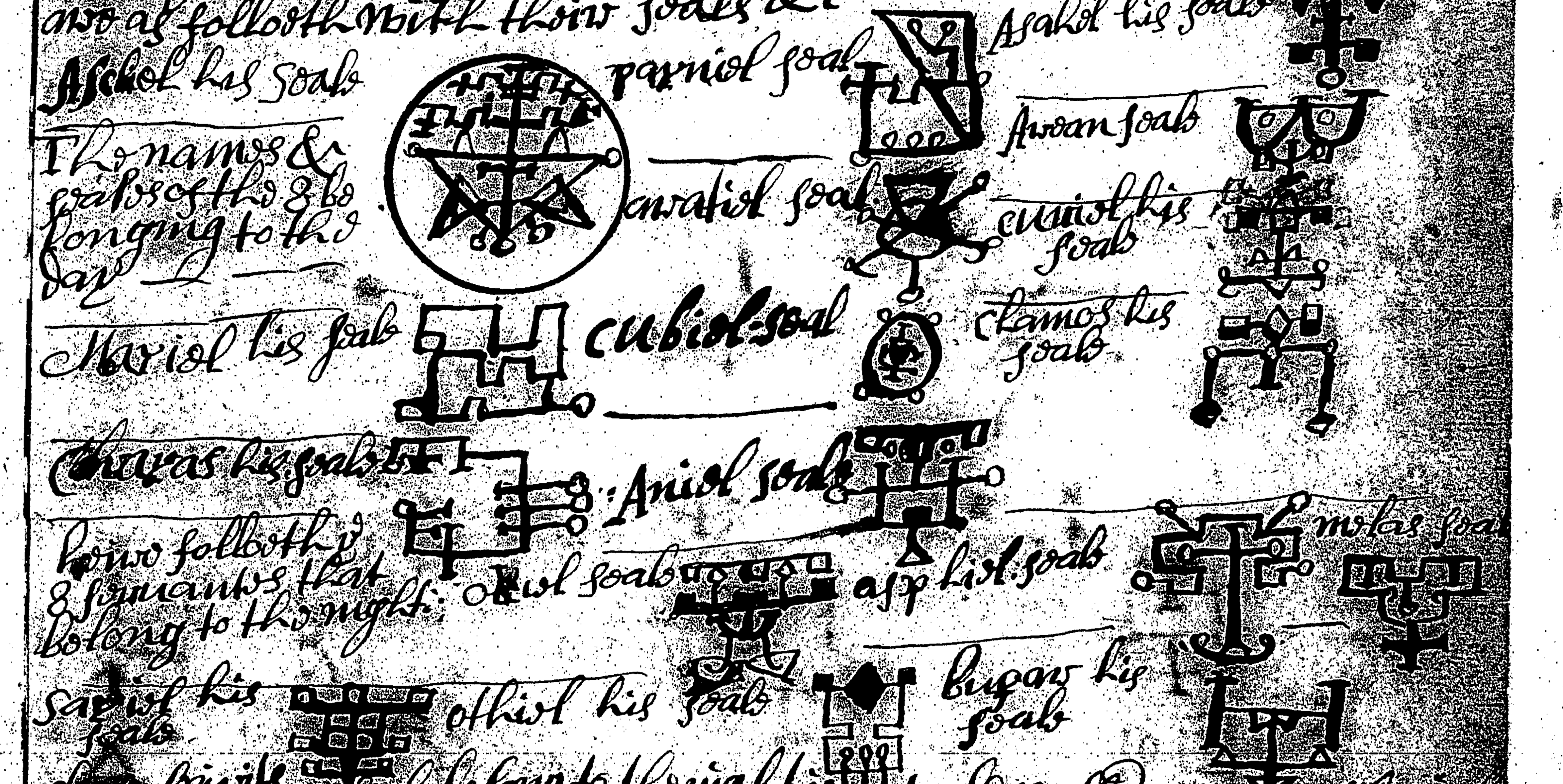
In these vessels will be the universall menstruum proced till you have Enough and keep it as treasure of all treasure which menstruum dissolve the body maker til you have 10 pound of Vitriol or black gum the which put in a retort and for 12 houres draw of the flegme and then Change the receiver and let it be Large and by degrees of fire will come a white oyle called virgins milke and then a golden oyle let all cool and seperat the oyls being both incombustible Calcine the Caput mort 24 houres and Extract its salt &c Then take salt one dram oyle 2 drams digest gentelly till it be dry and imbib you 8 times and dry Then project on fine ☉ 3 i two ℥ of the powder Imbibe againe till ... a this what will trance mut all metals into ☉

R V Jodgea ... Reson Emolack ... Reson Subbartha ... Reson Elonam ... Skinoy Elomoth ... Reson Elomoth ... Zadack ... Bahomak Reson ... Gamaliell ... Mack hamoh ... Bash Zadon E: Hinnon ... Molack Chadon ... Molack Johinno Reson & Michaell 15

Pagea I humbly implore thee Reson Emolack thou everlasting God Reson Subbartha thou Omnipotent and Everlasting God Reson Elonam thou god with us Skinoy Elomoth to bind and keep fast Reson Elomoth Mack hamack: By thy Devine power those Evill and every Spirits Bash Zadon of the Spirits of flyes and Spirits of the Cline Hinnon and Spirits of Hinnon Molack Chadon with all the Spirits of Sudden Treasure and the Disturbers of Man kind Molack with the Spirits of Molack ... Hinnon In Chains in thy Prison ... Michaell with thy ... Angell Michaell

The mighty oration # By the most Great and almighty power of Alpha and Omega Jehovah and Emanuel and by That great power that devided the Red Sea and by that great power that turned all the waters and rivers of Egipt into blood and turned all the dust into lice and blaines and by that great power that brought frogs all over the land of Egipt and Entered into the Kings pallace and chambers and by that great power that terrible thunder and lightning and haile stones mixt with fire and sent locust which did destroy all green things in the whole land of Egipt and by that great power that destroyed all the first borne of the land of Egipt both of man and beast and by that great power that devided the hard Rocks and Rivers of waters issued out of the same in the wilderness and by that great power that led the Children of Israell into the land of Canan and by that great power that destroyed Senecribs great host and by that great and almighty power of him that walked on the sea as on dry land and by that allmighty power that raised up Lazarus out of his grave and by that almighty power of the blessed and holy trinity that did cast the Divile and all disobedient angles out of glorious heaven into hell That thou theife return imediatly and restore the goods againe which thou hast stolen away therefore in the name of the allmighty god before rehearsed I charge the thou theife to restore the goods againe imediatly or Else the wrath of god may fall upon thee and forced thee to come imediatly Amen

The 4th spirit in order is Aschel he governeth as king under Demoriel in the South & by East he hath 10 chiefe spirits belonging to the day & 20 to the night under whome are principall spirits & under those as many whereof wee shall make mention of 8 of the chiefe presidents belonging to the day & as many to the night & every one hath 10 servants at his comm and they are all very courteous & loving & beutifull to behold & they are as followeth with their seals &c



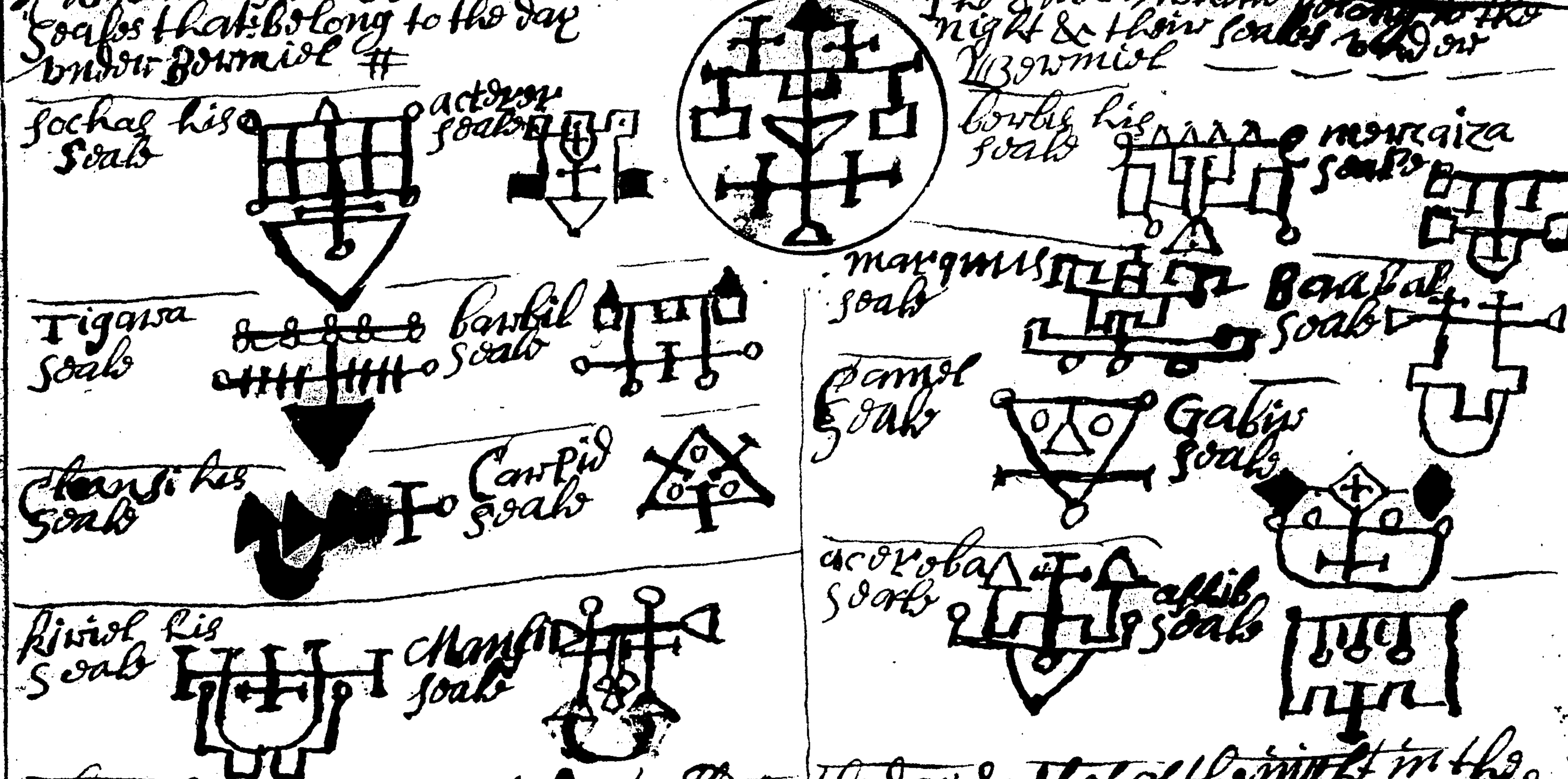
These spirits which belong to the night is to be called in the night and those of the day in the day

The Coniuration // I coniure thee o thou mighty & potent prince ...

The 5th spirit in order Barmiel he is the first and chiefe spirit under Caspiel the Emperor of the South he governeth as king under Caspiel & hath 10 dukes for the day and 20 for ye night to attend him to doe his will the which are all very good and willing to obey the Exorcist whereof wee shall make mention of 8 that belong to the day and as many for the night with their seales for they are ... for ... every of these dukes hath 20 servants appointed to attend them when they are called excepting the 4 last that belong to the night for they have none &

The names of the 8 dukes with their seales that belong to the day under Barmiel #

The 8 dukes which belong to the night & their seales under Barmiel

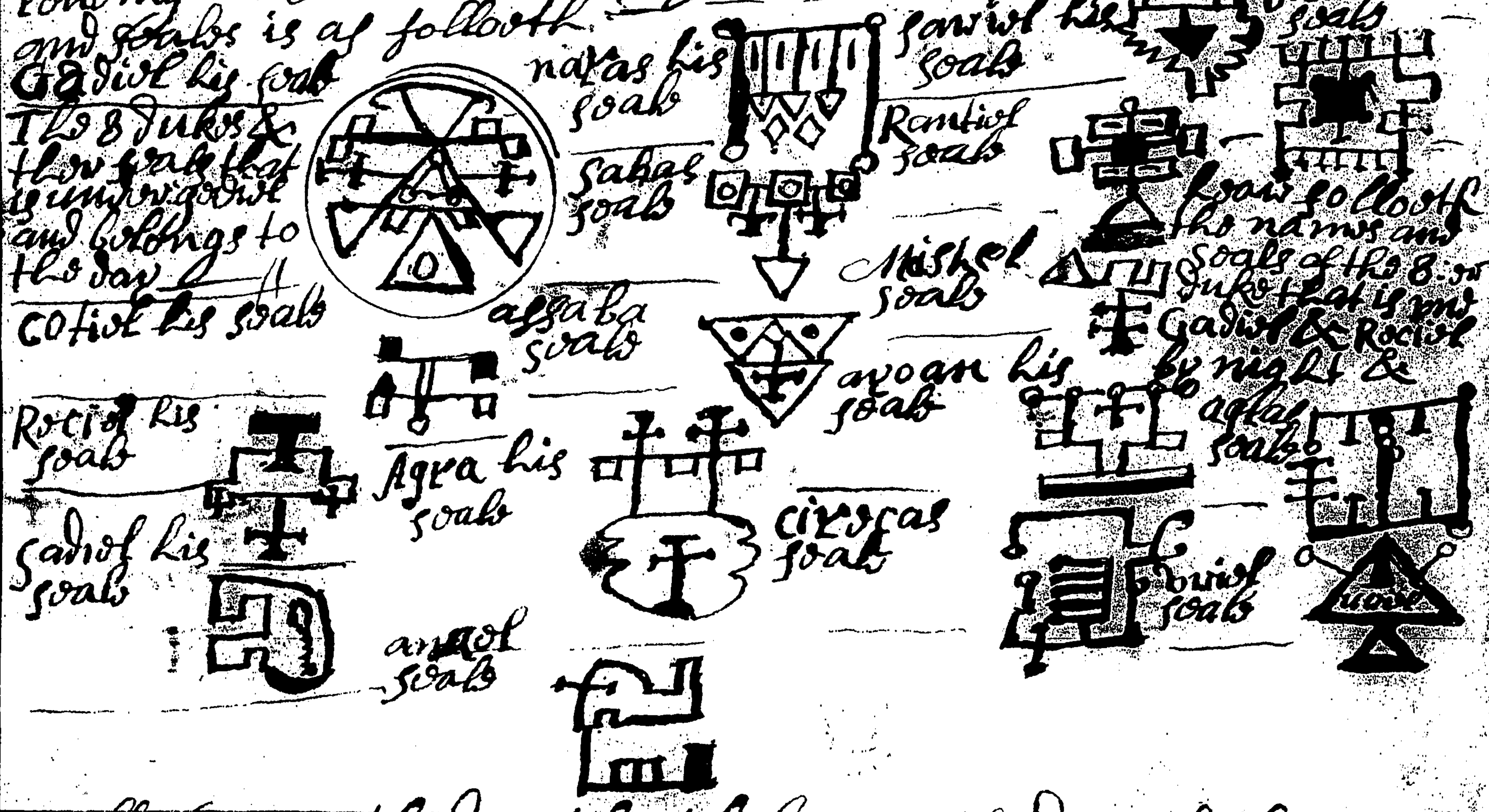


Thos of the day must be called in the day & thos of the night in the night &

the conjuration

I conjure thee o thou mighty and potent prince Barmiel

The 6th spirit in order but the second under the Empire of the south is Gediel who ruleth as king in the south & by west who hath 20 cheife spirits to serve him in the day and as many in the night and they have servants at their commands whereof we shall make mention of but 8 of the cheife spirits that belong to the day and as many that belong to the night who hath 20 servants apece to attend them when they are called forth to appearance they are very loving and courteous willing to doe your will & whose names and seales is as followeth

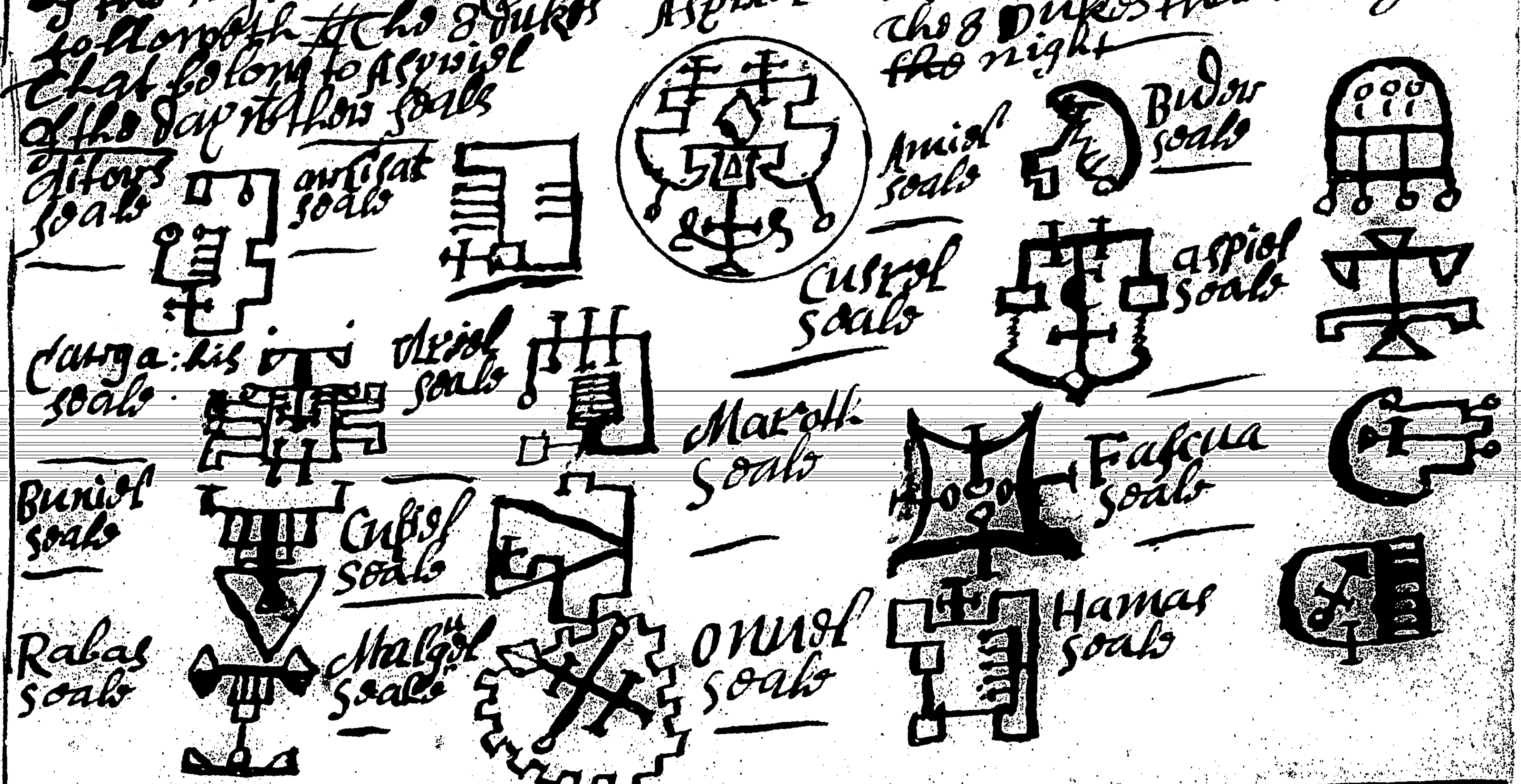


Call those in the day that belong to the day and those in the Night that belong to the night //

the conjuration //

I conjure thee o thou mighty & potent prince Gadiel &c

The 7 spirit in order but the third under the great Emperor of the south is Asyriel he is a mighty king ruling in the southwest part of the world and hath 20 great dukes to attend him in the day time and as many in the night who have under them severall servants to attend them and here we make mention of 8 of the cheife dukes that belong to the day for practice & and the first 4 that belong to the night because they are sufficient to be called under them and so hath the 4 that belong to the day hath 40 servants and the last 4 of the day 20 and first 4 that belong to the night 10 spirits they are all good natured and willing to obey the last 4 of the night those that is of the day be called in the day and those of the night in the night & thos be their names and seales that followeth 17



the conjuration

I conjure thee o thou mighty & potent spirit Asyriel who rules as king &c

The 8 spirit in order but the 4th under the Empire of the South is called Masoriel who ruleth as king in the dominion of the West & by south and hath a great number of princes and servants whereof we shall make mention of 12 under him to attend him in the day time & 12 that attend of the cheife that attend him in the day time to doe his will in the night time which is sufficient for practice they are all good by nature & willing to doe your will in all things those that is for the day is to be called in the day & those for the night in the night their names and seales is as followeth & each spirit hath 30 servants to attend him &c

The spirits belonging to the night & their seals &c

Cheros his seale

Patiel his seale — Arach his seale — Baciel his seale — Rabiel seale

Agnol his seale — Aleral his seale — Barvas his seale — Atriel his seale

Mogiel his seale — Cral his seale — Soliar seale

Aliel his seale — Sarmiel his seale — Clasel his seale

The seale of Chiel should have been placed before Ewas

Espoel his seale — Amoyr his seale

I conjure thee thou mighty & potent prince Maseriel who rulest king &c # of the conjuration ///

The 4th spirit in order but the first under the emperor of the north is called Malgaras he ruleth as king in the dominion of the west & hath 30 dukes under him to attend him in the day & as many for the night and several under them againe whereof wee shall make mention of 12 dukes that belong to the day and as many for the night and they every on of them hath 30 servants to attend on them excepting Misiel Barfas Aspor & Deilas for they have but 20 apeice Aroie & Basiel hath but 10 and they are all very curteous & will appeare willingly to doe your will they appeare 2 & 2 at atime with their servants those that is for the day to be called in the day and those of the night in the night their names and seales is as followeth &c

Malgaras his seale

The 12 dukes that belong to the day under Algaras & their seales

Carmiel his seale — Rabiel his seale — heare follow the 12 dukes of the night and their seales

Cabiel his seale — Aroe his seale

[illegible]diel his seale — Dasiel his seale

Moliel his seale — Oriel his seale — Cambi his seale

Bonae his seale — Alisiel his seale — Libiel his seale

Agor his seale — Barfaeil his seale — Rabochi his seale

Casiel his seale — Aroie his seale

18

Aspiel his seale — Amiel his seale — Deilas his seale

Ueron his seale — Aspor his seale — Basiel his seale

Zamor his seale

The conjuration
I conjure thee O thou mighty & potent prince Malgaras &c

The 5th spirit in order but the second under the emperor of the north is Dorochiel who is a mighty prince ruling in the west & by north & hath 40 dukes to attend on him in the day and as many for the night with an innumerable company of servants whereof wee shall make mention of 24 of those dukes that belong to the day & as many for the night with their seales as followeth now the 12 first that belong to the day &c of the night hath 40 servants apeice to attend them when they appeare & the 12 last of the day and of the night hath 400 servants apeice to attend them when they appeare & all those of the day is to be called in the day & those of the night in the night observe the planetary motions in calling for the first that belongeth to the day in the first planatary hour of the day & the 2 and next in the second planetary hour of the day &c so successively on till you have gone through the hours of the day & so to the night and through the night till you come to the 2 first of the day againe & they are all of good nature & is willing to obay & doe your will their names and seales is as followeth &c

Dorochiel his seale

The 24 dukes that belong to the day before noone & 12 after noone & their seales &c

Carciel his seale — Soviel seale — Buciel his seale

Tubiel seale — Cabron seale

Magael his seale — Corba his seale — Duriel seale

Mowach seale — Abriel seale

Choriel his seale — Alcher his seale — Cursos his seale

Aulino his seale — Danael seale

Oniel seale — Lemor seale

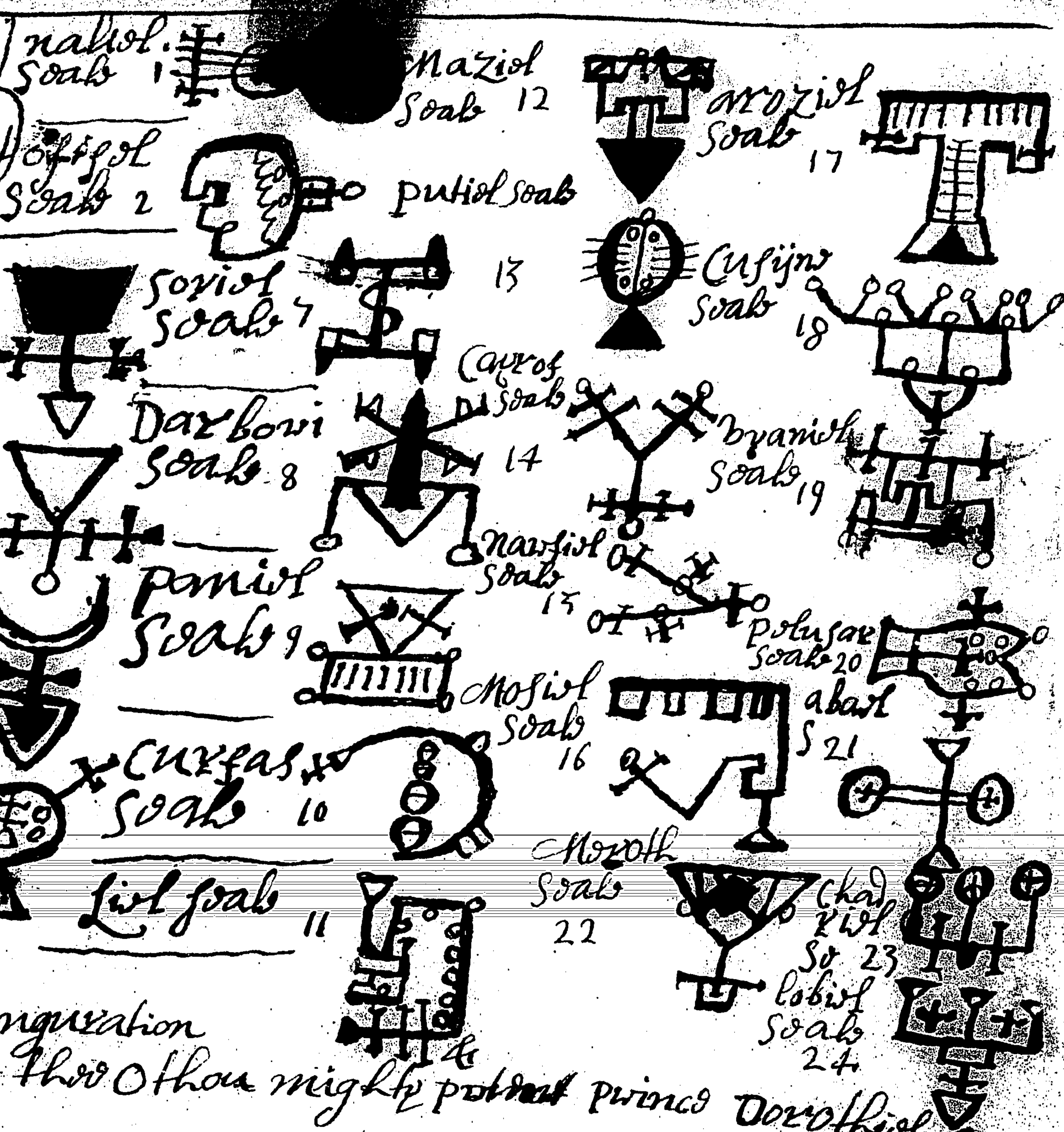
Efiel his seale — Gudiel seale

Asphor seale — Casael seale

Magiel seale

Semiel seale — Emael seale

Here followeth the 24 dukes that belong to the night 12 before midnight and 12 after it

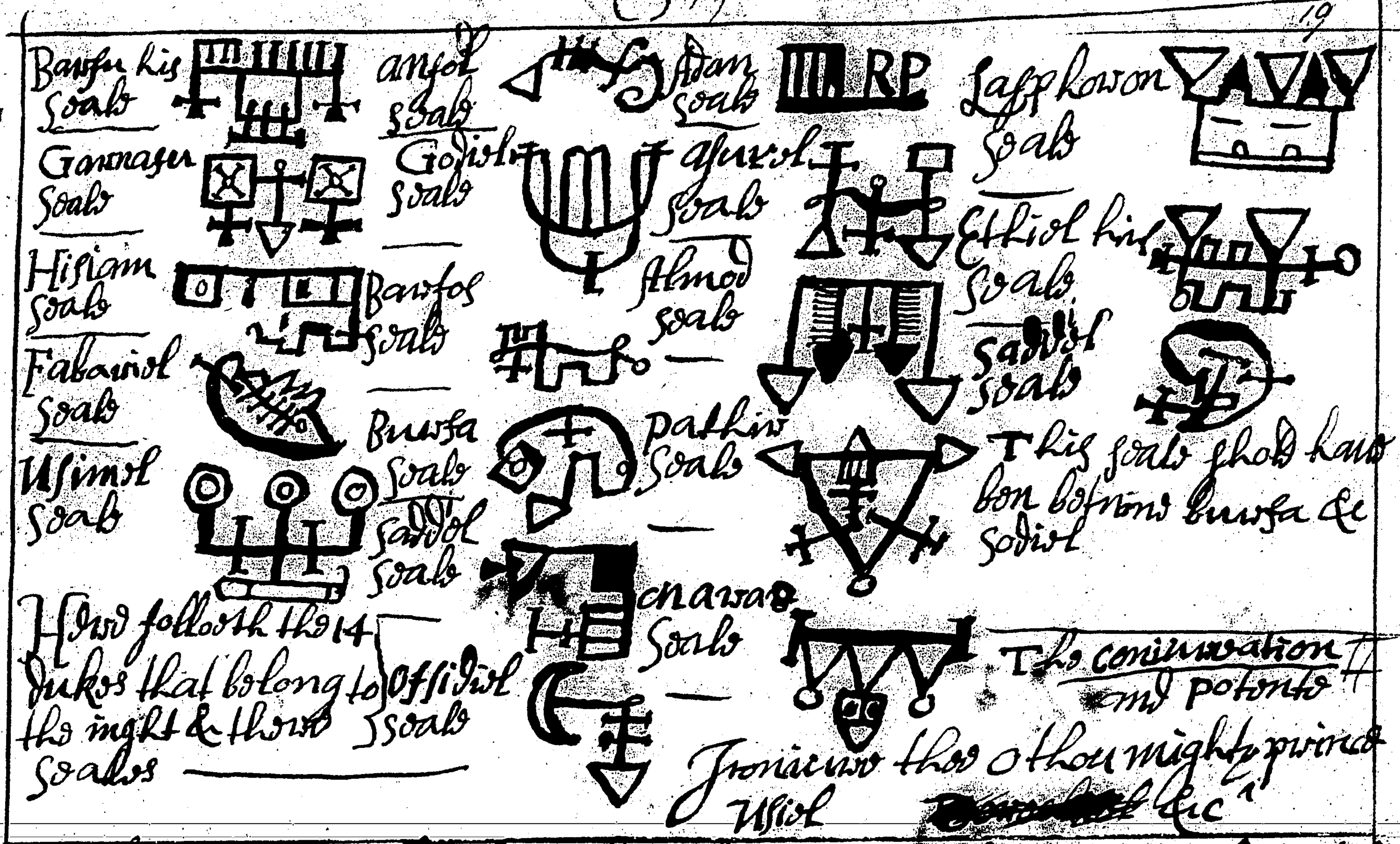


The conjuration
I conjure thee O thou mighty potent prince Dorothiel &c

The 11 spirit in order but the 3 under the Emperor Amenadiel is called Usiel who is a mighty prince Ruleing as King in the north west he hath 40 diurnall and 40 nocturnall dukes to attend him by day & night them we shall make mention of 14 that belongs to the day & as many for the night which is sufficient for practis the first 8 that belong to the day hath 40 servants a piece & the other 6 30 apiece and the first 8 that belong to the night hath 40 servants apiece to attend on them and the next 4 dukes 20 servants & the last 2 hath 10 apeice & they are very obedient & do willingly appear when they are called they have more power to hide or discover treasure then any other spirit saith solomon that is contained in the booke Theurgia goetia & when you hide and would not have any thing taken away that is hid make these 4 seals [seals] in virgins parchment & lay them with the treasure or where the treasure lyeth & it will never be found nor taken away the names and seals of these spirits is as followeth Usiel

The 14 dukes that belong to the day & their seals

[illegible]



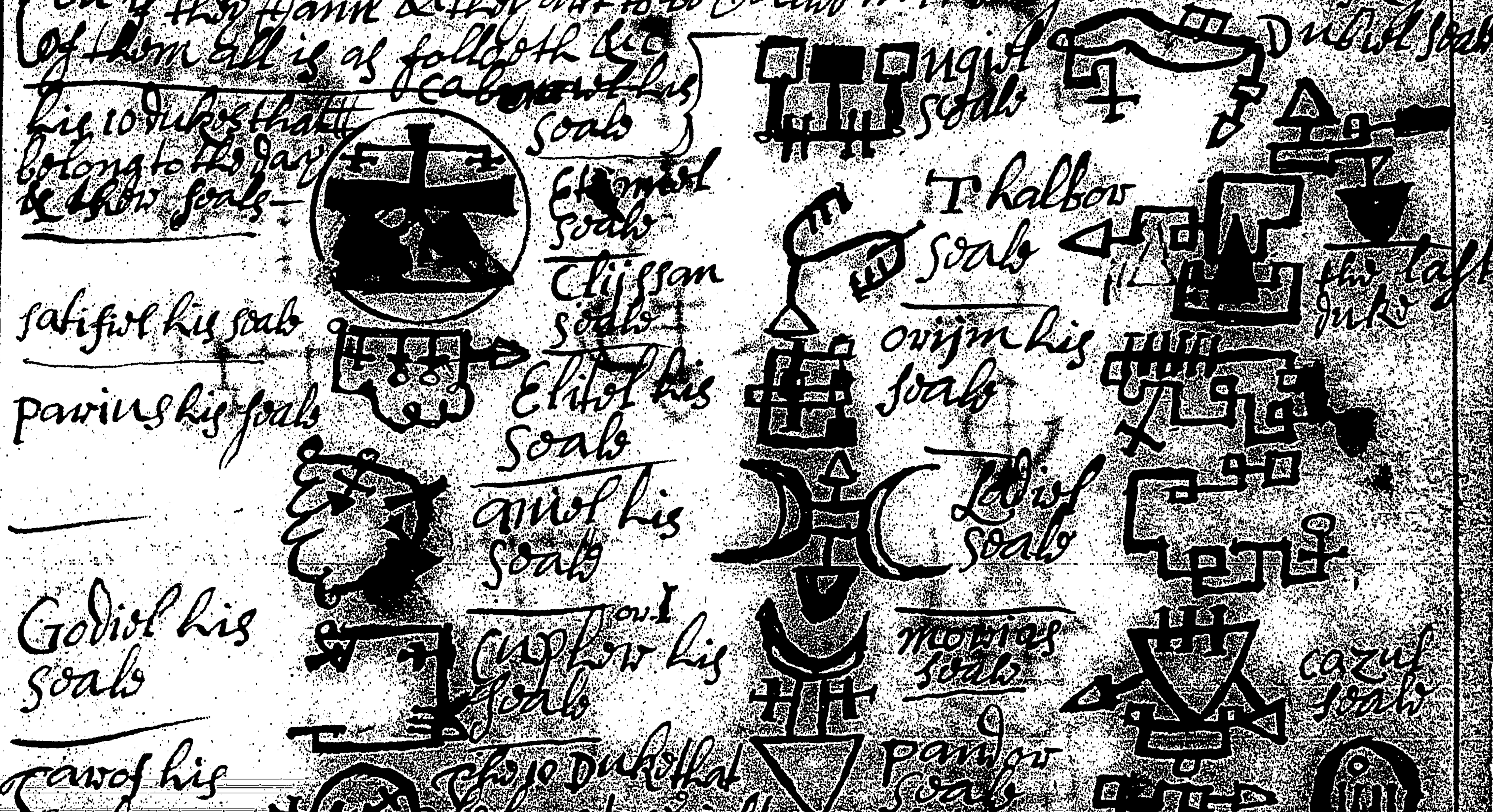
Here followeth the 14 dukes that belong to the night & their seales

Offidiel seale

The conjuration
I conjure thee O thou mighty prince Usiel &c

The 12 spirit in order but the 4 under the Emperor of the west is Cabariel he hath dukes to attend on him in the day & as many for the night under whom are many servants to attend on them whereof we shall make mention but of 10 of the chiefe dukes that belongs to the day & as many for the night & every one of them hath 50 servants to give attendance when their master is called & note the dukes that belong to the day is very good and willing to obey their master & is to be called in the day time and those of the night is by nature evill and disobedient and will deceive you if they can rather not to be called in the night their names & seals of them all is as followeth &c

his 10 dukes that belong to the day & their seales



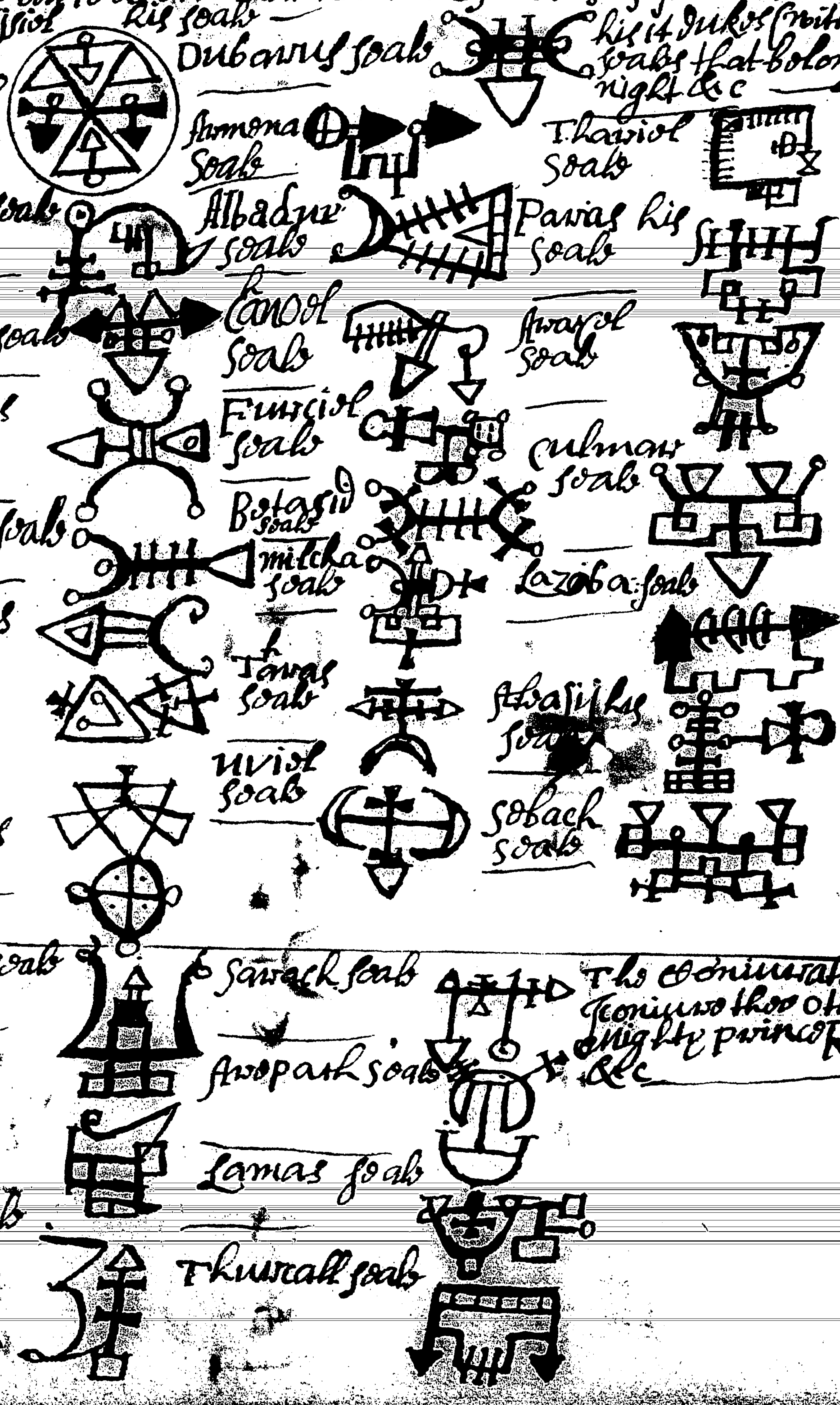
These 10 dukes that belong to the night & their seales

The conjuration [illegible]

~~The 15 spirit in order (but the 4th under the emperor the spirit of ye north) is~~ called Rasiel he ruleth as king in the north and hath 50 dukes for the day and as many for the night to atend him and they have many servants under them againe for to doe their will and whereof wee shall make mention of 16 of these dukes that belong to the day becase they are by nature good and willing to obay but 14 that belong to the night becase they are by nature evill and are stoborne & disobedient and will not obay all those dukes that belong to the day hath 50 servants apeice excepting the 6 last which hath but 30 apeice and the 8 first that belong to the night hath 40 servants apeice the 4 next have but 20 apeice & the 2 last but 10 apeice their names & seales is as followeth &c

Raysiel his seale

his dukes 16 that belong to the day & their seales



Dubarus seale — his 14 dukes with their seales that belong to the night &c

Armena seale · Thariel seale · Bacier his seale · Albadur seale · Pavias his seale · Phoca his seale · Caneol seale · Awarel seale · Soquiel his seale · Furciel seale · Culmar seale · Sadar his seale · Betasiel seale · Milcha seale · Lazeba seale · Towath his seale · Tawas seale · Asaol his seale · Athasiel seale · Uriel seale · Ramica his seale · Sobach seale

Quitda his seale · Sarach seale · Bolsag his seale · Arepach seale · Lamas seale · Morad seale · Thurall seale

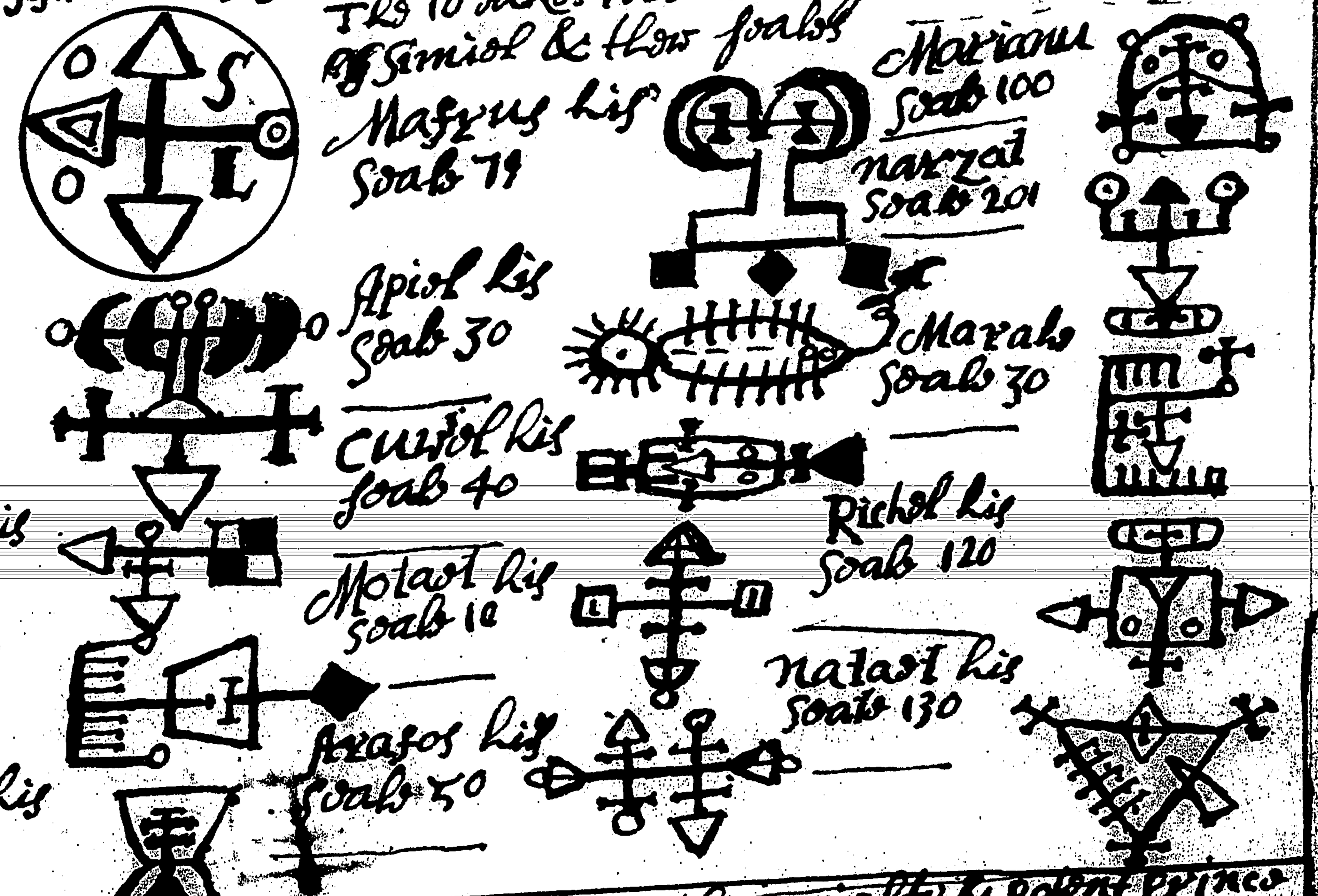
The coniuration
I coniure thee o thou mighty prince Raysiel &c

The 14th spirit in order (but the second under the emperor of the north) is Symiel he ruleth as king in ye north and by east who hath 10 dukes to atend on him by day time & 1000 for the night & every one of them hath a certaine number of servants whereof wee shall make mention but of 10 that belong to the day & of those that belong to the night and those of the day is very good and not disobedient as those that belong to the night for they are stoborne & will not apeare willingly & their names and seales are as followeth note those of the day hath 720 amongst them to doe their will & those 10 of the night hath 720 to atend on them as oration sheweth &c — 20

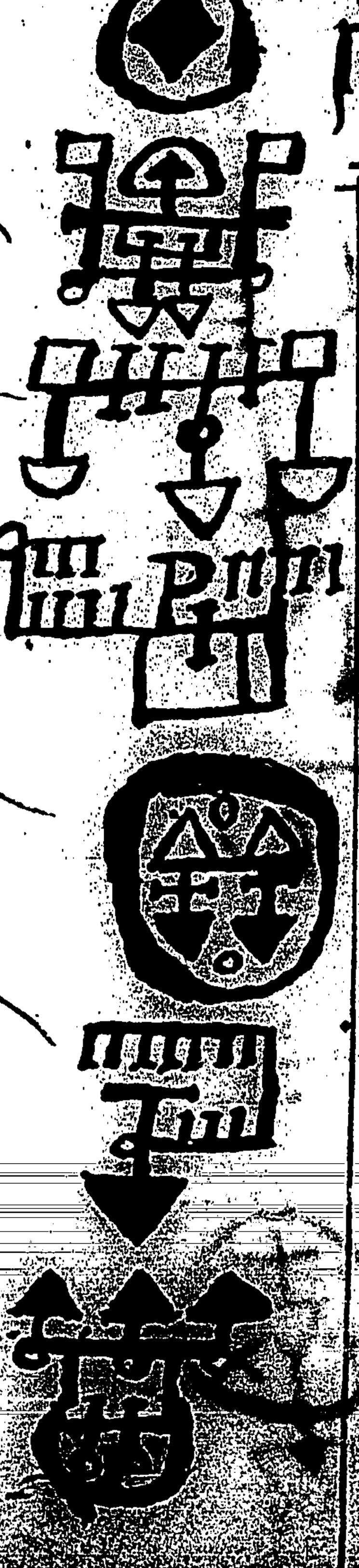
his 10 dukes that belong to the day & their seales

Symiel his seale

The 10 dukes that belong to the night under Symiel & their seales



Marianu seale 100 · Masrus his seale 70 · Narzael seale 201 · Asmiel his seale 60 · Apiel his seale 30 · Marais seale 30 · Cursiel his seale 40 · Thurbas his seale 100 · Richel his seale 120 · Molael his seale 10 · Nasros his seale 40 · Nataol his seale 130 · Arasos his seale 50 · Malgron his seale 20



Romiel his seale 80 · Larael his seale 60 · Achol his seale 60 · Boniel his seale 90 · Dagael his seale 100 · Mursor his seale 110

I coniure thee o thou mighty & potent prince Symiel &c

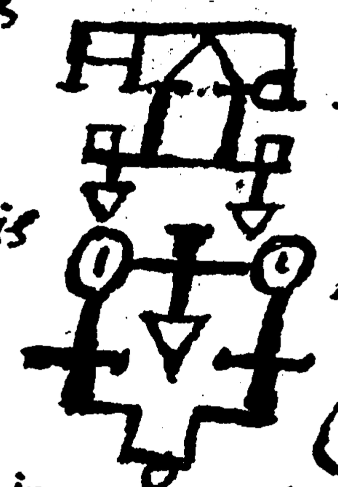
The 15th spirit in order (but the under the emperor of the north) is Armadiel who ruleth as king in the north east parts & hath many dukes under him besides their servants whereof wee shall make mentio of 15 of the chiefe dukes which hath 260 servants to atend them these dukes is to be called in the day & night devideing the same into 15 parts begining at sun riseing with the first spirit & soe on till you come to the last devission of the night these spirits is all good by nature & willing to doe your will in all things their names & seales followeth &c

Armadiel his seale

here followeth his 15 dukes & their seales &c

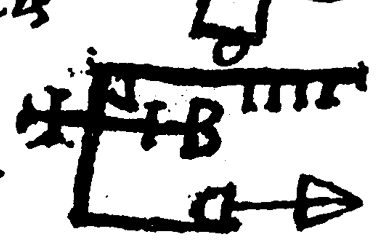
Parabiel seale · Laiol his seale · Massak his seale · Carrarnia his seale

Alforiel his seale



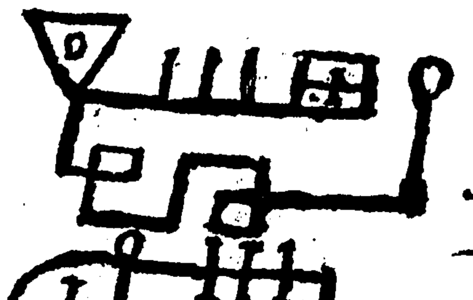
Orariel his seale

Orijn his seale

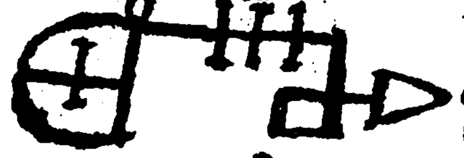


Samiel seale

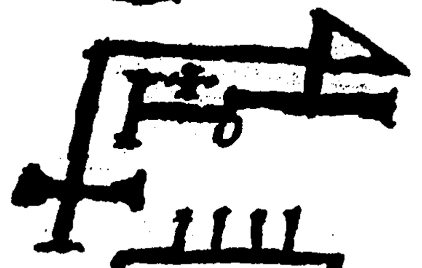
Asmael his seale



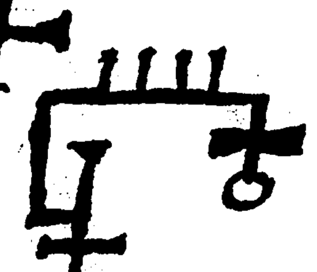
Joziel his seale



Candiel seale

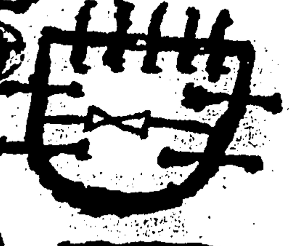


Casiba seale



Assibiel seale

Masaer seale



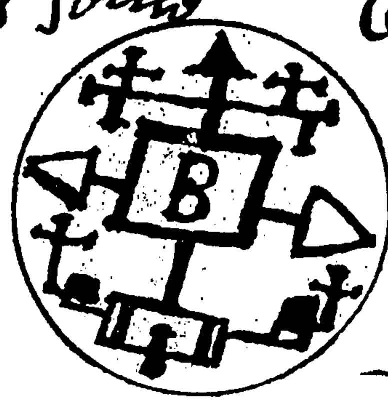
Oeniel seale

The coniuration

I coniure thee O thou mighty & potent Prince Armidiel &c

The 16 spirit but 4 under the Empire of [redacted] is Baruchas who Ruleth as king in the East & by north & hath many dukes & other servants spirits to attend him whereof we shall make mention of 15 of the chief dukes that belong to the day & night who hath 7040 servants to attend on them they are all by nature Good & willing to obay & you are to call these spirits in the same manner as is shown in the foregoing Example of Armadiel & his dukes that is in deviding the day and night into 15 partes & the names & seales of these 15 dukes is as folloth &c

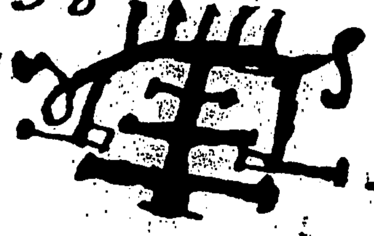
Baruchas his seale



here followeth the 15 dukes & their seales &

Quinta his seale

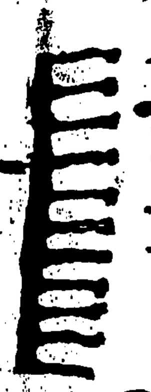
Cattael his seale

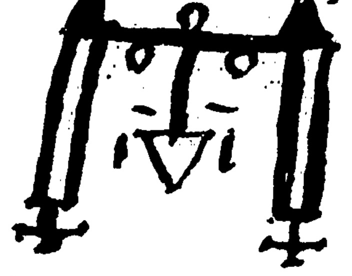


Janiel seale

Chisbor seale

Lamael seale

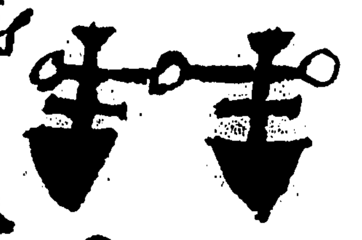




Phareol seale

Doreal seale

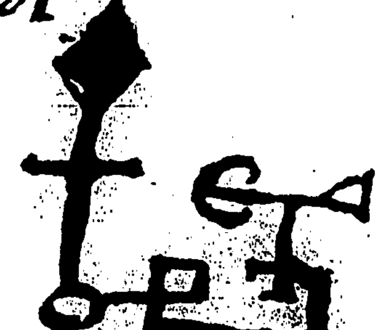
Saraol his seale



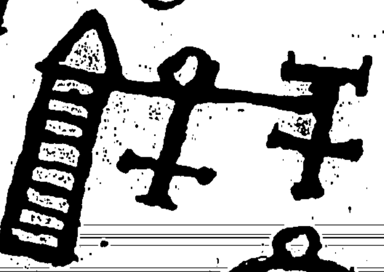
Moschon seale

Baoxas seale

Doraniel seale



Gariel seale



Cavayr his seale

Abocol seale

Monael seale

The End of the seales of the princes and dukes of the foure Empires

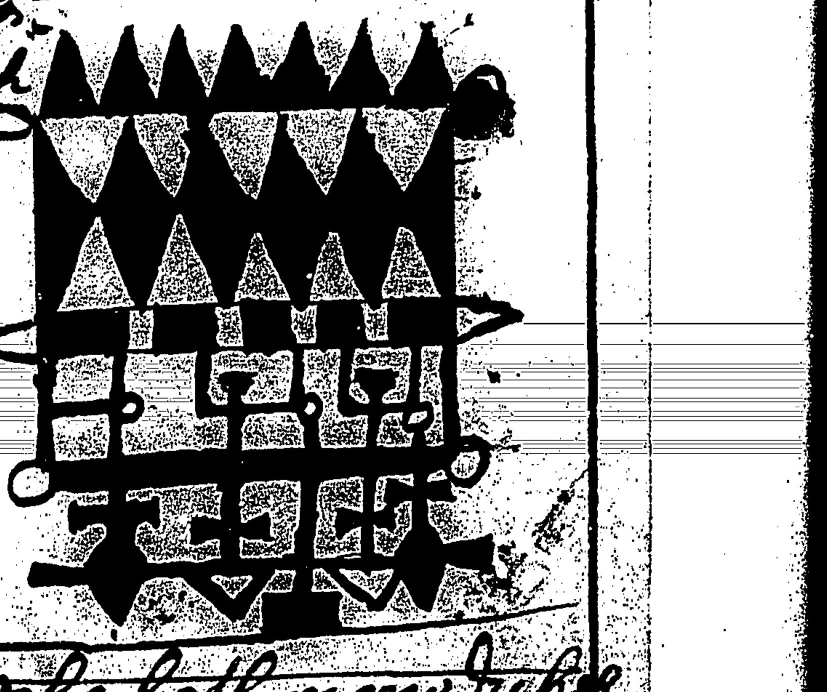
The coniuration

I coniure thee O thou mighty & Potent prince Baruchas & c

In this place we are to give you the understanding of all mighty & potent princes with their servants which wandereth up and downe in the aire & never continueth in one place &c whereas one of the cheife & first is called Geradiel who hath 18150 servants to attend him for he hath no dukes nor princes: therefore he is to be invocated alone but when he is called there comes a great number of his servants with him but more or less according to the houre of the day or night he is called in for in the 2 first houres of the day (according to the planetary motion) & the 2 second houres of the night there comes 470 of his servants with him & in the 2 second houres of the day & in the 2 third houres of the night there cometh 590 of his servants with him & in the 2 third houres of the day & the 2 third houres of the night there comes 930 of his servants with him & the 4 to 4 houres of the day and the to 5 houres of the night there comes 1560 of his servants & in the 2 fifth of the day & the 2 sixth houres of the night there comes 13710 of his servants & in the 2 sixth or last houre of the day there comes 1560 of his servants & 930 & in the 2 first houres of the night they are all indeferent good by nature & will obay in all things willingly

The coniuration

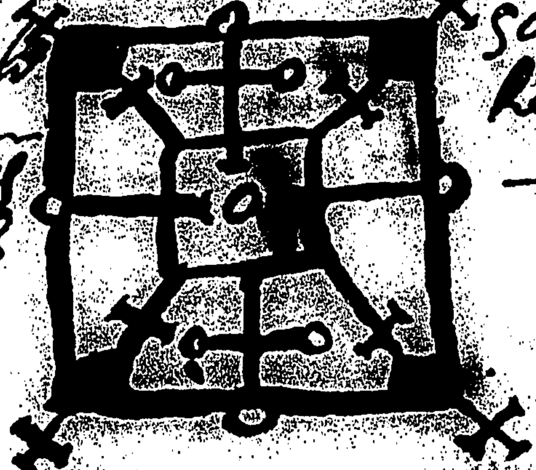
Geradiel his seale 21



I coniure thee O thou mighty & potent prince Geradiel who wandereth here & there in the aire with thy servants I coniure thee Geradiel that thou forthwith appeare with thy attendance in the first houre of the day here before me in this Christall stone or here before this circle &c

The next of these wandering princes is called Buriel who hath many dukes and other servants which doe attend on him to do his will they are all by nature Evill & is hated of all other spirits they appeare in the forme of a serpent with a virgins head & speake with a mans voice they are to be called in the night because they hate the day & in the planetary houres whereof we shall mention 12 of the chief spirits which are dukes that answereth the 12 planetary houres of the night who hath 880 servants to attend on them in the night amongst them there names & seales folloeth &c

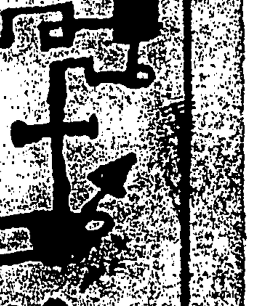
Buriel his seale



his 12 dukes is as followeth with their seales

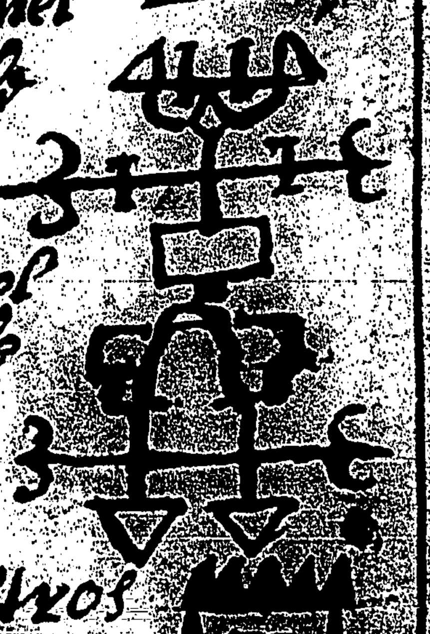
Sarviel his seale

Drusiel seale



Casbriel his seale

Carniel seale



Merosiel seale

Drubiel seale

Nastriel seale

Armadiel his seale

Busiel his seale

Nastros seale

Cupriel his seale

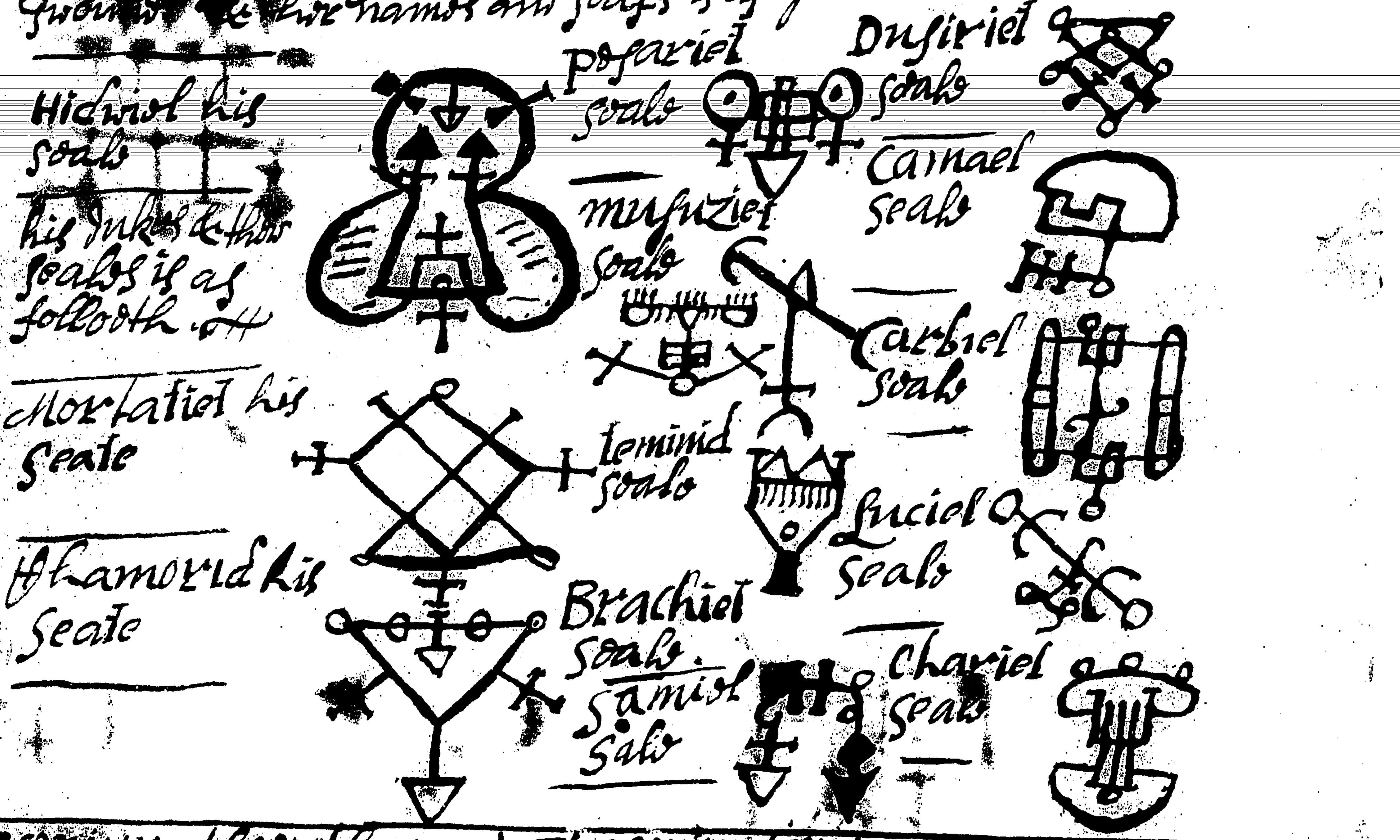
Sental his seale

The Coniuration

~~I Coniure thee o thou mighty prince Buriel &c~~

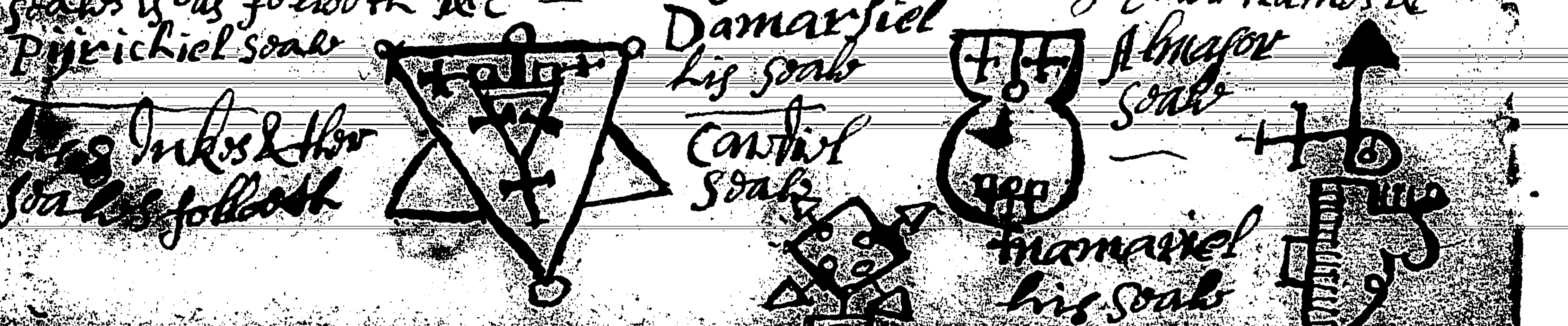
I Coniure thee O thou mighty & potent prince Buriel who wanderest here & there in the aire with thy dukes & other thy servants spirits I coniure thee Buriel that thou forth with appeare with thy attendance in the first hower of the night heare before me in this Christal stone (or heare before this Cirkel) in a faire and comely shape to do my will in all things I Desire of you &c

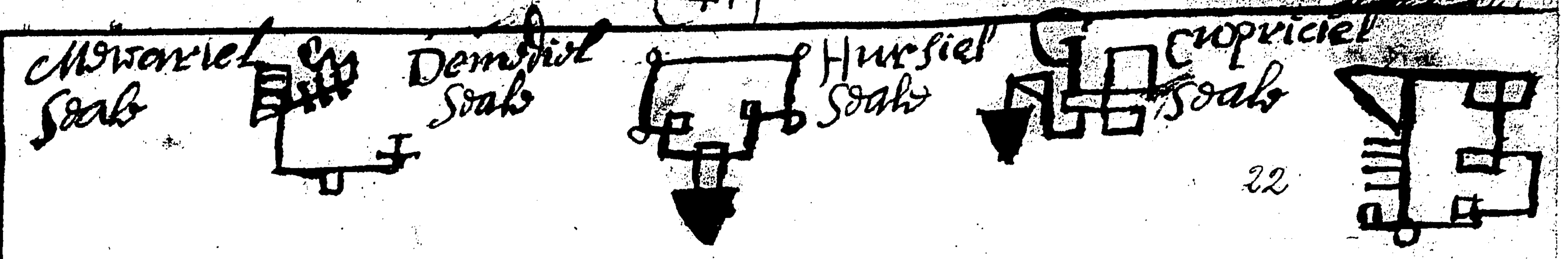
The third of these wandering spirits is called Hydriel who hath 100 Great dukes besides 200 lesser dukes and servants without number whereof we shall make mention of 12 of the cheife dukes which hath 1320 servants to attend them that are to be called in the day as well as in the night according to the planatary motion the first begining with the first houre of the day or night & so successively till you come to the last they appeare in the forme of a serpent with a virgins head & face yet they are very curtious and [illegible] to obay they delite most in or aboute waters and all moist grounds &c their names and seales is as followeth &c — — —



I Coniure thee O thou | The Coniuration | mighty & ~~and potent~~ prince Hidriel &c

The 4th spirit in order of these wandering princes is called Pyrichiel he hath no princes nor dukes but knights whereof we shall mention 8 of the cheife they being sufficient for practise who hath 2000 servants under them they are to be called according to the planatary motions they are all good by nature & will doe your desires willingly their names & seales is as followeth &c —

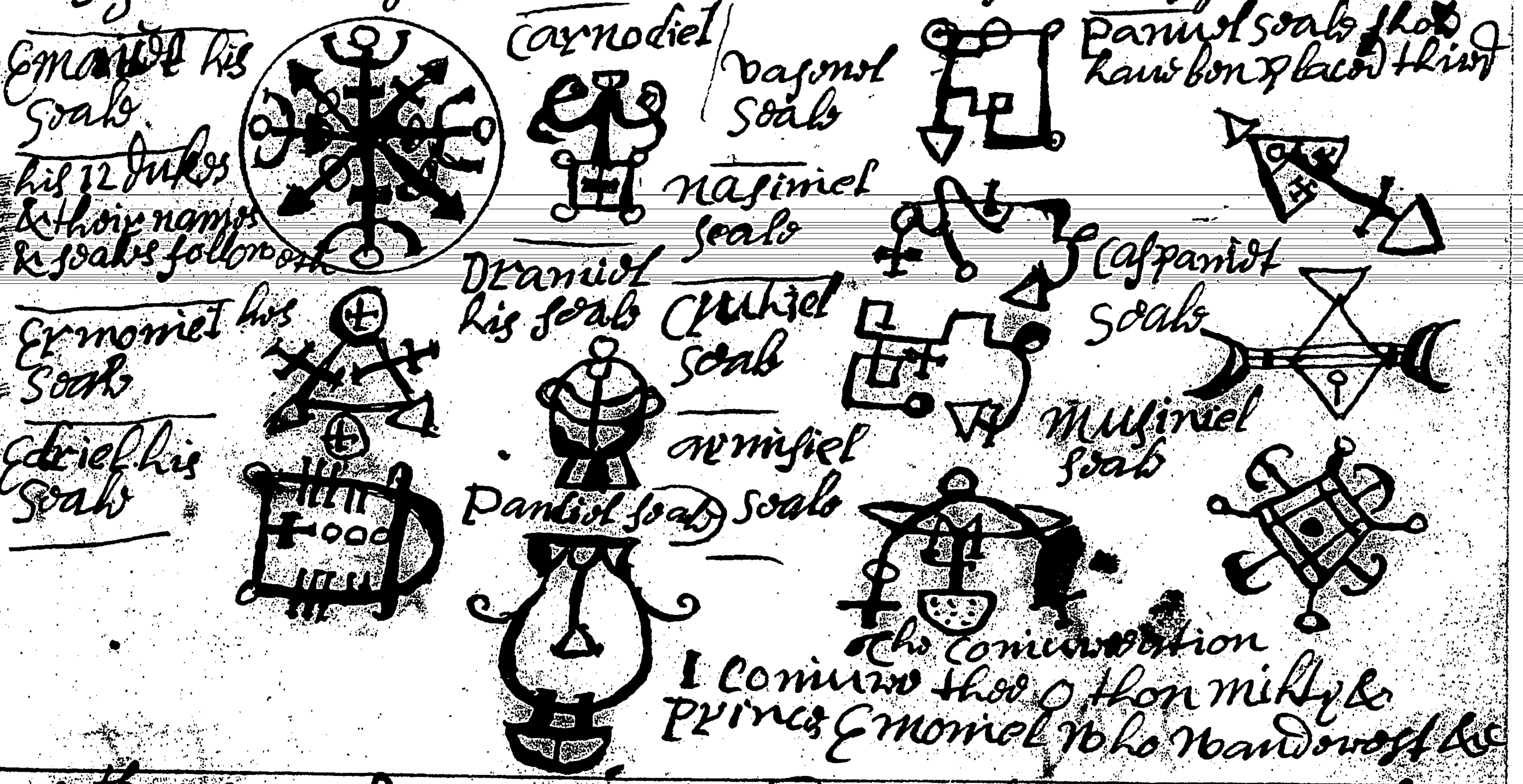




The Coniuration

I Coniure thee O thou mighty & potent Pyrichiel who wanderest the[illegible]

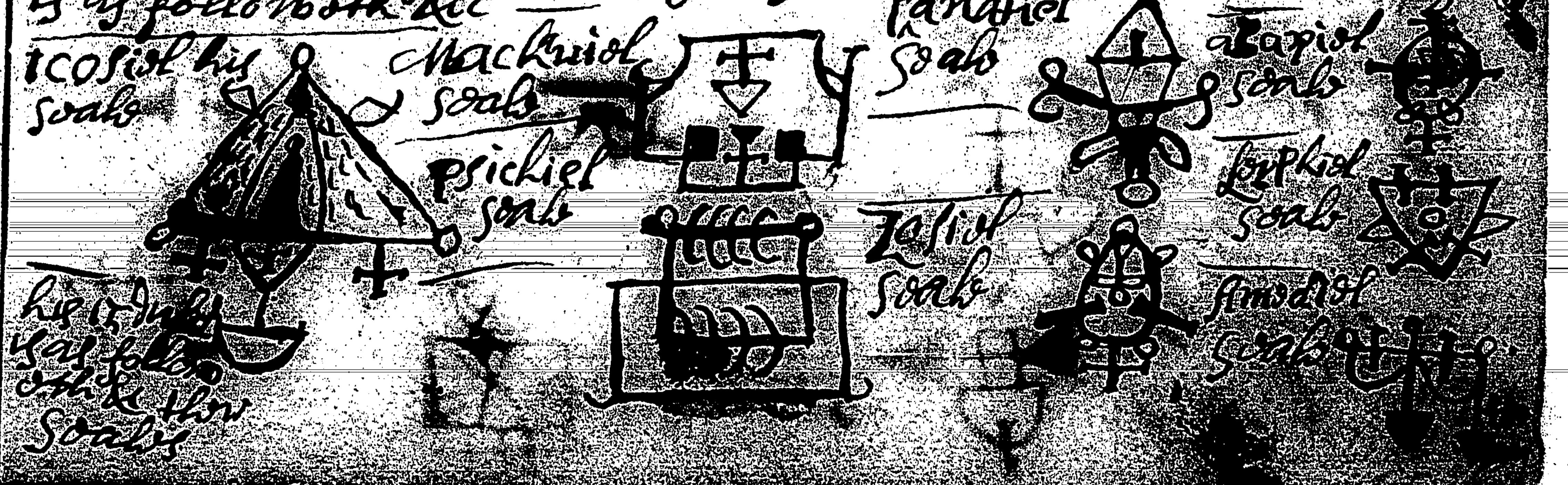
The 5 wandring prince is called Emoniel who hath 100 princes & cheife dukes besides 20 under dukes & a multitude of servants to attend them whereof we shall mention 12 of the cheife princes or dukes who hath 1320 dukes & other inferiour servants to attend them they are all by nature good & willing to obay &c they are to be called in the day as well as in the night & according to the planatary order it is said they inhabit mostly in woods their names & seales is as followeth &c



The Coniuration

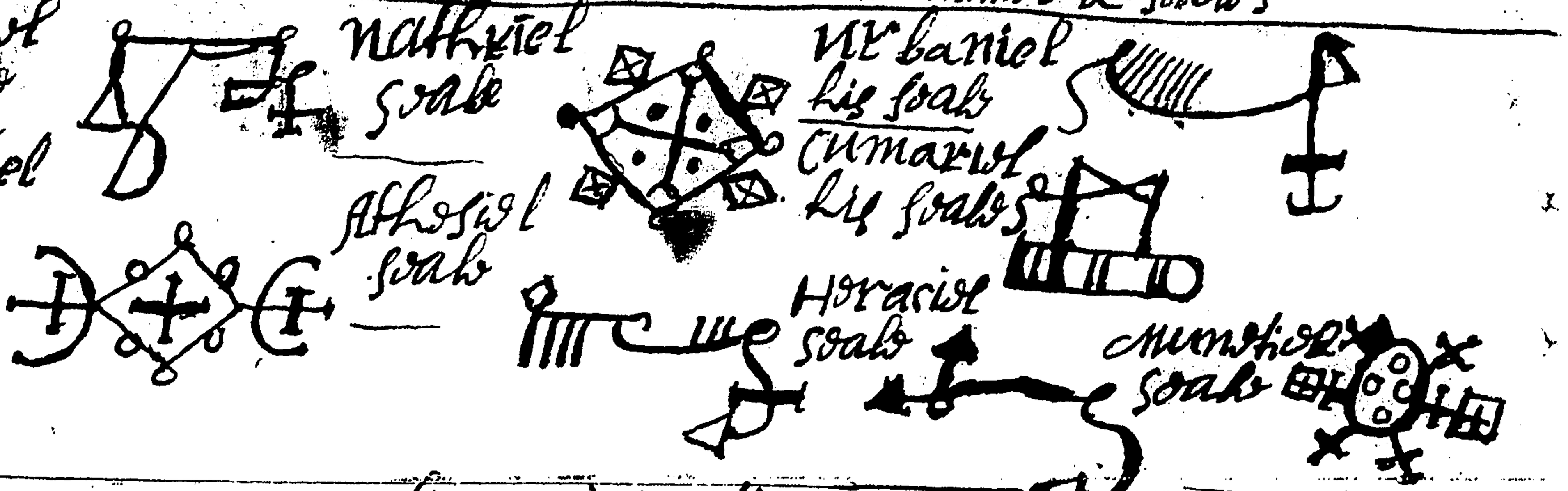
I Coniure thee O thou mighty & prince Emoniel who wanderest &c

The 6th of these wandering princes is called Icosiel who hath a 100 dukes & 300 companions besides other servants which is more inferiour whereof we have taken 12 of the Cheif dukes for practise they being sufficient & they have 2000 servants to attend on them they are all of a good nature & will do what they are commanded they appeare mostly in houses becaus they delite most there they are called in the 24 houres of the day and night that is to divide the 24 houres into 12 parties according to the number of spirits begining at the first at sun rise and end with the last at sun seting the day their names and seales is as followeth &c



[illegible] followeth with their names & seales

Chabriel his seale — Nathriel seale — Urbaniel his seale — Zachariel his seale — Athesiel seale — Cumariel his seale — Horasiel seale — Munefiel seale

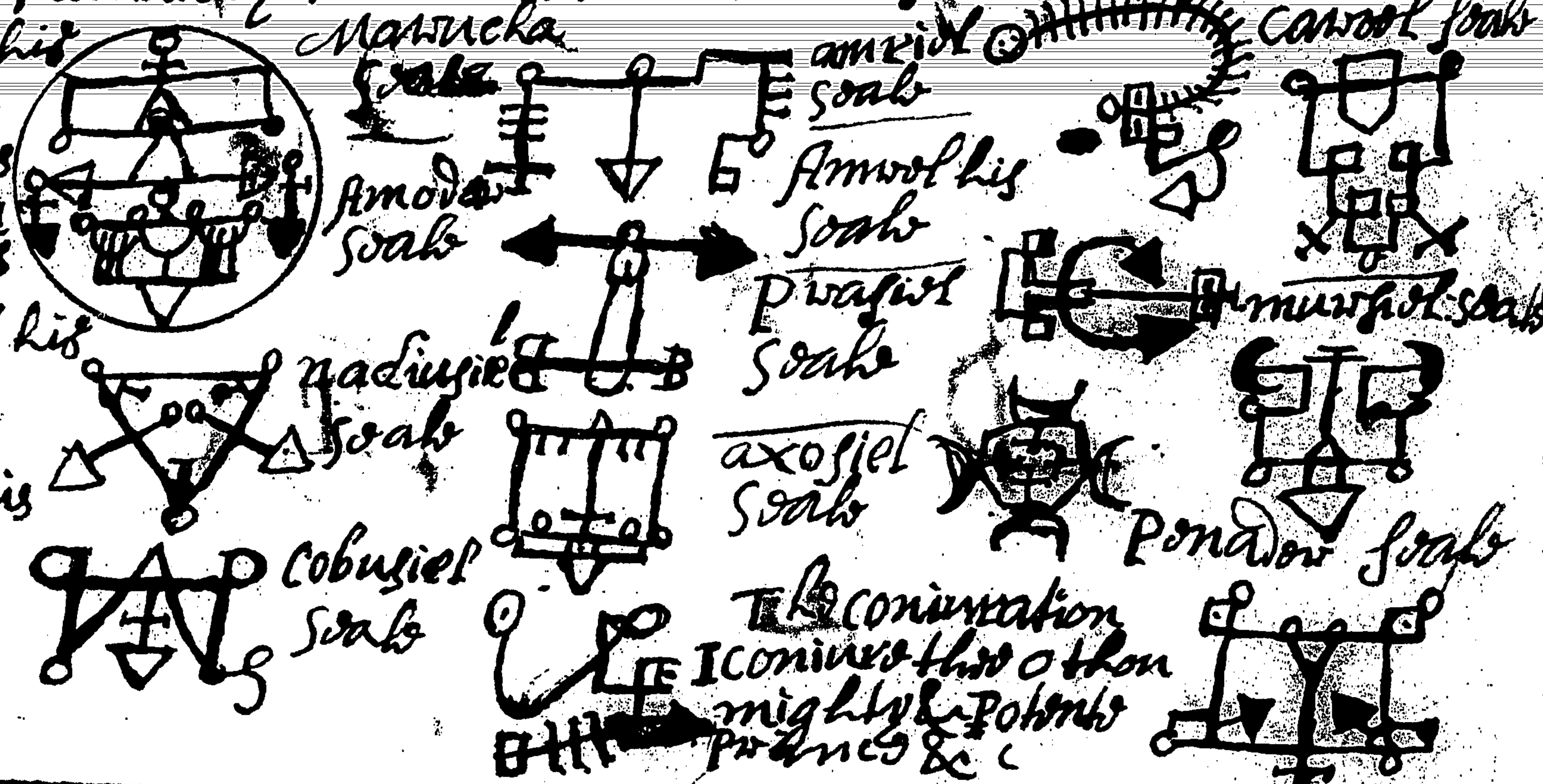


the conjuration

I conjure thee o thou mighty & potent prince Icoliel &c

The 7th spirit of these is called Soleviel who hath under his command 200 dukes & 200 companions who changeth every yeare their place they have many to attende them they are all good and very obedient & here we shall mention 12 of the cheife dukes whereof the first are dukes one yeare and the other 6 the next following & so serveth in order to serve their prince who hath under them 1840 servants to attende on them they are to be called in the day as well as in the night according to the planatory motion their names & seales is as followeth &c

Soleviel his seale — the 12 dukes followeth & their seals — Mavucka seale — amriel seale — Cavool seale — Amoder seale — Amvol his seale — Praxiel seale — Murfiel seale — Inachiel his seale — Nadiusiel seale — Axosiel seale — Proxel his seale — Cobusiel seale — Ponader seale

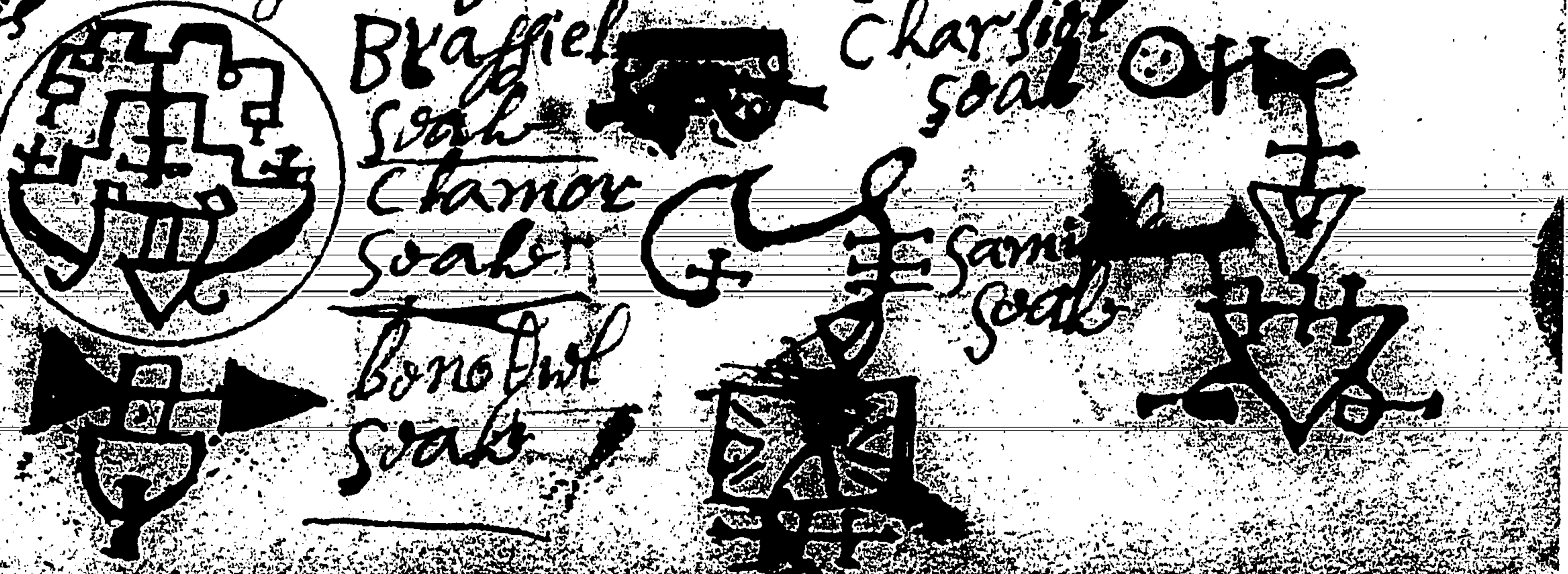


the conjuration

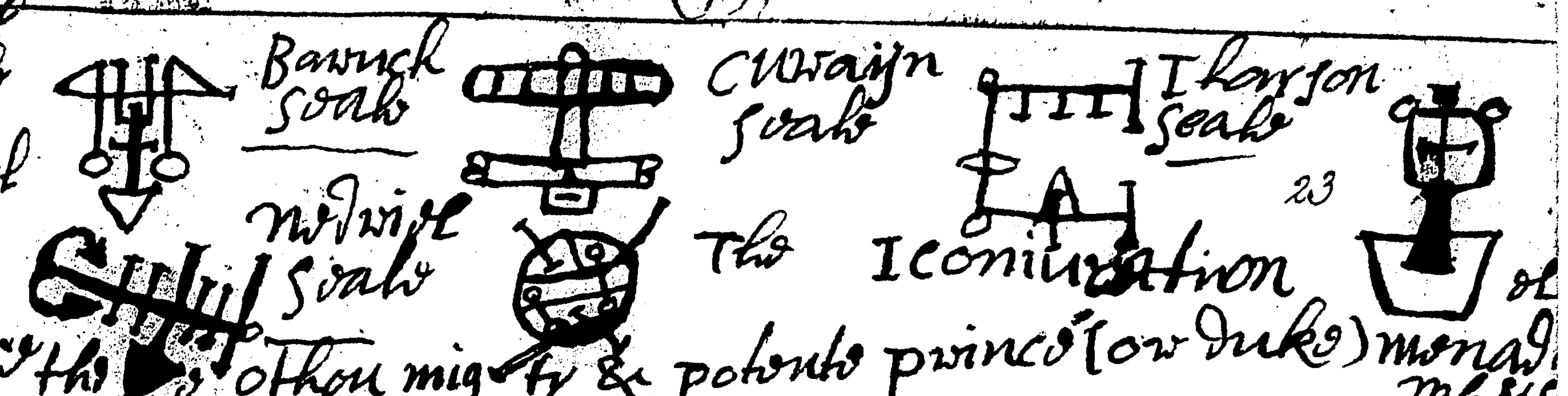
I conjure thee o thou mighty potent prince &c

The 8th of these wandering spirits is called Menadiel who hath 20 dukes & a 100 companions & many other servants they being all of a good nature & very obedient here we have mentioned 6 of the cheife dukes & 6 of the under dukes who have 390 servants that attend them & note you must call these according to the plantory motion a duke in the first houre & a companion in the next & so successively on all the hours of the day & night whose names & seales followeth &c

Menadiel his seale — here followeth his 12 dukes & their seales — Bryfiel seale — Charsiel seale — Chamor seale — Sameil seale — The 6 [illegible] dukes — Bonoliel seale — Larmol his seale



Barchiel his seale — Baruch seale — Curaijn seale — Ikarson seale — Amaziel seale — Nedriel seale

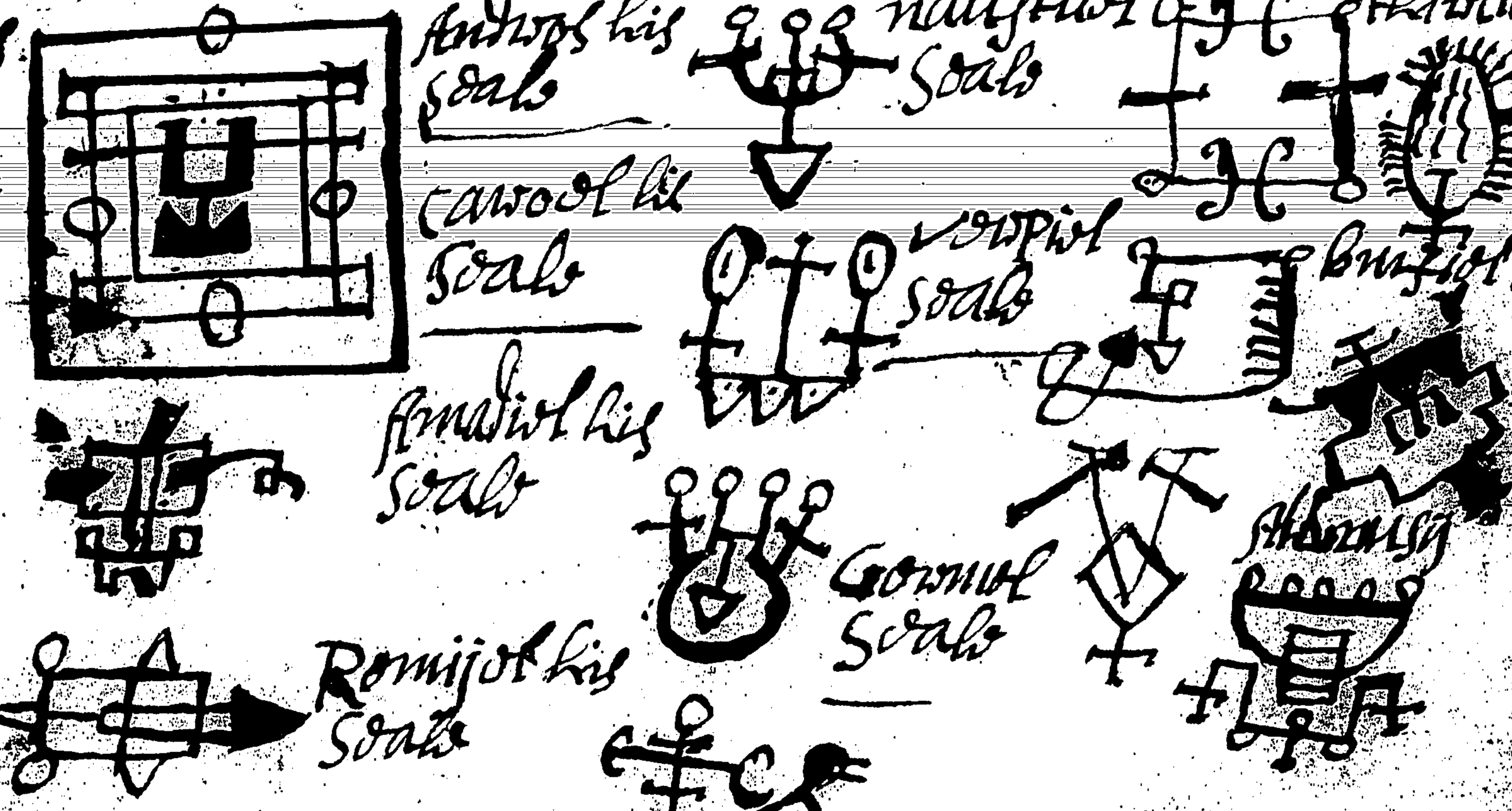


The Iconiuration

I conjure thee o thou mighty & potent prince (or duke) Menadiel who &c

The 9th wandering spirit in order is called Macariel who hath 40 Dukes besides other inferiour servants about him whereof we shall mention 12 of the cheife dukes which hath 400 servants to attend them they are all good by nature & obedient to the will of the Exorcist they appeare in divers formes but mostly in the forme of a dragon with virgins head these dukes is to be called in the day as well as in the night according to the planatory order &c their names & seales followeth &c

Macariel his seale — his 12 dukes & their seales followeth &c — Andros his seale — Naustiel seale — Carool his seale — Noriel seale — Buriel seale — Chaniel his seale — Amadiel his seale — Drusiel his seale — Gornil seale — Romijel his seale — Almiel



the conjuratio

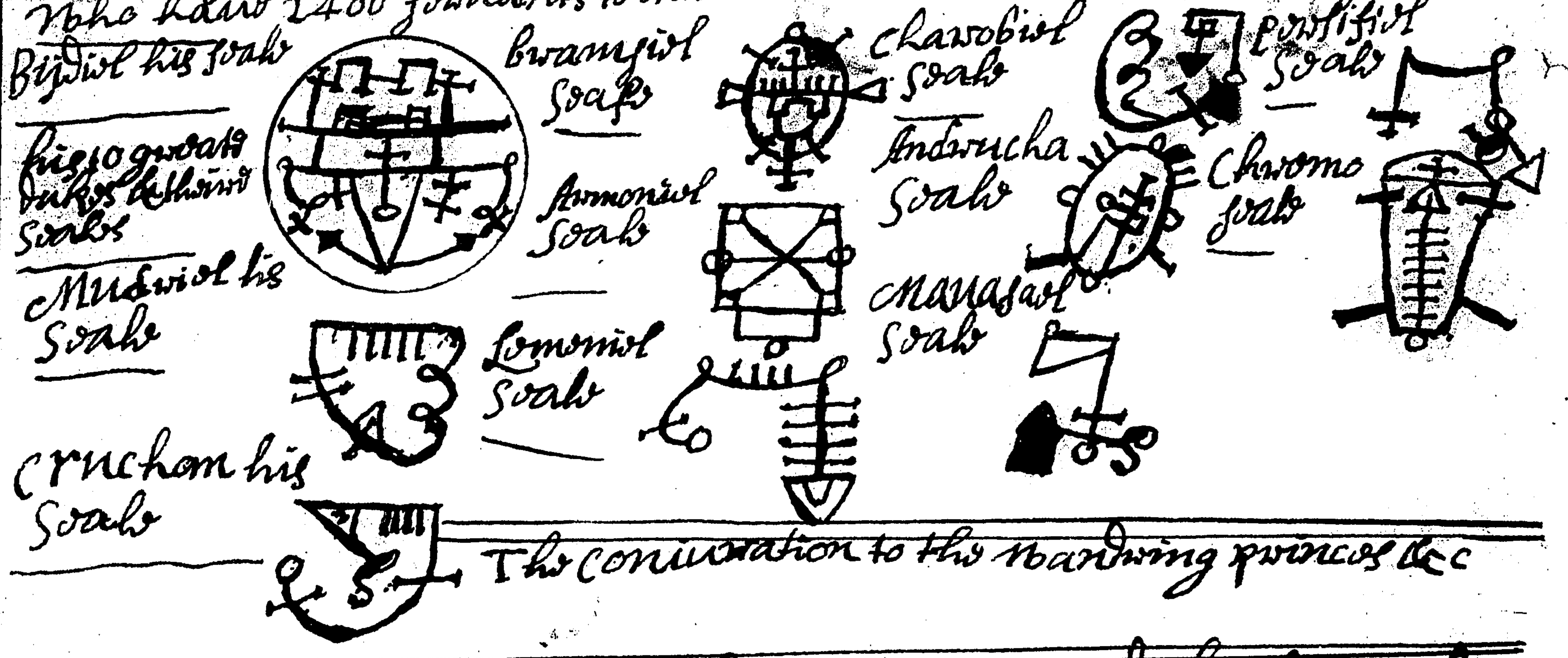
I conjure thee o thou mighty & potent prince Macariel who &c

The 10th wandering spirit in order is called Uriel who hath 10 dukes & 100 under dukes with many servants to attend him they are all by nature [illegible] and will not obey willingly & is [illegible] in their forme they appeare in the forme of a serpent with [illegible] whereof we shall mention but 10 of the cheife dukes [illegible] hath 650 companions & servants to attend them their names & seales is as followeth &c

Uriel his seale — his dukes & their seales followeth — Narmiel seale — Dragon — Hermion seale — Fragniel his seale — Chamne seale — Adrapsi seale — Calim his seale — Brimiel seale — Darpiel — Dorbos his seale — The conjuration [illegible] seale

I conjure thee o thou mighty & potent prince [illegible]

The first & cheifest spirit or prince of this wandring order is called Bydiel who hath under his commands 20 cheife dukes and 200 other dukes more inferiour & common besides very many servants thes dukes changeth every yeare ther office & place they are all good & willing to obay the Exorcist in all things they appeare very butifull in human shape whereof we shall mention 10 of the cheife dukes who have 2400 servants to attende them ther names and seals ys as followeth &c



The coniuration to the wandring princes &c

I coniure thee o thou mighty and potente prince Bidiel who wandrest here & there in the aire with thy dukes and other thy servante spirits I coniure thee Bidiel that thou forth with appeare with thy attendance in this first houre of the day here before me in this Christall stone or here before this circell in a faire & comly shape to do my will in all things that i shall desire of thee you & receive this ✱ mark on the coniuration folling & go on as it followeth there &c

The coniuration of the princes that governe the points of the compas

I coniure thee o thou mighty & potent prince Pamersiel who art Rulest as king in the dominion of the East under the greate Emperour Carnatiel I coniure thee Pamersiel that you forth with appeare with thy attendance in this first houre of the day here before me in this Christall stone or here before this circell in a faire & comly shape to do my will in all things that I shall desire of you & observe this ✱ & go on &c

The coniuration to the 4 Empirors

I coniure thee o thou great & mighty & potente prince Carnasiel who is the Empire & ruling in the dominion of the East I coniure thee Carnatiel that thou forth with appeare & observe this Δ marke and go on ther in the folling coniuration &c

To the wandring dukes how to call them forth or any other dukes that doth not wander only leaving out wandring here & there and only for prince say duke

I coniure thee o thou mighty & potent duke N who wandrest here & there with thy prince N & other his and thy servants in the aire I coniure thee N that thou forth with appeare & note this marke Δ &c

The coniuration to those dukes that doth not wander but belong to the princes that governe the points of the compas &c

I coniure thee o thou mighty duke N who rulest under thy prince or king N in the dominion of the east i coniure thee N that thou appeare forth with alone or with thy servants in this first or second houre of the day here before me in this Christoll stone or here before this circell in a faire & comly shape to do my will in all things that i shall desire or request of you ✱ i desire & powerfully command you N by him that said the word & it was done & by all the holy & powerfull names of god who is the only creator of heaven & earth & hell & what is contained in them adonay El Elohim Elohe Elion Escerchie Zebaoth Jah Tetragrammaton Saday the only Lord god most high that you forth with appeare unto me here in this christall stone or here before this circell in a faire and comly humane shape without doing hurt to me or any other creature that the greate god Jehovah hath created & made but come ye possibly visibly & afably without delay manifesting what i desire being conjured by the name of the eternall living & true god Helioren Tetragrammaton Anaphaxeton & fulfill my commands & persist unto the end i coniure command & constraine you spirit N by alpha & omega & by the name Primeumaton which commandeth the whole host of heaven & by all those names which moses named when he by the power of those names brought great plagues upon pharoah & all the people of Egipt Zabaoth Escerchie Oriston Elion Adonay Primeumaton & by the name Schemhamphorash which Joshua called upon & the sun stayed his course & by the name Hagios & by the seale of Adonay & by Agla On Tetragrammaton to whome all creatures are obedient & by the dreadfull iudgment of the most high God & by the Holy angells of heaven & by the mighty wisdome of the omnipotent God of hosts that you come from all parties of the world and make rationall answers to all things that i shall aske of you & come in peace visibly & afably speaking to me with a voice intelligable & to my understanding therefore come come ye in the name of adonay Zebaoth adonay Amioram come why stayest thou Adonay Saday the king of kings commands you

when he appeares shew him the seale & pentakle of solomon saying behold the pentacle of solomon which i have brought before your presents & as is shewed in the first booke Goetia at the latter end of the coniurations also when you have had your desire of the spirit licence him to depart as is shewed there in the booke Goatia &c

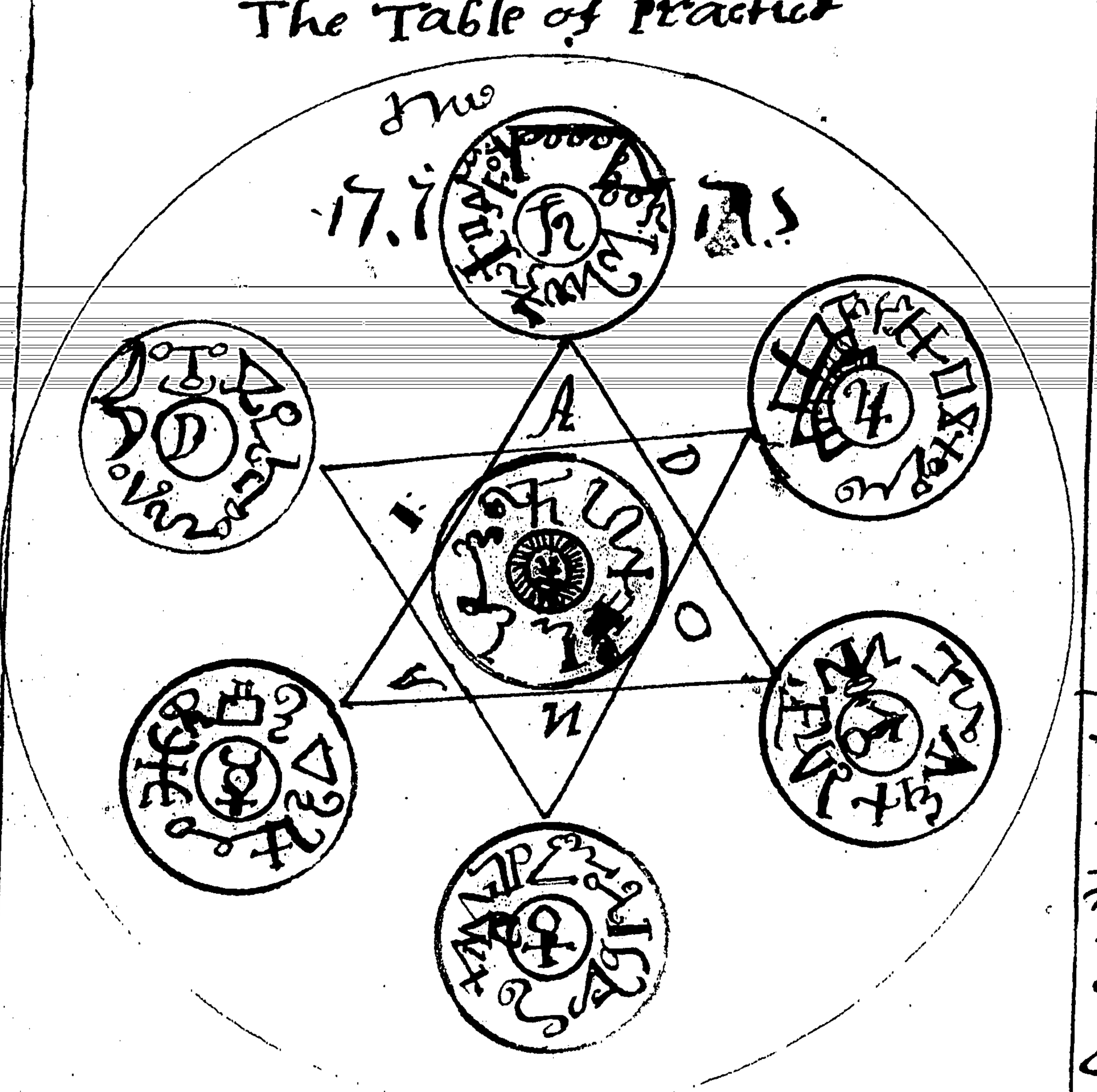
So Endeth the second booke called Theurgia goetia

Here Beginneth the 3 booke called the art paulina of Solomon the king & this devides into 2 parties the first part is the angels of the houres of the day and night the angels of the signes of Zodiack as hereafter followeth &c

The natures of the 24 angels of the day & night changeth every day & their office is to do all things that is atributed to the 7 planets but that changeth every day also as for Example you may see in the folling treatise that the angle Samael ruleth the first houre of the day beginning at sunrising supposing it to be on a munday in the first houre of the day that is atributed to the moone & you shall samael or any of his dukes their offices in that houre is to do all things that is atributed

to the moon but if you call him or any of his servant dukes on a tuesday morning at sunrising being the first hour of the day their office is to do all things that is attributed to mars & so the like rules is to be observed in the first hour of every day & the like is to be observed of angles & their servants that ruleth any of the other hours either in the day or night also again there is an observation to be observed in making the seales of the 24 angels according to the time of the yeare day and houre that you call the angel or his servants in to do your will but you cannot mistake them if you do but observe the example that is laid down in the following worke they being all fited for the 10 day of march being on a monday in the yeare 1641 according to the old account & to know what is atributed to the 7 planets i do refer you to the Bookes of astrologie whereof large volumes hath been written

The Table of Practice



When the seale is made according to the formed directions lay it on this table of practice upon that part of the table that it agrees with with the caracter that the lord of the assendant is of then lay your hand on the said seale & say the coniuration that is at the later end of this third parte for it serveth for all only changing the names according to the time you worke

the perfumes is to be made of such things as is atributed to the 7 planets &c

note ♂ is lord of the assendant every first houre of the day whilest the ☉ goes through ♈ & ♏ so is ♀ lady of the assendant every first houre whilest the ☉ goes through ♉ & ♎ & so the like of the rest

The 24 houres of the day & night &c
The first houre of the day is ruled by an angel called Samael who hath under his command many dukes & servants whereof we shall mention 8 of the chief dukes which is sufficient for practise who hath 444 servants to attend them their names is as followeth (viz) Amomiel. Charpon. Darosiel. Monasiel. Brumiel. Nestori. Chromas. Menesijn now for to make a seale for any of these 8 dukes or their chiefe prince Samael doe as followeth first write caracter of the lord of the assendant secondly the ... towards the rest of the planets after that ... the moon afterwards upon the 12 house in that houre as it ... the signe thereof following which is fited for the 10 day of march in the yeare of our lord 1641 being on monday and the first houre of the day &c

The 2 houre of the day is called [illegible] the angel that governeth the houre is called Anael who hath 10 chiefe dukes to attend him whereof we shall make mention of 9 but three for the chiefe & the other six of the under dukes they haue 330 servants to attend them these 9 is as followeth Menarchos Archiel Cardiel. Orphiel. Cursiel Elmoijn Quosiel Ermoziel Granijel when you have a desire to worke on the second houre of monday on the 10 day of march make a seale as afore on cleane paper or parchment writing first the caracter of the lord of the assendant then the rest of the planets & the signe of the 12 house as you see in the sigill & when it is made lay it on that part of the table that hath the same caracter as the lord of the assendant is observe this rule in all the following part you cannot erre then say the coniuration at the latter end &c

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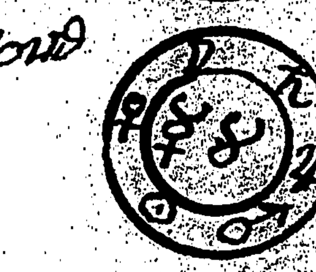
The 3 houre of the day is called Jansor & the angel thereof is called Veguaniel who ha 20 chiefe dukes & 100 lesser dukes & a great many servants to attend them whereof we shall mention 4 of the chiefe dukes and 4 of the lesser who hath 1760 servants to attend them their names is as followeth Asmiel. Persiel. Mursiel. Zoesiel. Drelmech. Sadiniel. Parniel. Comadiel. Gemary. Xantiel. Serviel. Furiel these being sufficient for practise make a seale suitable to the day & houre of the yeare as this is for the time before mentioned and you cannot erre then say the coniuration &c

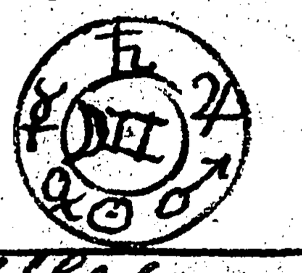
The 4 houre of the day is called Elechin the angel that ruleth that houre is called Bachiel who hath 10 chiefe dukes & 100 under dukes besides many servants whereof we shall mention 5 of the chiefe & 10 of the under dukes who hath 155 servants to attend them their names is as followeth Ammiel. Sarmiel. Martiel. Ormisiel. Zardiel. Emarfiel. Permiel. Queriel. Servisiel. Daniel. Jormiel. Thuzor. Vanesiel. Zasmiel. Harmiel these being sufficient for practise make a seale suitable to this houre as before directed & you cannot erre the forme of it will be as this is here for the time before mentioned & when it is made do as you was before directed then say the coniuration &c



The 5th houre of every day is called Tealech & the angel ruling it is called Sasquiel he hath 10 chiefe dukes & 100 lesser dukes & many servants whereof we shall mention 5 of the chiefe & 10 of the lesser dukes who hath 5550 servants to attend them their names is (viz) Damiel. Araniel. Maroch. Saraphiel. Putrsiel. Jameriel. Futiniel. Ramziel. Anusiel. Omerach. Lameros. Zathiel. Fustiel. Baciel being sufficient for practise then make a seale suitable for the time as i have here given you an example of for the day aforesaid & yeare 1641 when you have made it lay it upon the table as you was before directed & say the coniuration &c

The 6th houre of the day is called Genphorim & the angel ruling that houre is called Samiel who hath 10 chiefe dukes & 100 lesser dukes besides many other inferiour servants whereof we shall mention 5 of the chiefe dukes & 10 of the lesser who hath 5550 servants to attend them their names are these (viz) Arnobiel. Charuch. Medusiel. Nathmiel. Pemiel. Jamiel. Jenotriel. Samvon. Trasiel. Xamion. Sinaloriel. Brasiel. Camosiel. Enadroc these being sufficient for ...

In this houre of the day then make a seale sutabel to the time of the present day & houre as i have made on for the time aforesaid then lay it on the tabel as you was before directed & you cannot erre then say the coniuration &c — — — — — — —



The 7th houre of the day is called Homarim & the angel governing the same is called Barginiel who hath 10 cheife dukes & 100 under dukes besides servants which are very many whereof we shall make mention of 5 of the cheife dukes & 10 of the lesser who have 600 servants to attend them in this houre their names are thes (viz) abrasiel sermos nestori chamiel Sagiel Harmiel naustung iarmais thusmas Crosiel pastiel venesiel gnarim dusiel Kathos they being suffitient for practis in this houre & then make a seale as i give you here an Exa[mple] angel then lay it on the tabel as you was before directed & having all things in redines say the coniuration &c

The 8th houre of the day is called Jaranim & the angel that governs the same is called Osmadiel who hath 10 cheife dukes & 100 lesser duke besides many other servants whereof we shall make mention of 5 of the cheife dukes & 10 of the lesser who hath 1100 servants to attend them they being sufficient for practise their names are (viz) Sersiel Amatim Chroel mosiel Lantrhos Demaros Janosiel Larfuti vemael theribiel mariel Remasin Theoriel Framion Ermiel & then make a seale for the 8th houre as is shewed by this seale which is made for an Example then lay it on the tabel & say the coniuration &c — — — — — — —

The 9th houre of the day is called Karron & the angel ruling it is called Mabriel who hath many dukes both of the greater & lesser order besides many other servants which are inferior whereof 10 of the greater & 100 of the lesser dukes hath 192980 servants in order to obay and serve them whereof we shall mention the names of 5 of the great dukes and 10 of the lesser dukes who have 650 cheife servants to attend on them in this houre being suffitient for practise their names is thes (viz) Astroniel Charnis Pamoris Damiel madriel Kromos Menos Brasiel Nosarin Zoymiel Trubas Zarmiel Lameson Zagnoz Janediel & when you have a desire to make an experiment in this houre make a seale as afore sade the forme of this is for an Exampel & when it is made lay it on the table as aforesaid & then say the coniuration &c — — — —

The 10 in any day is called Lamathon & the angel ruling it is called Oriel who hath many dukes & servants devided into orders which containes 5600 spirits whereof we shall mention 5 of the cheife dukes & 10 of the next lesser dukes who hath 1100 servants to attend on them they being sufficient for practis their names are thes (viz) Armasi Barbiel Ponaly mosriel Chors Lomur Ormas Charnij Zazior naveron Zantros Busiton namedron Kranoti Alfrasta and when you have a desire to practise in this houre make a seale sutabel to the time as this is here made for the 10 houre on wensday the 10 day of march 1641 &c — — — —

The 11th houre in any day is called Maneloton & the angel governing the houre is called Bariel who hath many dukes and servants which is devided into 10 parts which containes 5600 spirits whereof we shall mention 5 of the cheife dukes of the first order & 10 lesser dukes of the second order who hath 1100 to attend them they being sufficient for practice their names are thes (viz) almarizel parlimiel ~~[struck through]~~ Chadros turmiel Lamiel monasiel Demasorsiel ~~[struck through]~~ Omaris Hoknas Zemoel Okuas porman Comiel Tomas Lamfiol & then do all things in order as aforesaid &c

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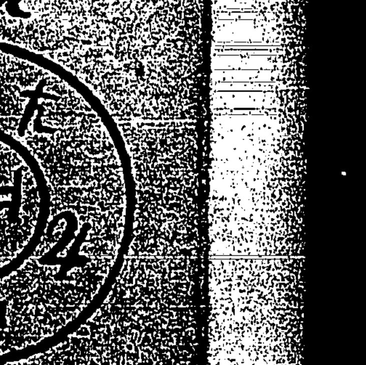
The 12th houre of every day is called Nahalon & the angel governing this houre is called Borariel who hath many dukes & other servants which is devided into 12 degrees the which containe to the number of 3700 spirits in all whereof we shall make mention of 5 of the greater dukes & 10 of the next order who hath 1100 servants to attend them they being sufficient for practice their names are thes (viz) Camaron Altrasiel Ponatiel Domazer Famaris pamiel Neroftiel Emarson Liriva Samoron Edriel Chorion Remiel Tenostiel Hamaris & then make the seale proper and do as aforesaid &c

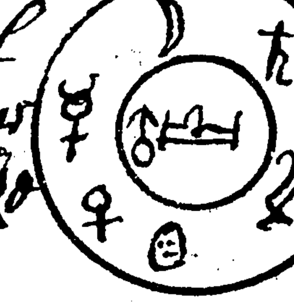
The first houre of every night is called Omalharion & the angel ruling it is called Sabrachon who hath 1540 dukes & other servants which is devided into 10 orders or parts whereof we shall mention 5 of the cheife dukes and 10 of the next order they being sufficient for practis their names are thes (viz) Domaros Amerany Penoles Noriel Nastul Ramasiel Omodriel Eradac Charsiel Igonasor Hazzoim Enalonturtiel Weriel Rimaliel they have 200 servants to attende them & then prepare your seale sutabel to the time & do all things as you was before directed &c — — — — — —

The 2 houre of any night is called Ponazur & the angel ruling it is called Taktis who hath 101550 spirits to attend him they being devided into 12 degrees or orders whereof we shall mention 6 of the cheife dukes of the first order & 12 of the next they being suffitient for practis their names are (viz) Almodar Famoriel Nedros Ormezin Chabril Praxiel Parmaz Vamoroz Emariel Fromezin Ramaziel Granozyn Gabrynoz Mozeoph Tamariel Venomiel Janaziel Zemizim thes have 1320 servants to attend them in this houre to do their will and when you will prepare your seale prepare and do it in all things as before directed & you cannot erre — — — — —

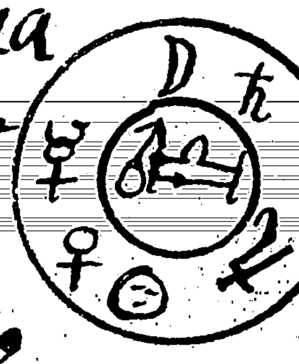
The 3 houre of every night is called Qualarion & the angel governing it is called Sarquamech who hath 101550 dukes & servants to attend him which is devided into 12 degrees or orders whereof we shall mention 6 dukes of the first order & 12 of the second order they being suffisient for practice their names are (viz) Menarim Churisiel Peroroz Amriel Dominoz Nestozoz Evamiel Sarmozyn Haslon Urabriel Thurnytzod Fromzon Zanoir Lenazon Almonazzod Janosyel Melrozod Zanthozod thes have 1320 servants to attend them & when you will make any Experiment make a seale proper to the time & do all things as before



The 4th hour of the night is called Ramora & the angel governing it is called Jefischa he hath 101550 dukes to attend & other servants which is divided into 12 orders or degrees to attend him whereof we shall mention 6 of the Chief dukes & 12 of those spirits of the second order they being sufficient for practice their names are (viz) Armosiel Nedruan Maheroth Lozoer Nadiel Ehewdiel Romozyn Raiziel Gomezin Frosmiel Hamorzod Japuriel Jasphiel Lamediel Adrozial Zodiel Bromiel Cowoziel Etnatriel these have 7260 servants to attend them & when you have a desire to make an experiment make your seals & do as aforesaid &c

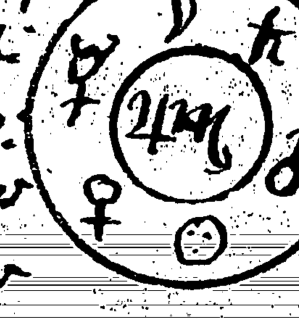


The 5th hour of every day is called Sanayor & its angel is called Abasdarhon he hath 101550 dukes & other servants at his command they being divided into 12 degrees of orders whereof we shall mention 12 of the dukes belonging to the first order & as many of the second they being sufficient for practice in this hour their names is as followeth (viz) Meniel Charaby Appiniel Demaseon Necorim Hameriel Vulcamiel Samelon Gemary Vanescar Samerin Zantropis Herphatzal Chrymos Patrozin Namoton Barmas Phatiel Nessomy Wosolor Carmax Umariel Kralim Habalon who hath 2400 servants them to attend them then make your seals according to the time when you go to make an experiment & do all things as aforesaid you learned ever

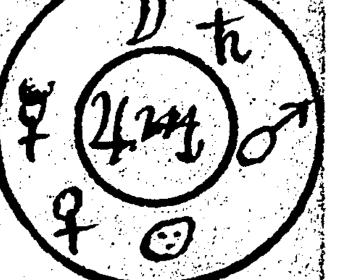


The 6th hour of the night is called Thaazoron & the angel governing is called Zaazonach who hath 101550 dukes & other servants to attend him they being divided into 12 orders whereof we shall mention 12 of the Chiefe dukes in the first order & 6 of the second order they being sufficient for practice in this hour their names are these (viz) Arnonzy Monorik Pronostix Namerdor Clowarkol Dramezod Tuberiel Xonaziel Lonaziel Lamorotzod Xerphiel Zeziel Pammon Dracon Gometzol Gnaviel Rudozor Satmon who hath 2400 servants to attend them when you go to work make your seals & do all things as before directed &c

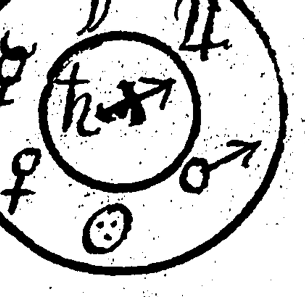
The 7th hour of the night is called Venadoron its angel is called Mendrion who hath 101550 & other servants to attend him they being divided into 12 orders whereof we shall mention 12 of the first Chiefe dukes & 6 of next lesser order they being sufficient for practice their names are (viz) Murriel Chorzel Genaritzos Pondrozel Momosiel Somoriel Vontariel Zachariel Dubrazel Marchiel Jonadriel Pomoniel Rayziel Tarmitzod Anapion Imonyel Framoch Machmag who hath 1860 to attend on them when you intend to work make your seals proper to the time day & hour & do all other things as you are before directed &c



The 8th hour of every night is called Xymalim & the angel ruling is called Narcoriel who hath 101550 dukes & other servants to attend him being divided into 12 degrees whereof we shall mention 12 dukes of the first order & 6 of the next these being sufficient for practice in this hour their names are (viz) Cambiel Nedarim Astrocon Marifiel Dramozin Lustifion Amelzom Lamozar Xernifiel Kanorsiel Bufanotzod Jamodroz Xanoriz Jastrion Themax Hobrazim Zimoloz Gramsiel who hath 30200 servants to attend them when you intend to work make a seal to this hour as them when you intend to work make a seal to this hour as this is (for an example) & do as aforesaid



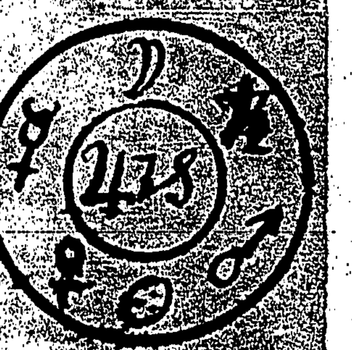
The 9th hour is called Zoschar & the angel ruling is called Pamiel he hath 101550 dukes & other servants to attend him which is divided into 12 orders whereof we shall mention 18 of the Chiefe dukes their names are (viz) Demaniel Nameals Adrapon Chermel Fenadros Vemasiel Camary Matiel Xenoroz Brandiel Evandiel Jamiel Befranzi Jachoroz Xanthir Armapi Dwucal Samiel who hath 1320 to attend them when you intend to work in this hour of the night make a seal proper to the time & do all things else as you were before directed &c



The 10th hour is called Malcho & the angel governing it is called Iasgnarim who hath 100 Chiefe dukes & 100 lesser dukes besides many other servants whereof we shall mention 6 that is 7 of the first & 7 of the second order who hath 1620 servants to attend them their names are (viz) Laphoriel Emarziel Nameroizod Chameray Hazaniel Uraniel then make a seal & do as you were directed in all things &c

The 11th hour of the night is called Aacho & the angel governing it is called Dardariel who hath many dukes & servants whereof we shall mention 14 of the Chiefe dukes & 7 of the next lesser order who hath 420 servants to attend them they are all good & obey Gods laws their names are (viz) Cardiel Permon Armiel Nastoriel Casmiros Damoriel Furamiel Mafriel Hariaz Damar Alachus Emeriel Naveroz Alaphar Hemas Druchas Carman Elamiz Jatroziel Lameros Hamoyzod & then make your seals proper to the time & do as aforesaid &c

The 12th hour of the night is called Xephans the angel governing it is called Sarandiel who hath many dukes & servants whereof we shall mention 14 of the Chiefe & good dukes & 7 of the next & second order who hath 420 servants to attend on them their names is as followeth Adoniel Damasiel Ambriel Meriel Denaryzod Ethanion Kabriel Mariel Chabrion Nestoriel Zachriel Naveriel Damery Namael Hardiel Nofrias Ermanotzod Gerthiel Dromiel Ladrotzod Melanas & when you desire to make an experiment make a seal proper to this hour observe the day & time of the year & all other directions as aforesaid &c



Then say the conjuration following &c

The Conjuration

O thou mighty great & potent angel Samael who rules the first hour of the day I the servant of the most High God do conjure and intreat thee in the name of the most high omnipotent Immortall God of Hosts Jehovah Tetragrammaton name & in the name of that God whom ...

to and by the head of your Hierarchy and by the seale or marke you are knowne in
power by & by the 7 angels that stands before the Throne of God & by the 7 planets
& ther seales & Caracters & by the angel that Ruleth the signe of the 12 house wh
ich: now ascends in the first house that you would be graciously pleased to give
up your selfe together & by divine permission to move & come from all parts
of the world whersoever you be & shew thy selfe vissibelly & plainly in this Christall ston to
the sight of mine Eyes speaking with avoice intelligabel & to my understanding
& that you would be favourabelly pleased that I may have thy familier frien
dship & constant society both now & at all times when I shall call thee forth
to vissibel appearance to informe & direct me in all things that shall seem
Good & lawfull unto the Creatour & thee O thou great & powerfull angel
Samael I invocate adiure command & most powerfully call you forth
from your orders & place of Residence to vissibel appearance in & through
thes great & mighty Incomprehensabel signall and devine name of the
great God who was and is & ever shall be Adonaij zebaoth adonaij Amioram
Hagios Agla on Tetragrammaton & by & in the name primeumaton
which commandeth the whole Host of heaven whose power & virtue
Is most Effectuall for the calling you forth & command you to tran
smit your Rayes vissibelly & perfectly to my sight & your voice to
my Ears in & through this Celistal stone that I may plainly see
you & perfectly heare you speak unto me therfore move ye O thou
mighty and blessed angel Samael and by this present name of the gr
eat God Jehovah & by the Imperiall dignity therof decend & shew
your selfe vissibelly & perfectly in apleasant and comly forme before
me in this Christal stone to the sight of mine Eyes speaking with
avoice Intelligabel to my apprehention shewing declaring & accom
plishing all my desires that I ~~shala~~ shall aske or Request of you
both herin & whatsoever truth or thing Else that is iust & law
full before the presence of allmighty God the giver of all good gifts
unto whom I begge that he would be graciously pleased to ~~b~~ bestow up
on me O thou servant of mercy Samael be thou therfore friend
ly unto me & do for me as the servant of the most High God so far
as God shall give you power to performe wherunto I move you
both in power & presence to appeare that I may singe with thee
his Holy angel O Mapa-ta-man: Halle: lu: jah: Amen

But before you call the dukes ~~angels~~ you are to invocate the Chiefe governing
angel that governs the hour the day or night as followeth.—
O thou mighty & potent angel Samael who by the decree of
the most High King of Glory Ruler & governer of the first
hour of the day I the servant of the Highest do desire & intreat
you in & by thes 3 great & potent names of God Agla on Tetra
grammaton & by the power & virtue therof to assist & help
me in my affairres & by your power & Athority to send & cause
to come & appeare unto me all or any of thos angels
that I shall call by name that is Residing under your gover
ment to instruct help aide & assist in all such matters or
things according to their offices as I shall desire or Request
of him or them & that they may do for me as for the servant
of the Highest Amen

Then begine as followeth

O thou mighty & potent angel ~~Amael who is the first & principall ...~~
Ruling by devine permission under the great & potent angel Samael who is
the first great & mighty angel Ruling the first houre of the day I the
servant of the most high God do conjure & intreate thee in the name of
the most omnipotent & Immortall Lord God of Hosts Jehovah * —
so so on as before at this marke * and when any spirit is come bid him
welcom then aske your desire and when you have done dismis him
according to the order of dismissing &c
The End of the first part of the book of pauline

28

The second part of this book of Solomon of the art of paulinc is as followeth
This second part contaynes the misticall names of the angels of the signes
in Generall & also the angels of every degree of the signes in generall
which is called the angels of men borne that in some one of thos signes
& degrees every is borne withe before he that knows the minot of his birth
He may know the name of the angel that governs him & therby
He may attaine to all artes & siences yea to all the wisdom & knowlidg that
any mortall man can desire in this world but note this that
thos angels that is atributed to the fire hath more knolidg therin
then any other & those of the water hath more knoledg therin then
any other & also those of the Earth hath more knoledg therin th
any other & likewise those of the aire & to know which
belongs to the fire Earth aire & water observe the nature of the
signes & you canot Erre for those that is atributed to Aries ♈ is
of the same nature fiery & so the like in the rest but if any pla
not be in that degree that ascends then that angel of the nature
of the signe & planet both observe the following method & you
cannot but obtaine your desire &c
Here followeth a tabel of the signes & planets & ther natures

♂	♀	☿	☽	☉	☿	♀	♂	♃	♄	♄	♃
♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
Fire	Earth	aire	water	Fire	Earth	aire	water	Fire	Earth	aire	water
Aiel	Tual	Giel	Cael	Ol	Violl	Jael	Sosol	Suiaia-sel	Casujo-yah	Ausi-ul	Pasil

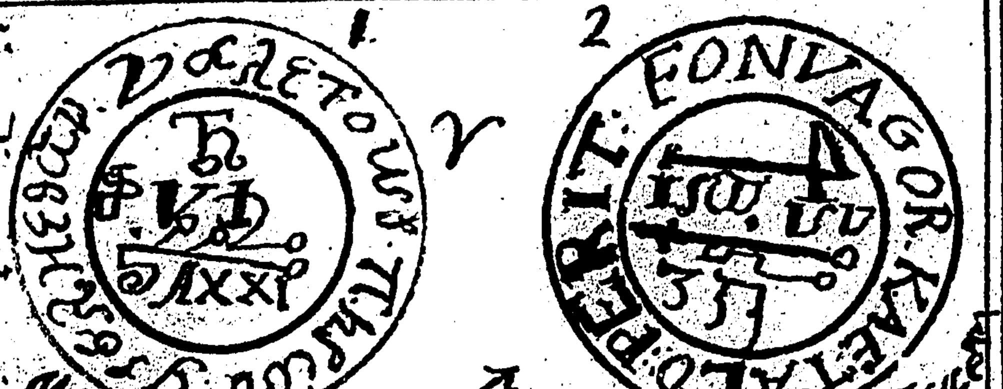
These be the 12 angels that is atributed to the 12 signes because of those
that hath not got the very degree of their nativity so that they
may make use of those angels if so be that they know the signe
that ascends
The other angels which is Atributed to Every degree of
Every signe of the zodiack is as followeth &c —

The table of Genijs names followeth
(Viz)

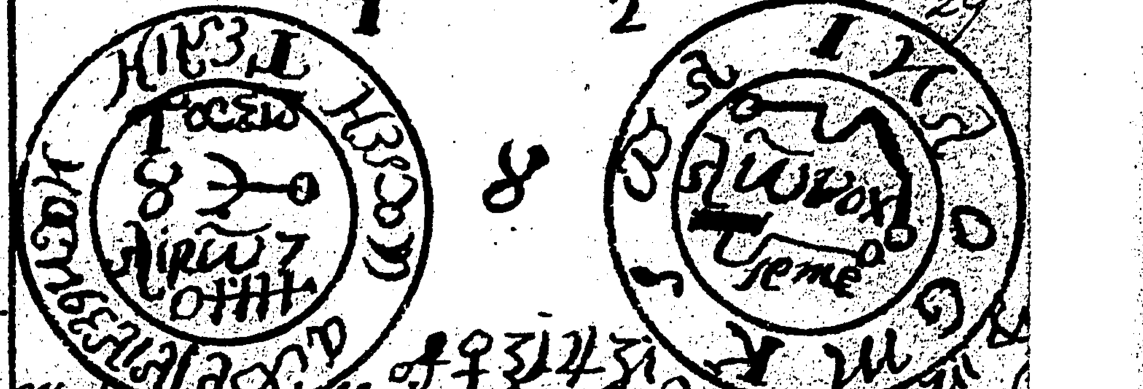
Signes / Deg	♈ ♂	♉ ♀	♊ ☿	♋ ☽	♌ ☉	♍ ☿	♎ ♀	♏ ♂	♐ ♃	♑ ♄	♒ ♄	♓ ♃
1	Bial	Lebiel	Latiel	Sachiel	Mechiel	Celiel	Ibaiah	Teliel	Taliel	Chatiel	Chomiel	Lachiel
2	Gesiel	Nujael	Najael	Metiel	Satiel	Lenael	Cagiel	Jeniel	Jamael	Temael	Tesael	Nehiel
3	Hael	Sachiel	Sachael	Aiel	Aiel	Nesael	Lahael	Cesiel	Casiel	Jaajah	Jaajah	Sanael
4	Vamet	Gueliel	Gualiel	Sachiel	Mechiel	Sangiel	Naviel	Laugael	Laugael	Cashiel	Camiel	Gnasiel
5	Zaciel	Penael	Paniel	Meliel	Saliel	Gnaphel	Saziel	Naphael	Naphael	Lamajah	Lashiel	Pangael
6	Cegnel	Texisiel	Tzisiel	Amiel	Aniel	Patziel	Gnachiel	Satziel	Satziel	Naaiah	Naajah	Tzophiel
7	Taphael	Kingael	Kingael	Sasael	Masiel	Tzakiel	Patiel	Gnakiel	Gnakiel	Sasajah	Samiel	Kphiel
8	Itael	Rapheel	Raphiel	Magnael	Sengael	Kriel	Tzaiael	Periel	Periel	Gnamiel	Gnashiel	Ratziel
9	Cakiel	Tezael	Gnetiel	Athiel	Athiel	Rathiel	Kehiel	Tzathiel	Tzangiel	Paaiah	Paaiah	Taraziel
10	Laviel	Genkiel	Bakiel	Setzael	Metziel	Tangiel	Ratiel	Kingiel	Kabiel	Tzashiel	Tzamiel	Mathiel
11	Nathiel	Beriel	Geriel	Makiel	Sekel	Gnabiel	Tavael	Rebiel	Rogael	Kriel	Kshiel	Baugael
12	Saguel	Gethiel	Dathiel	Ariel	Ariel	Bagiel	Gnamiel	Tagiel	Tediel	Riajah	Raajah	Gebiel
13	Gabiel	Dagnel	Heguel	Sethiel	Methiel	Gediel	Bangiel	Gnadiel	Gnaheel	Tashiel	Tamiel	Dagiel
14	Regiel	Vabiel	Vabiel	Magnael	Sagel	Dahiel	Gophel	Bevael	Bevael	Genamiel	Genashiel	Hadiel
15	Gadiel	Zegiel	Zagiel	Abiel	Abiel	Heziel	Datziel	Geziel	Geziel	Baajah	Baajah	Vahajah
16	Khool	Chadiel	Chadiel	Sagel	Magiel	Vaziel	Hekel	Dachiel	Dachiel	Cashiel	Gamiel	Zavael
17	Leviel	Tekiel	Taheel	Madel	Sadiel	Zachiel	Vaziel	Hepiel	Hephiel	Damiel	Dashiel	Chaziel
18	Hazael	Javiel	Javel	Ahiel	Aheel	Chetiel	Zethel	Vajael zachiel 19	Vajael	Haajah	Haajah	Tachiel
19	Gociel	Chaziel	Chazael	Savael	Mukel	Tijel	Chengel	Chabiel 20	Zachiel	Vashiel	Vamiel	Jataiel
20	Betiel	Bachiel	Bacael	Maziel	Saziel	Jechiel	Tebiel	Tagiel 21	Chabiel	Zamiel	Zashiel	Cajael
21	Giel	Getiel	Getiel	Achiel	Achiel	Cabiel	Jagiel	Jadiel 22	Tagiel	Chael	Chael	Badiel
22	Dachael	Daiel	Dajeel	Setiel	Matiel	Bagiel	Cediel	Chael 23	Jadiel	Tashiel	Tamiel	Gabael
23	Habiel	Hachael	Hachael	Maiel	Seel	Gediel	Bebel	Baiviel 24	Cahael	Imajah	Jashiel	Dagiel
24	Vagel	Vabiel	Vabiel	Achael	Achael	Dahiel	Gezael	Gezael 25	Baniel	Ciajah	Ciajah	Hediel
25	Zadiel	Zagiel	Zagiel	Sabiel	Mabiel	Hevael	Dziel	Dachael 26	Gezael	Boshael	Remiel	Vaheiah
26	Chael	Chadiel	Chadiel	Magiel	Sagiel	Vasiel	Hechiel	Hatiel 27	Dachael	Gamael	Gashiel	Zavael
27	Tavael	Tohael	Tahiel	Adiel	Adiel	Zachiel	Vatiel	Vagael 28	Hatiel	Daael	Daael	Chazael
28	Jezel	Javael	Daiel	Sahiel	Mahiel	Chetiel	Za[illegible]	Zachiel 29	Vadael	Heshael	Hemiel	Tachiel
29	Chiel	Chaziel	Heziel	Meriel	Savael	Tzazael	Chechiel	Casiel 30	Zahael	Vaniel	Vashiel	Jataiel
30	Hezdel	Sachael	Vachael	Aziel	Aziel	Jachiel	Tehiel		Chavel	Zaajah	Zaajah	Cajael

These be the angels of the signes & their seales followeth [illegible]

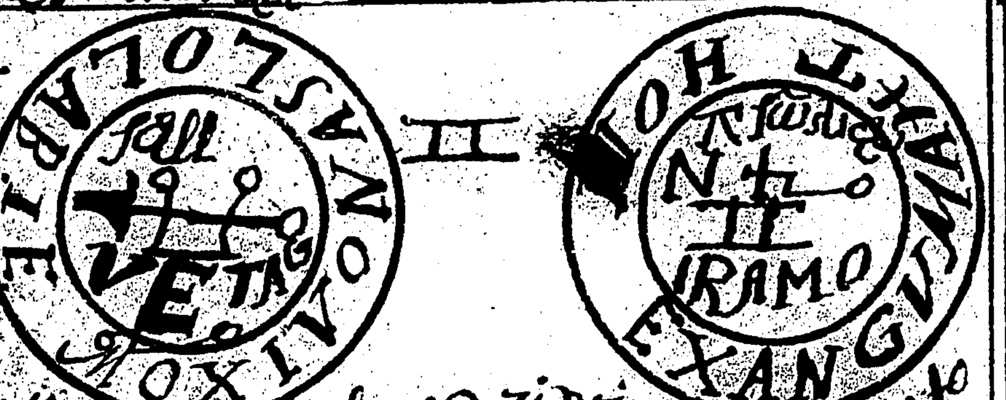
These be the 12 seales which is attributed to the 12 signes & the 360 angels aforesaid #



Make this seale of ♂ [illegible] together when the ☉ entors the first degree of [illegible] being in [illegible] & finish it &c



make this seale of [illegible] together in the first point the ☉ entors ♉ & so finish it &c



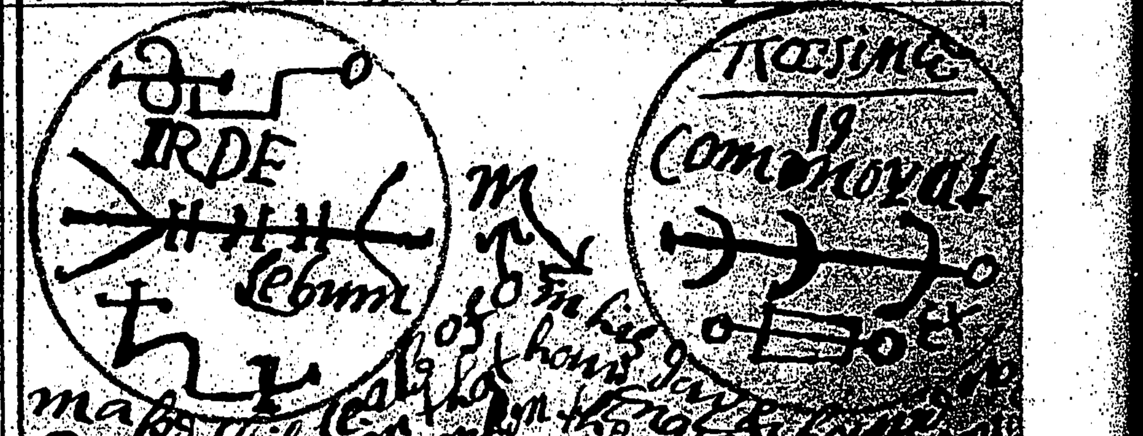
make this seale of ☉ [illegible] together when the ☉ entors ♊ & make ala[illegible] men there of when the [illegible] #

make this seale of ☽ when she increasing & in good aspect the hour of ☽ [illegible] #

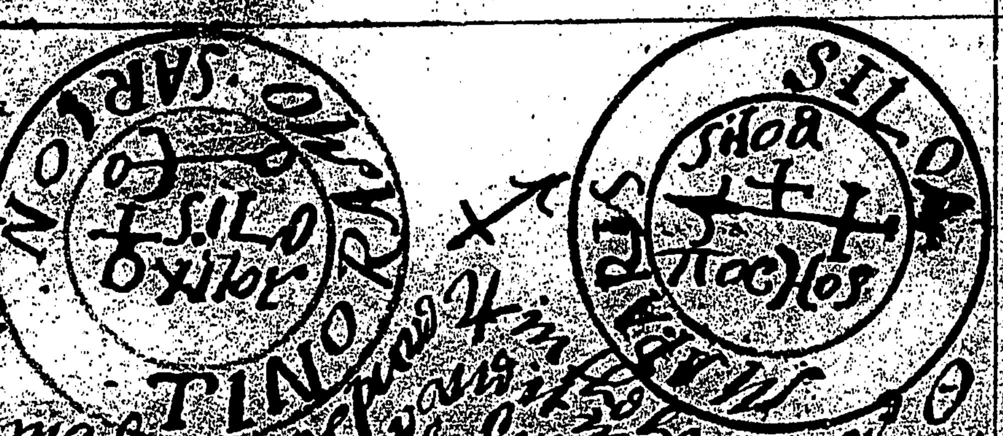
make this seale when the ☉ [illegible]

make this seale [illegible] figure [illegible]

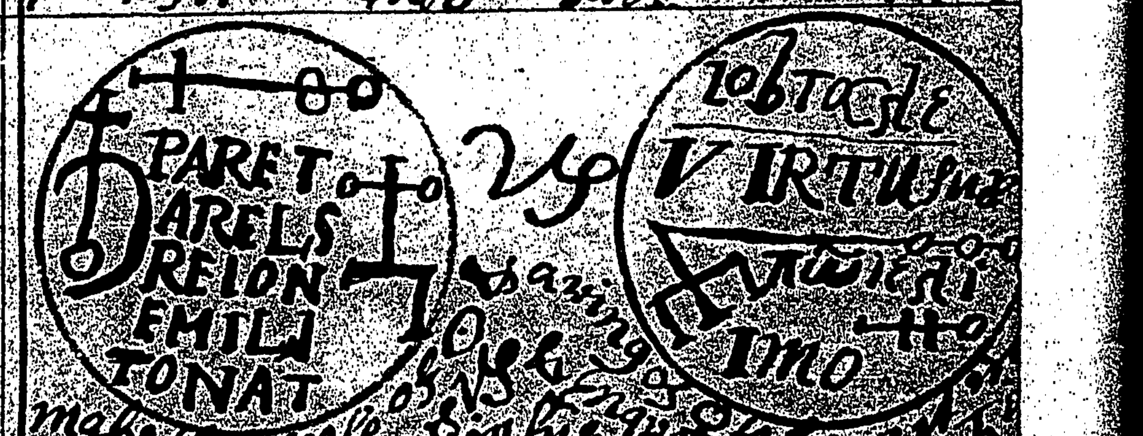
make this seale of ♀ when ☉ entors ♎ [illegible]



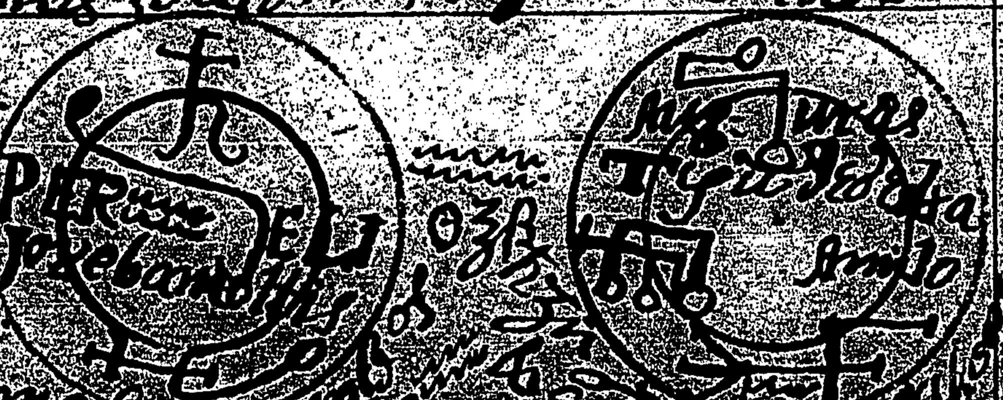
make this seale [illegible] when the ☉ entors [illegible] the other side



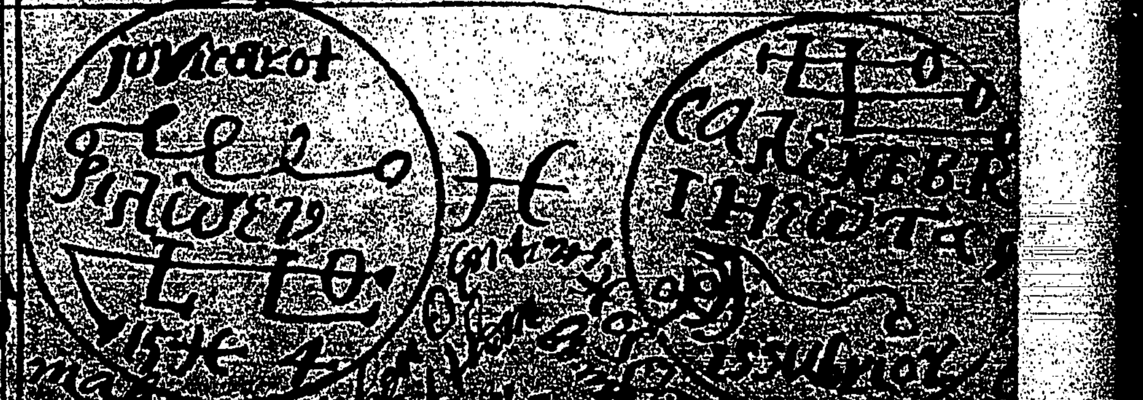
make this seale [illegible]



make this seale of ♄ [illegible]



make this seale [illegible]



make this seale [illegible]

so when you know the angle that governs the signe & degree of your nativity
& having the seale ready that belongs to the signe & degree as is
showed before then you are not to understand whatever he is of as is
showed here in this following part &c

first those geniis that belong to the fiery region that is ♈ ♌ ♐ are governed
by Micael the great angel who is one of the cheif messengers of god who
is toward the south therefore those genius is to be observed in the first houre
of a sunday & at the 8th houre also at the 3 & 10 at night directing your selfe
towards that quarter they appeare in royall apparel holding scepters
in there hands oft Riding on a lion or a cock there roobs are of red & saf-
ron collor & most comonly they assume the shape of a crowned queen
& very beutifull to behold &c

secondly those geniis that is attributed to ♉ ♍ & ♑ is of the earthy regi-
on & is governed by Uriel who hath 3 princes to attend him viz Sazanel
Sochiel & Cassiel therefore the geniis that is attributed to him & those signes
is to be observed in the west they appeare like kings having green &
silver roobes or like litel children or women deliting in hunting
& they are to be observed on saturdayes at the 1 & 8 houres of the day &
the 3 & 10th of the night in those houres you are with prayers to obta-
in your desires directing your selfe towards the west as aforesaide &c

Thirdly those geniis that is attributed to ♊ ♎ & ♒ is of the ayrie region
whose governour is called Raphael who hath under him 2 princes which
is called Sorasphiel & Miel therefore those geniis which is attributed to him
& those signes is to be observed toward the east on a monday the 1 houre
of the day & 8th & at night the 3d & 10 houres they appeare as kings or beu-
tifull young men in roobes of divers collors but most comely like wo-
men trancendantly handsome by reason of there admirabel whitenes
& beuty &c

fourthly & lastly those geniis that is attributed to ♋ ♏ & ♓ is of the watri
region & is governed by Gabriel who hath under him 3 mighty princes
Samael Madiel & Mael therefore those genies that is under those signes
& is governed by Gabriel are to be observed on mundays towards the
north & at the 1 & 8th houres of the day & at night at the 3 & 10
hours they appeare like kings having green & silver roobs
or like litel children or women deliting in hunting &c

so in the next place we are to observe the season of the yeare according
to the constillations of the celestiall bodies otherwise we shall loose our
labour for if a geniis be of the igneal Hierarchie tis in vaine to observe
him in any other seasons but when the ☉ enters those signes which
is of his nature that is ♈ ♌ & ♐ so if it be a geniis of the earth he
is to be observed when the ☉ enters ♉ ♍ or ♑ & so the like in the
Rest otherwise thus those geniis that is of the order of the fire is
to be observed in the sommer quarter & those of the Earth in ~~winter~~
autumne & those of the ayre in spring & those of the water in
winter quarter &c
Their offices is to do all things that is just & lawfull in the sight
of the great God Jehovah & what is for our good & profit shall concerne
the protection of our lives or beings our wellbeings & the being good to
our neibours now he that hath a desire to see his geniis ought to prepare
himselfe accordingly now if his geniis be of the fire his demands must be for
the conservation of his body or person that he receive no hurte from or by
any fire armes or gunns or the like & haveing a seale sutable ready pre-
pared he is to weare it when he hath a desire to see his geniis that he may
confirme it to him that for the time to come he may not faile of his assi- 30
stance & protection upon any oration &c
But if his Geniis be ayriall he reconsileth wors natures in wars love & af-
fection betweene them & causeth the desired love of kings & princes & favour
tion ... he that hath such a geniis before he ab-
Promotes marriages & therefore he that prepare a seale sutabel to his order that he may have
fore him shall ... in the day & houre of observation whereof he sh-
it confirmed by him in the day & houre of observation whereof he sh-
see strange & wonderfull efects and so the like of the other 2 hierar-
chies & when the time is come that you would see your geniis turne
your face to that quarter the signe is & that with prayers to God
... being exposed to your fancie but sutabel to the matter in hand
when thou shalt find him & have found him sincerely acknowledg
him do your duty then will he as being benigne & sociabel illuminate
your minde taking away all that is of feare & darke in thy me-
mory & make you knowing in all sciences sacred & devine in an in-
stant &c a forme of prayer which ought to be said upon that
coast or quarter where the genius is at all times it being a
signe to call the genius into the christall stone where this prayer
may be altered to the minde of the worker for it is here set for an
ensample &c The Prayer

O thou great & blessed N my angel Gardian vouchsafe to desc-
end from thy holy mantion which is celestiall with thy holy influence
& presence into this christall stone that i may behold thy glory
& enjoy thy society aide & assistance both now & for ever hereafter
O thou that art higher then the fourth heaven & knowest the
secrets of Elanel thou that ridest upon the winges of the wind
& art mighty & potent in thy celestiall & superlunary mo-
tion do thou descend & be present i pray thee i humbly desire & intre-
at thee that if ever I have merited thy society or if any of my
actions or intentions be reall & pure & sanctified by thee
bring thy external presence hither & converse with me
one of thy submissive pupils in & by the great name of the God Jehovah
whereunto the whole quire of Heaven singes continually O
Mappa la man Hallelujah Amen

when you have said this prayer over severall times (as occa-
sion) you will at last see strange sights & passages in the
stone & at last you will see your geniis then give him a
kinde entertainment as you was before directed declaring
unto him your minde and what you would have done &c

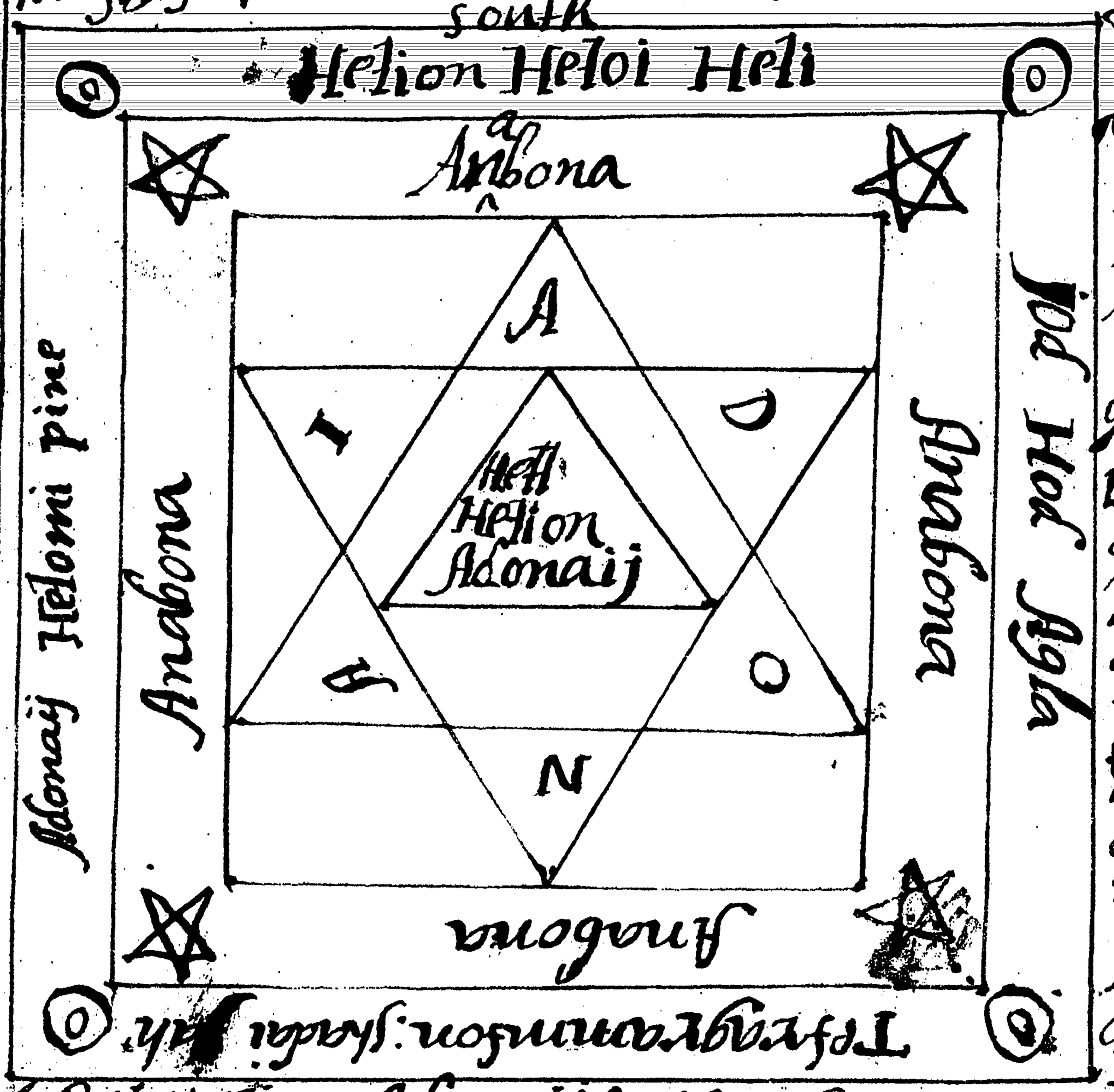
So Endeth The Booke of pauline &c

Here beginneth

Here beginneth the 4th part of this Booke Which is Called the Art almadel of Solomon

By this art Solomon attaines great wisdom from the chiefe angels that governs the 4 altitudes of the worlds for you must observe that there are 4 altitudes which represent the 4 corners of the world East west north & south the which is devided into 12 parts that is every one 3 & the angels of every of thes parts hath their particular virtues & powers as shall be shewed in this folloing matter &c

Make this almadel of pure white wax but the others must be collored sutable to the altitudes it is to be 4 inches square & 6 inches over every way & in every corner a hole & write betwext every hole with a new pen thes words or names of God folloing but this is to be don in the day & houre of Sol write upon the first part towards the East Helomi pine & upon the second towards the south part Helion Heloi Hell & upon the west part Jod Hod Agla & the 4th part which is north write Tetragrammaton Shadai Jah & betwext the first & the other parts make the pentacle of Solomon thus ☆ & betwixt the first quart write this word Anabona & in the midel of the almadel make a 6 angles figure & in the midest of it A[illegible] which must be writen thes names of god #



Hell Helion Adonay & this last name round about the 6 angles figure as here it is made for an Exampel &c

And of the same wax there must be made 4 candels & they must be of the same colour as the almadel is of devide your wax into 3 parts one for to make the almadel of & the other 2 parts to make the candels of & let there come forth of every one of them a foot made of the same wax to support the almadel with: this being done in the next place you are to make a seale of pure gold or silver but gold is best #

wherein must be Engraven thes 3 names Helion Hellison Adonay &c note the first altitude is called Chora orientis or the East Altitude & to make an experiment in this Chora it is to be done in the day & houre of the sun &c the power & office of thes angels is to make all things fruitfull & increase both Animals & vegetables in creation & generation advancing the birth of children & making barren women fruitfull & their names are thes (viz) Alimiel Gabriel Barachiel Lebes & Hellison & note you must not pray for any angel but those that belongs to the altitude you have a desire to call forth & when you operate set the 4 candels upon 4 candel sticks but be carefull you do not light them before you begine to operate then lay the almadel betwen the 4 candels upon the waxen feet that comes from the candels & lay the golden seale upon the almadel and having the invocation redy writen in virgine parchment light the candels & read the invocation & when he appears he appeareth in the forme of an angel carrying in his hand a fann or flagg having the picture of a white cross + upon it his body being wrapped round with a faire cloud & his face very faire & bright and a crowne of rose flowers upon his head he ascends first upon the superscription of the almadel as if it were a mist or fogg then must the exorcist have in readiness an earthen vessell of earth of the same colour as the almadel is of & the other of his furniture it being in the forme of a bason & put thereinto a few hot ashes or coles but not to much least it should melt the wax of the almadel & put therein 3 litel graines of mastick in powder so that it may fume & the smel goe upwards through the holes of the almadel when it is under it & as soon as the angel smelleth it he beginneth to speake with a low voice asking what your desire is & what you have called the princes & governours of this altitud for then you must answer him saying I desire that all my Requests may be granted & what I pray for may be accomplished for your office maketh it appeare & declareth that such is to be fulfilled by you if it please god adding further the particulars of your request praying with humility for what is lawfull & just & that you shall obtaine from him but if he do not appeare presently you must then take the golden seale & make with it 3 or 4 markes upon the candels by which meanes the angel will presently appear as aforesaid & when the angel departeth he will fill the whole place with a sweet and pleasant smell which will be smelt a longe time &c

Note the golden seale will serve & is used in all the operations of all the 4 altitudes the colour of the almadel belonging to the first altitude or chora is Lilly white & the second chora a perfect Red rose colour the third chora is to be [illegible] mixt with a white silver collour the 4 chora is to be black mixt with a litel greene or a sad collour &c

Of The second chora or Altitude

Note all the other 3 altitudes with their signes & princes [illegible] power over goods & Riches & canne make any man Rich or poore & the [illegible] chora gives increase & maketh fruitfull so these give [illegible] barrenness & if any have a desire to operate in any of these 3 folloing choras or altitudes they must do it in the selfe same manner as above [illegible] Ed but do not pray for any thing that is contrary to the nature of their office or [illegible]

And his face but what God giveth according to the custom or course of nat
ure that you may desire & obtaine all the furnitures is to be used is to be of the
same collour the almadel is of and the princes of this second chora is named
(viz) Aphaviza. Genon. Geron. Armon. Gereimon &c when you appeare
kneel before the almadel with clothes of the same collour in a closet hung
with the same collours also, for the holy apparition will be of the same
collours & when he appeareth put an earthen vessell under the alma
del with fire or hot ashes & 3 graines of mastick to perfume as aforesaid
and when the angel smelleth it he turneth his face towards you asking
the exorcist with a low voice why he hath called the princes of this chora or alti
tude you must answer as before I desire that my requests may be gra
nted & the contentes thereof may be accomplished for your office maketh ap
peare & declareth that such is to be done by you if it please God & you must
not be fearfull but speake humbly saying I recommend my selfe wholy
to your office & I pray unto you princes of this altitude that I may
enjoy & obtaine all things according to my wishes & desires & you may
further express your minde in all particulers in your prayer & do the
like in the other 2 choras following &c — — — —

The angels of the second altitude appeareth in the forme of a young child
with clothes of sattin & of a red rose colour having a crowne of red
gilliflowers upon his head his face looketh upwards to heaven & is
of a red colour & is compassed round about with a bright splendor
as the beames of the sun & before he departeth he speaketh unto the
exorcist saying I am your friend & brother & illumingteth the air
round about with his splendor & leaveth a pleasant smell which
will last a long time upon their heads &c — — —

Of the third Chora or altitude

In this chora you must do in all things as you was before directed in the
other 2 the angels of this altitude is names (viz) Eliphaniasai: Gelomiros:
Gedobonai: Saranana & Elomina they appeare in the forme of litel child
ren or litel women drest in green & silver colours very delitefull to
behold & a crowne of bayes beset with white & green colours
upon their heads & they seeme to looke a litel downwards with their
face & they speake as the others do to the exorcist & leaveth a mighty
sweet perfume behinde them &c #

Of the 4th Chora or altitude

In this chora you must do as before in the other & the angels of this chora
is called: Barchiel. Gediel. Gebiel & Captiel they appeare in forme of litel
men or boyes with clothes of a black colour mixt with a dark green
and in their hands they hold a bird which is naked & their heads compass'd
round with a bright shining of divers colours they leave a sweet smel
behind them also but differs from the others somthing &c #

Note there is 12 princes besides those in the 4 altitudes & they distribut
their office amongst them selves every on ruling 30 dayes every yeare
now it will be in vaine to call any of those angels unless it be those
that governe then for every chora or altitude hath its limited time accor
ding to the 12 signes of the Zodiack & in that signe the sun is in that or
those angels that belong to that signe hath the Government as for
example suppose I would call the 2 first of the 5 that belongs to

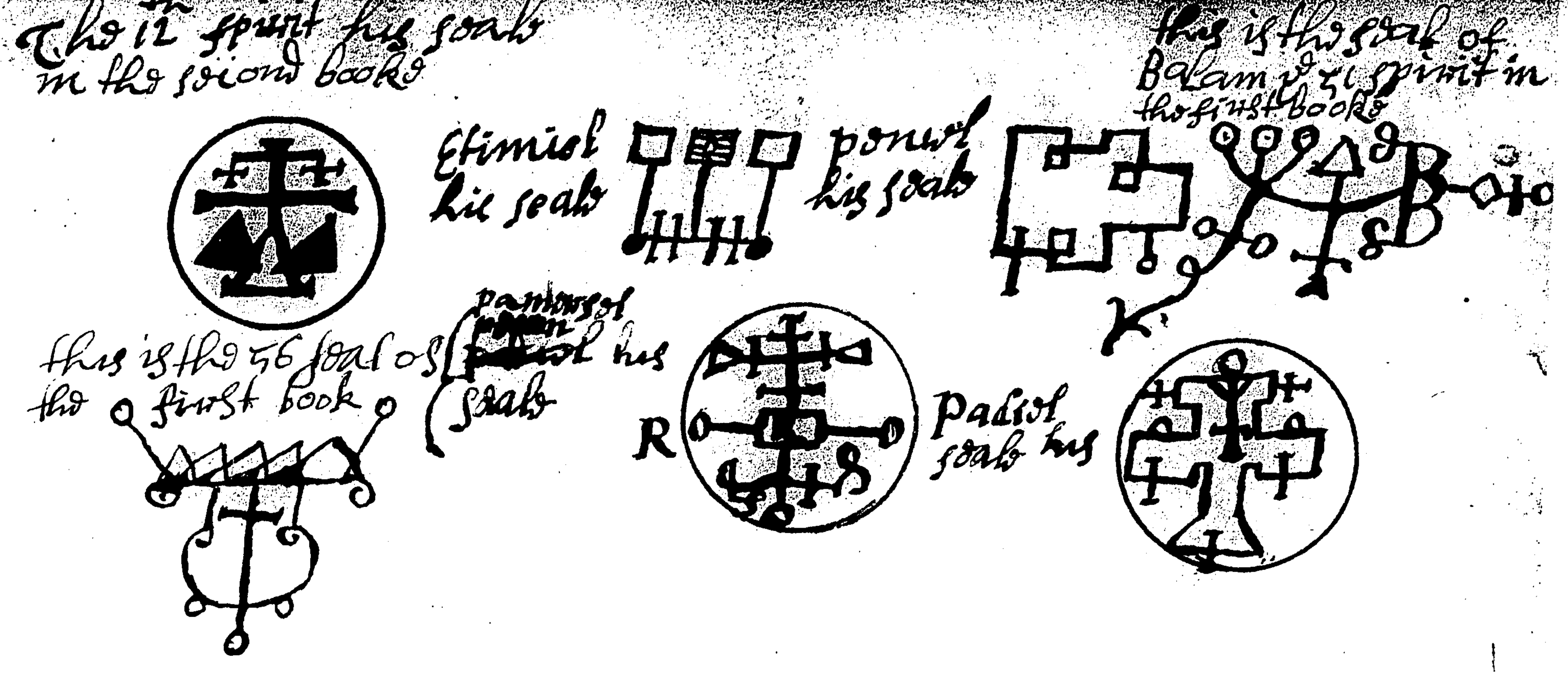
The first chora then chose the first sunday in march after the sun hath
entered ♈ & then make an experiment and so do the like if you will
the next sunday after againe & if you will call the 2 second that belongs to the
first chora that sunday after the sun enters ♉ in april but if you will
call the last of the 5 then you must take those sundayes that is in may after
after the ☉ is entred ♊ to make your experiment so do the [illegible] the other
altitudes for they have all one way of working but the altitudes have a name
formed severally in the substance of the heavens even a caracter for when
the angels heare the names of God that is attributed to them they heare it
by virtue of that caracter therefore it is in vaine to call any angel or
spirit unless he knows what name of God to call him by therefore observe
the forme of this conjuration or invocation following &c # 32

The Invocation

O thou great blessed & glorious angel of God (N) who rulest & is the first &
chiefe governing angel in the first Chora or altitude in the East I the servant
of the highest the same your God Adonaij Helomi & pine whom you do obay
& is the distributer & disposer of all things both in Heaven Earth &
Hell do invocate conjure & intreat you (N) that thou forth with appeare
in the virtue & power of the same God Adonaij Helomi & pine & I do com
mand thee by him whom you do obay & is set over you as King by the
devine power of God that you forth with decend from thy orders or place
of abode to come unto me & shew thy selfe plainly & visibly here before
me in this christall stone in thy owne proper shape & glory speaking
with a voice intelligable & to my understanding O thou mighty &
powerfull angel (N) who art by the power of God ordained to governe all
animals vegetables & minerals & to cause them & all creatures of God to
spring increase & bring forth according to their kinds & natures I the
servant of the most high God whom you obay do intreat & humbly beseech
thee to come from your celestiall mansion & shew unto me all things I
shall desire of you so far as in office you may or can or is capable to
performe if God permit to the same O thou servant of mercy (N) I do hum
bly intreat & beseech thee in & by those holy & blessed names of your God Ado
naij Helomi pine & I do also constraine you in & by this powerfull name
Anabona that you forthwith appeare visibel & planely in your own prop
er shape & glory in & through this christall stone that I may visibly
see you & audibly heare you speake unto me & that I may have the blessed
and glorious angelicall assistance familiar freindship & constant society com
munity & instructions both now & at all other times to informe & rightly
instruct me in my ignorance & depraved intellect judgment & under
standing & to assist me both herein & in all other truthes else the almighty
Adonaij the King of kings the giver of all good gifts that his bountifull &
fatherly mercy be gratiously pleased to bestow upon me therefore O thou
blessed angel (N) be freindly unto me so far as God shall give you power in
office to performe whereunto I invocate you in power & presence to ap
peare that I may sing with his holy angels O mappa la man Hallelu
jah Amen # when he appeares give him or them kinde entertain
ment & then aske what is most necessary & that which is proper &
suitabel to his office & you shall obtaine it

So Endeth the 4th Booke called the Almadel of Solomon the Kinge

Finis #



The Fift Boocke of Solomon The King Called arta nouem or the noatary art of Solomon

In the name of the undivided Trinity beginneth this most holy art of the knoledg revealed to Solomon which the most high creator by his holy angel ministred to Solomon upon the alter of the tempel that thereby in a short time he knew all arts both liberall & mecanick with all the with all the facultties & propeties: thereof he had suddainly infused into him & also was filled with wisdom to utter sacreed misteries of words most holy

Alpha & omega oh almighty God the begining of all things & without end graciously this day heare my prayers neither doe thou render to me according to my sines now after mine iniquities o lord my god but according to thy mercy which is greater then all things vissibel & invissibel have mercy upon me o Highest wisdom of the father the light of angells the glory of saints the hope refuge & suport of saints the creator of all things & redeemer of all human frailties who holdest the heaven earth & sea & all the world in the palme of thy hand I humbly implore & beseech that thou wilt mercifully with thy favour illuminate my mind with the beauty of thy holy spirite that I may be abel to come & attaine to the perfection of this most holy art & that I may be abel to attaine the knoledg of every siens art & wisdome of every faculty of memory intelegen understanding & intelect by the virtue & power of thy most holy spirit & in thy name of thee O god my god who in the beginning hast created the heaven & the earth & all things out of nothing who reformest & makest all things by thyn one spirit compleat fullfill restore & implant a second understanding in me that I may glorifie thee & all thy workes in all my thoughts words & deeds O god the father confirme & grant this my prayer & increase my understanding & memory & increase the same to know & receive siene memory Eloquence & perseverence in all manner of Lerning who Livest & Reignest world without End Amen &c

Heare followeth the treatise of this art which Master Apolonius called the golden flowers being the generall introduction to all naturall siences of apolonius Master of arts duely called to whom the nature of the naturall arts hath been granted I am intended to treat of the knoledg of astronomy with what experiments & documents a compendious & compleat knoledg by me attained unto & how the highest & lowest misteries of nature may be competently divided & fitted & applyed to the natures of times & what proper dayes & hours are to be elected for the deeds & ocations of men to begin & end what qualifications a man ought to have to attaine the effects of this art & how he ought to dispose of the ocations of his life and to behold & study the course of them in the first place we shall [illegible] certaine precepts of spirituall [illegible] things which [illegible] speake of may be attained to [illegible]

shall heare in the following treatise and that you shall find an Example of
such high Endstimabel Learning some things will follow which we now sh
ew to you as a ray of wonderfull Efects & have Extracted them out of the
most antient books of the of the Hebrews which were you let them altough
they are forgoten & wore out of the any human learning language which
theless as miracles for God truly admired the great power and Efficacy of
words in the work of nature —— of what Efficacy wer are
there is great virtue power & Efficacy in contains names & words of god that
when you reed these very words it shall immediatly increase & help your elo
quents of speech by them & at length attaine to the powerfull sacred names of god
but from whence the power doth proseed shall fully be demonstrated in y^e
sequell in chapters of prayers & those which follow wee & our hand we shall
lay open —— an explanation of the notary art —— which art is devid
ed into 2 parts ye first containeth the generall rules & secondly especi
all rules we come first to the Especiall rules that is first to a 3 folde
then to a 4 folde divission & in the third place we come to speake of the
olige which science you shall attaine to by the operations of these orations
if you pronounce them as it is writen therefore these are containe noats
in the notary art which are manifest to us the virtue wherof hu
man reson cannot comprehend the first noate hath its signification
from the Hebrew which though the expression therof be comprehend
ed in a very few words yet notwithstanding in the expression of the mis
tery they do not loose the virtue that may be called there with which
doth happen & proceed from their pronountiation which ought to be
admired greatly —— the first precept —— Hely: scemath: Amazaz Hemel
Sathuscoon b Kely Tamazam & which Solomon his first revelation &
that to be without any interpretation it being a science of so transendant pu
rity that it hath its depth & profundity out of the caldee Hebrew & grecian
languages & the wee cannot possibel by any means be explicated fully in the
poore thread bare scheme of any language of what Efficacy the aforesaid
words wherfore Solomon doth describe in his 11th book so of ye mighty glory
of the creator out of the friend & successor of Solomon that is apolonious
with some few others to whome the science hath ben manifested have ex
plained the same & desiring it to be most Holy Devine deepe & profounde
misteries & not to be disclosed nor pronounced without great faith & reve
rence —— A spirituall Mandate of the precedent oration —— before
any one reed or pronounce any of the art to bring them to Effect let them
allways first reverently & devoutly rehearse the prayer or the begining if
any one will touch the scriptures let him pronounce ye words of the fo
llowing figure to wit Hely: Scemath in the morning betimes of that day ver
ly begining worke & in the name of the lord our god let him dilligently
pronounce the scripture proposed with the prayer which followeth wh
ich is the Theos Megale & is mistically disposed & miraculusly & prop
perly framed out of the Hebrew greek & caldee tounges & it extendeth it
self powerfully into every language in what begining soever they are
declared The second part of the oration in the second chapter is taken
out of the hebrew greek & Chaldean & the following expressions are of
right to be pronounced first which is a latten oration the 3^d oration is
of the 3^d chapter allwaies in the begining of every faculty is first to be
rehersed —— the oration is Theos: Megale: Iehu: Ymas: Eurelle this
sheweth how the forgoing prayer is Expounded but although this is
a perticular & breef Exposission of the oration yet do not thinke that all
words are yet Expounded the Exposission of the oration O God the light
of the world father of immense Eternity giver of all wisdom & knowledge
and of all spirituall grace most holy & inestimabel dispencer knowing
all things before they were made and makest light & darkness stretch
forth thy hand and touch my mouth and make my tounge as harp
sounds to shew forth my words with Eloquence make my tounge as

a ... c... the readers & to pronounce them memorabel send forth the
holy spirit O lord my heart & soule to understand them & to meditate on
them in my concience by the oath of thy heart that is by the right hand of
thy holy knowledg & mercifully infuse thy grace into me teach me & instruct
me Establish the coming in & gooing out of my sences & let thy precepts teach
& direct me unto the End & let the counsell of the most high assist me through
thy infinit wisdom & mercy Amen Eoffoz —— the words of this oration
cannot be expounded who neither thinke that all words of precedent me
oration can be translated into latton tounge for the words of the oration
giveth in themselves greater sence of misticall profundity of the autority of
Solomon & having reverenced to his writings we acknowledg that the
orations cannot be expounded by human sence for it is necessary that all
orations articels of astronomy astrology & the notary art be speaken or
pronounced in their due time & season & the operations of them to be made
according to the disposission of the times —— of the Triumphall figures
how sparingly they are to be pronounced & honestly & devoutly to be sp
oken —— their also are containe figures or orations which follow in the caldee
ac: called Holy that is triumphal orations of the liberall arts & sudaine
Efficacies of the virtues & they are the introduction to the notary art wher
of Solomon made especiall begining of them that are to be pronounced at
containe determinate times of the ☽ & not to be undertaken without consid
eration of the end which also Ma: apolonius hath fully demonstrated saying
whosoever will pronounce these words let him do it in a determinate appoi
nted time & lay aside all other orations he shall profit in all sciences in one
month & attaine to them in an Extraordinary wonderfull manner
the expositions of the formations of the notary art —— these are the Expositions
of the orations & introduction of the notary art to wit in the 4th day of the
moone & in the 12th 16th & 24th 28th & 30th that you ought to be put in opperation
from whence followeth seith that to these times we give the Exposition of time
of the day of the ☽ which are writen by the angels & in the ...
... of the ☽ is manifest to 19 &c are 4 times repeated & explained by the
angel the messenger of the orations & are also ... & delivered to us that
require them from the angels 4 times of the year to shew the Eloquen
cy & fullness of the 4 languages greeke Hebrew Caldee & latton & god hath
determined the power of the faculties of human understanding to the 4
parts of the earth also the 4 virtues of humanities understanding
memory & Eloquence & the faculty of ruling these 3 & these things are
to be used as we have before spoken —— he sheweth how the precedent
oration is the being & foundation of the whole art —— that is the first
figure of the notary art which is manifestly increased upon by a qua
drangle noate & this is angelical wisdom & understood of seen in astronomy
but in the glass of astrology it is called the ring of philosophy & in the no
tary art it is called the comidation of the whole science but it is to be rehears
ed 4 times a day begining in the morning once about the 3^d hour once in
the 9th hour & once in the Evening the precedent oration ought to be spoke
secretly & let him that speaks it be alone & pronounce it with a low
voice so that he can scarse heare himselfe speake & that if the condission
that if necessity urge one to doe any great worke he shall say it in the mor
ning & about the ninth hour twice & let him fast the first day wherein he
begineth it & let him live chastly & devoutly & this is the oration which he
shall say —— This oration is of the 4 tounges Chaldee greeke Hebrew & Latton
Evidently expounded which is called splendor of speculation of wisdom in all ...
lumination the orations ought to be reed once in the morning once about
the 3^d hour once about the 9th & once in the Evening —— ... oration 16
Assay Lemath Assay Lemath Azzabue ... Thi... ... of the precedent ...
Azzay lemath lemath Azacgis Semak ... the 3 part ... ...
which is to be spoken ... ... lemath ... ...

This oration hath one Exposition in the laten / This is a holy prayer wit
out danger of any sin which solomon saith in the Explication that human
sence gives a doth & saith that the Explication thereof is more proble [illegible]
can be considered of or aprehended by man Excepting also thos secrets which
is not Lawfull neither is it given to man to utter therefore he leaveth that
oration with out any Exposition becase no man can attaine to the per
fection thereof & it was left to spirituall becase the angel that Declared it
to solomon undergaged upon it saying see thou do not presume to give
to any other nor Expound any thing out of this oration neither thou
thy selfe nor any one after thee for it is a holy sacramentall mistery: &
by Expressing the words thereof God heareth your prayer & incurageth your
memory understanding Eloquence & Establisheth them all in thee let it be
read in apoynted times of the lunation as in the 4th: 8th 12th dayes of the Day is
writen & commanded saying the oration very dilligently 4 times in those days
orderly beleiving therby that study shall sudenly be increased & made cleare
without any ambiguity beyond apprehention of human reson —
of the Efficacy of that oration which is inexplicabel to human sence this is that 17
only which solomon calleth happines of wit & Apolonious termeth it the #
light of the soule & the speculum of wisdome I suppos the said oration may be call
ed ye image of Eternall Life the virtue & Efficacy whereof is so great that it is appre
hended by very few or none therefore having asayed som precious figures & precepts
we will give as an Entrance to thes things whereof we intend to speak of which a
are yet that we have spoken of before nevertheles before we com to speak of them
som things are necessary to be declared wherby we more spesially & plainly set
forth our intended history for as we have se before them are containe Explications
of the notary art som whereof are darke & obscure & others plaine & manifest for y
notary art hath a booke in astronomy whereof it is the begining & ministry & the u
virtue thereof is such that all arts taught & derived from him [illegible]
to know that the notary art doth in a wonderfull manner containe & com
prehend within it selfe all arts and knoledg of all Learning as solomon wit
nesseth therefore it is called the noatary art because in containe breife notes it
teacheth & comprehendeth the knoledg of all arts for solomon also saith in his
treatises of Lemegeton that it is the treatis of spirituall & secret Experiments
here he sheweth in what manner those figures in art & the reson thereof for
a noat is a certaine knoledg by the oration & figure before set downe But of y orati
ons & figures mentioned shall be made in their due place & how the noats are called
in the notary art: now he maketh mention of that oration which is called the queene
of tongs for among the oration there is one more prevalent then the rest which
is by [illegible] K solomon called the queene of tonges becase it taketh away as it were
with a certaine secret covering the impediments of the tongue & giveth a marvelous
faculty of Eloquence wherefore before we proceed further take A littel asay of that
oration for it is an oration which in the scriptures wee are taught to have allwa
yes in our mouthes but it is taken out of the Caldean language which although it
be short it is of wonderfull virtue that when you reed that scripture hath the
oration before mentioned you cannot keep silence those things which & understand
ing suggesteth & administers to you the oration which followeth is a certane invoca
tion of the angels of god & it provoketh Eloquence & ought to be said in the begining
of the scriptures & in the begining of the month / The oration 18
Lameth · Leynach · Semach · Belinay | those orations have not proper Eimations as
the commentator saith upon y glass Azzailement gesegon Letham Agim Oze
togomaglial: Zeziphier Josamin · Sobalack Bzefama · Defvatiamer Zema
it Lemaio: pexator Amie · pilosophi Gregoon Letos Amen Amen Amen #
how the oration ought to be said in the begining of every month chastly & [illegible]
with a pure minde — In the begining of the scriptures are to be taught How
the precedent oration ought to be spoken most secreetly & nothing ong
ht to be retained [illegible] which the minde & understanding suggests promp
tly to in the reeding thereof which ought allwayes to be began in the be
[illegible]

apronounced with the greatest Reverence & by fasting before you have
Eaten or drunke | Heare followeth the prayer we speak of before to obtaine a
good memory [illegible] most mighty God [illegible] god [illegible] pater [illegible] by the
archangels Eliphamasay Gelonaca gebecha Banjegealsi Elormite & by thy glori
ous angels whos names are so consecrated that they cannot be [illegible] by
us which are y & so [illegible] X P A L I O F & which cannot be comprehended by
common sence | Here followeth the prologue of the precedent oration which
provoketh & procureth memory and is continued with the precedent noat
This Oration ought to be said next to the precedent oration to wit Lameth
Any with this I beseech thee to day & thos to be said as one continuing oration
if it be for memory let it be said in the morning if for any other Effect in the
Evening and then let it be said in the hours of the Evening & in the morning &
Evening and then let it be said in the precedent oration it increaseth the memory
being thus pronounced with the precedent oration it increaseth the memory
helpeth the imperfection of the tonge | here beginneth the prologue of the oratio
on I beseech thee O Lord to Exstract the light of my consience with the splendor
of thy light Illustrate illustrate & confirme my understanding with the [illegible]
eet adorning spirit · adorning my soule that hearing I may heare & what I
heare I may retaine in my memory O Lord confirme my heart restore me
sences & strengthen them qualifi my memory with thy giftes mercifully
open the dulness of my soule O most mercifull god temper the graine of my
tonge by thy most glorious & unspeakabel name thou which art the foun
taine of all goodnes the origonall & spring of all piety have patience with
me & give a good memory unto me & bestow upon me what I pray for in this
holy oration O thou who dost not forth with judge A sinner but mercifully
Expecting his repentance I though unworthy beseech thee to take away
the guilt of my sinnes & wash away my misdeeds & offences & grant me #
all my petitions by the virtue of thy holy angels thou who art one god in
Trinity Amen | Heare followeth some other virtue of the precedent oration
if thou doest doubt of any great vission what it may foreshew or if thou wouldest be
see any great vission of any danger present or to come or if thou wouldest be
certified of any one that is absent say the oration 3 times in the evening with
great reverence & devotion & thou shalt have & see that which thou desirest
Here followeth an oration of great virtue to attaine the phisical art having
also many other virtues if you would have the perfect knoledg of any disease
whether the same tend to death or life if the sicke party lie languishing
stand before him & say the oration 3 times with great devotio 10
The oration of the phisicall art
Jhesus fily Dominus incomprehensibilis ancor nacor anglos Zohornatheo
Donos Holy cados Jhagon Horizons Cornichito anasac Hoheleno pe Phagora
another parte of the same oration
Eliminator Candonis helos: be phagam becondum Jhaonos Beholos behonos: homo
Phagan Corphandonos Humanus natus et vos Elophus phagona be presentes
Holy angels & advertis & teach whether such a one shall die or recover of his
infirmity this being done aske the sicke person saying how dost thou feele thy selfe
& if he answer thee I feele my selfe at good Ease I begin to mend or the like then
Judge without doubt the sick person shall recover — but if he answer I am very
grievously ill or worse & worse then doubtless conclude he will dye on the morrow
but if he answer I know not how my state and condission is whether better or worse
then you may know likewise that he will either dye or his disease will change &
alter for the worse if it be a child that is not of yeares capabel to make answer or that
the sick languish grievously that he knoweth not how or will not answer say this
oration 3 times & what you find first revealed in the minde that judge to come
to pass of him further more [illegible] shall
say the same oration & the angelicall virtue shall suggest the truth to [illegible]
if the diseased person be far [illegible] you have his name say likewise the oration
for him & your minde shall [illegible] whether he shall live or dye
if you touch the pulse of any one [illegible] saying the oration the
Effects of his infirmity shall be [illegible]
[illegible]

that thes miracles procead not from their one nature but from the vertue & nature
of the Holy angels it being a parte of their office wonderfully to reveale things if you doubt
of the virginity of any one say the oration in your minde & it shall be reveled
unto you whether she be a virgin or corrupt [11] Here followeth an efficatious
preface of an oration shewing what efficacy you may there by every day of the
oration Solomon saith that by it a new knoledg of phisick is to be receaved from
god upon which he hath laid that command & calleth it the miraculous effi
catious foundation of the phisicall science & that it containeth in it the quan
tity & quallity of the whole art & science of phisick wherein there is con
tained rather a miraculous & seperatious then fearfull & terribel miracles which
as often as thou rehersest the same regard not the paucity of words but pra
yse the vertue of so great a mistery for solomon himselfe speaking of the
subtelty of the notory art wonderfully extols the divine help to visit brass
we have proposed a great thing that is to say so many & so great misteries of
nature contained under so precious brevity that surpas in the ordination of
so ~~little~~ subtel excelent worke that the mind of the reader may the more
be confirmed hereupon Here he sheweth how every note of every art ought to
be pronounced to exercise his one offis & that the note of one art profit not to
the knoledg of another art & we are to know that all figures have their
proper orations we com now according to our strenght to devide the families
of the notary art & learning & that which is naturall we com to the greatest
sprites of the art for Solomon a great composer of the greatest misteries of
the notary art comprehendeth divers arts under the notion thereof that there
fore he calleth those arts ~~cleare~~ becaus it should be the art of arts & science of
sciences which comprehendeth in it selfe all arts and sciences liberall & me
canicall & those things which in other artes are full of long & tedious
locutions filling up great prolixious volumes of bookes wearing out the
student through the length of time to attaine to them in this art are com
prehended in a few words or writings so that it desegneth those things whi
ch are hard & difficult making the ingenious learned in a short time by the
wonderfull & unheard of vertue of words [12] therefore we to whom
such a faculty of the knoledg of the scripture of sciences is granted have who
by received the gift & inestimabel benefit from the everlasting grace of the
most high creator & whereas all arts have their severall notes properly
disposed to them & signifies by their figures & note of every art hath not any
office of transferring to another art neither do the notes of another art profit
or assist to the knoledg of another therefore his may seeme a littel difficult at thes
small treatises which be called a preludium to the body of the art we will ex
plaine the notes generally & that which is more necessary we shall by #
divine providence dilligently search out the divine providence of severall sciences of
the scripture [13] Of certaine speciall precept that is necessary for us & we
so certainly we suppos profitabel to posterity that we know how to compre
hend the great prolixious volums of writing in ~~briefe~~ & compendious [briefe] to give out the way
treatises that it may easely be done we are dilligently
of attaining to it out of ye 3 most ancient bookes which were composed by solomon the
first parte & choisest thing to be understood is that the oration before the 2d chapter
is to be used long before every speech the begining whereof is asay & the words of the or
ation are to be said in convenient spase of time but the subsequent part of the oration it then
choifly to be said with good desire & knoledg of the volumes of writings & looking into
the notes thereof the same oration is also to be said when you would clearly & plainly under
stand & expound any sciences or great misteries that is on a sudain proposed to you answer
heard of before say also the same oration at such time when any thing of great consequence
is importuned of you which at present you have not the faculty of expounding this is
a wonderfull oration whereof we have spoken the which part thereof is expounded in the
volume of the magnitude of quality of art | The oration

Lameth Rogum Ragia Ragium Ragiomall Agaloth Evadioch Ancorionos Lechon
Laza Yoc Manichell Mamaotia Lephoa Bozaco Cogemall salayol Ytimami
Azazoch Beyestor ~~Amak~~ Amak | To the operation of the magnitude of art: is
this oration containeth in the 2d place a generall testifie of the first note of all speciall
part of the exposition we have fully explained in the magnitude of the quality of
the same art but the reader hath hardly heard of the admirabel mistery of the sacra
mentall intelect of the same let him know this for a certaine & doubt not of
the greeke words of the oration but that the begining of them is expounded in latton

The begining of the Oration | 14

(2) Eternall & incomprehensibel memory uncontradictabel wisdom of unchangabel power
let thy right hand encompass my hearte the holy angels of thy eternall coun
sel compleatly fulfill my conscience with thy memory & the odour of thy ointments
& let the sweetnes of thy grace strenghen me & fortify my understanding through the
pure splendours & brightnes of thy face & all thy holy & heavenly virtues & wisdom
wherewith thou hast made all understandings by which thou hast performed all
things preserved unto blessednes whereby thou hast restored & constituted the angels
love whereby thou hast restored lost mankinde & raised him after his fall to heaven
heavenly learning whereby thou wert pleased to teach adam the knoledg of every
science informe & repaire instruct restore correct & refine me that in me
be made new in the understanding thy precepts & in receiving the sciences wh
which are profitabel for my soule & body & for all faithfull belivers in thy #
name which is blessed world without end Amen — Here followeth also a particu
ler exposition of the following oration which he hath left unexpounded to be
read by every one that is learned in the art and knoing that no human #
nor faculty in man is suficent to finde out the exposition thereof also #
This Oration is called by solomon The gem & crowne of the Lord for he saith
it helpeth against danger of fire of wild beastes of the earth being said with
a beleiving faith for it is afirmed to have ben reported from one of the 4 angels
to whome was given power to hurt the earth & sea & the trees there is an ex
ample of thes in a book called the flower of heavenly learning for solomon glorified
god becaus of all he infused in to him the knoledg of theologie & dignified him with
the divine misteries of omnipotent power & greatnes which Solomon beholding
in his night sacrifise bestowed upon him by the Lord his god he commonly
gathered together the greatest misterys in the VTT | which were holy pronounced
& worthy misteries with things & misteries of theologie the saving gentiles have
not all lost which solomon calleth the signe of the holy mistery of god revealed
by the angell before & that which is contained in them is the fullnes of our dignity
and human salvation — The first oration which we call spirituall the seco
nd wherof teacheth divinity & preserveth the memory thereof — Thes are the orat
ions also which are of great vertue & efficacy to our salvation the first thereof is spiri
tuall & teacheth divinity & also perseverence in the memory thereof therefore solo
mon commandeth it to be called the signe of the ~~grace~~ grace of god for as Ecclesiastes
saith this is the spirituall grace of god that hath given me knoledg to treate of all #
plantes from the cedars of Lebonon to the hysop that groweth upon the wall #
The Election of times in which ye orations thes orations ought to be said | 15
The first oration ought to be said in the first Lunation in the 3d 3 times in the
6th 6 times in the 9th 9 times in the 12th 12 times in the 17th 17 times in the 18th 18 times in the
20th 20 times in the 29th 29 times & so many in the 30 month for this oration is of
so great vertue & efficacy that in the very day you shall say the same as if it
were determined by the father it shall increase thy knoledg in the science of di
vinity but if otherwise that you are ignorant & it hath ben heard by the com
panions thy superiours or inferiours thought unto others thou shall seeme
to have knoledg enter into the study of divinity & heare the lectures by the space
of one month casting of all doubt from thee of them who shall see thee &
and in the days wherein thou speakes say it live chastly & say it in the mornings
Solomon testifieth that an ~~art~~ angle delivered the following oration in the ende
who standeth allwaies in the presence of the Lord to whom he is not under
stood the mistery hereof is wholy & of great efficacy neither ought this orati
on to be said above once becaus it moveth the heavens any great worke of the
oration he saith that so great is the mistery thereof that it moveth the ... shall
with to performe any great work which divine power can ...
grieveth the vertues of its just lawes that it calleth the ...
to his understanding The begining of the ...
efficacy as we have said it being said with great devotion ...
Achacham ...
this is the begining ...
to be said of the begining ...

Begining of thes orations which are 4 we shall make thes competent divisions for
this is that which is to be spoken of begining severally of thes orations is to be devi
ded into 4 partes the first part thereof is to be said at the begining before any other part
of the oration is to be compleated thes greek names following are to be pronounced that
is the division of the orations | Hielma Helma Hemma | &c O god the father god the son
god the holy ghost confirme the oration & my understanding & memory to rec
eive & retaine & understand the knowledg of all good scriptures & give me perce
verance of mind therein this is the begining of the oration which as we have s
before ought to be said according to the prelations & constitutions thereof & ought
to be repeated because of the forgetfullness of our memory & according to the
exercise of our wit & according to the sanctity of our life there being contained
in it so great a mistery & efficacy ... another Littelle [17]
oration wherein is contained a sacramentall mistery & wherein every perfect
science is so wonderfully compleated for how be god would have us to know
things are celestiall & what are terrene & what heavenly things & the celis
tiall & ... the earthly & terrene because the Lord hath said mine
eyes have seene thy imperfection & in this book every day shall be formed &c #
written & no man in them &c so it is in the precepts of god for we are not
able to write all things & how the sun hath the same course as at the first of
our order may be confirmed for writing whatsoever is not from god is not to
be ... for god himself would have all things divided & this is how they are to be
used before the second parte which containeth so glorious & excellent consecra
tions of orations & defineth & consecrateth part to have person in the heavens &c
in no wise can be defined in human tongs this the begining of the second ora
tion of which som singler thing is to be spoken wherefore if thou sayest this ora
tion commemorating the first part thereof say the oration following & thou shalt
perceive the precepts which are therein ⓐ god of all thinges who art my god
who in the begining hast created all things out of nothing & hast reformed
all things by thy holy spirit compleat & restore my conscience & heal my un
derstanding that I may glorifie thee in all works & thoughts & these words
ought to be said before | Agla[?]os Theomiros | Themitos | &c words & after thou
hast said the oration make a little space the space of halfe an hour & then say the
third parte of the oration which followeth | Megal Legall Chariotos | &c & having
said this third parte of the oration then meditate with your selfe about the
scriptures thou desirest to know & then say the oration ⓐ thou that art the
truth of light the way of all creatures O iust god vivifie me & confirme my un
derstanding & restore my knowledge & conscience as thou diddest unto K Solomon amen
commemorating the parts according to that which is laid downe ... the ora
tion following the other orations being said say the 4th parte of the oration which is
| Amasiel Danyi Hayr | &c then the partes being commemorated as it is direc
ted ad also the following oration I speake thes things in the presence of lord
my god before whose face all things are naked & open that I being washed from
the errors of infidelity thy all quickening spirit may assist me & take away all
incredulity from me [18] Here the latine orations are expounded by the words of
the oration we are therefore to know that the whole oration remaineth unexpounded
because thereof are of so great a subtilty adorned with the hebrew & caldean tongs
with the subtile & wonderfull elocution of god that the office of full exposition
thereof cannot be possible to transfer upon me the laten words in which are sub
joyned to the partes of the oration aforesaid are such wordes which have been tra
nslated out of the caldean tonge for they are not the whole oration pertaining #
thereto How he speaketh of the efficacy of all these for this oration is such
a mistery as K Solomon himselfe witnesseth that a servant of his house hav
ing found the book by chance & being to much overcome with wine in the com
pany of a woman he presumed to read it but before he had finished a parte the
reof he was strucken dumb blind & lame & his memory taken from him &
so he continued til the day of his death & in the hour of his death he spake
& said that 4 angels which he had offended in presumtious so secret a mi
stery were the daily keepers & afflicters one of his ... memory another of
his speech a third of his sight & a 4th of his hearing by which teastimony the
oration is so much commended by the same K Solomon & great is the mistery
thereof we doe greatly require & charge every one that will say or read it
that he doe it not presumptuously for in presumtion is a great sin wherefore
let thes orations be said according as ... we therefore hold it convenient
and necessary to speake somthing of the generall precepts of art & of
the knowledg of all arts & of the severall precepts of every singuler
art because we have touched somthing of the ... of the division ...

That we shew that his course signifies the moon passeth through the 12 signes in
one month & the other through the 12 signes in a yeare & in the same time the
spirit inspireth & fortifieth & illustrateth them whiles it is said that the sun
& moone run there course it is understood the course which they hast had but becau
se this is wanting the hebrew we thought good to omitt it in the laten ha
ving spoken sufficiently of the preceding oration & the 3 partes thereof [19 37]
In this chap he sheweth the efficacy of the subsequent oration it being
speciall to obtaine eloquence this holy oration which followeth is a certaine
speciall oration to obtaine eloquence which as all other have vertue &
efficacy in other things this containeth the containd mistery in it selfe &
wherein as the vertue of the generall is shewing in it selfe containe ge
nerall precepts commonly to all arts for so god instituted the soule in the
body saying that I give unto you that ye may keep & observe the law of the Lo
& they are they that stand in the presents of god all wayes & see Jesus face
our face to face night & day so of this oration I say this is that most glorious
mistical intelligable oration containing such misteries in it that the wonder
conscience & tonge succedeth this is such a mistery that a man shall keep it accor
ding to his will who foreseeth all thinges in his sight that are made for the
misteryes of this oration is glorious and sacramentall let no man presu
me to doe any of thes orations after to much drinking or luxurious feasting
without great reverence & discretion which Solomon saith let no man pre
sume to reade any thing of this oration but in certaine appointed times un
les he make mention of this oration before some great precedent for some
weighty business for which this oration is of wonderfull excellent vertue [20]
the goodness of this oration attaining the effects thereof it is read in that chap
wherein it is said follow me & I will make you fishers of men as he saied in
know that it is not of our power that this oration is of so great a vertue & such
misteries as somtimes also the Lord said to his disciples that we are not able to
know for this oration is such a mistery that it containeth in it selfe the great #
name of god which many have lied in saying they know it for Jesus himselfe
performed many miracles in the temple by it but many have lied about what
he did & have hid & absconded the truth thereof so that none have declared the
same before it came to passe but we suppose have spoken somthing about or con
cerning it in this chap he setteth downe time & names how this oration is to
be pronounced for this oration is one of the generales first of perticulars con
taining both in it selfe having a apostiall faculty & vertue to give eloqu
ence in it selfe therefore it is necessary to be understood what time & day
it may be said in every 14 Lunation as #
ation it is to be said & published
above said but the ordination of time for every day wherein it is to be pronoun
ced is specially in the morning betimes before a man be defiled & then all orations
are chiefly to be said & this oration must then be pronounced totally together with
out any division & although there are divisions therein the oration is not done with
in it selfe but only the divine & glorious names & it is to be said together as great
excellent names but not of one word because of the fragility of our nature without
it needfull to shew the elements of syllables posited in the oration that are not to
be known neither let any one presumptuously speake them neither let him doe any
things by way of temptation concerning this oration which ought not to be done
these words are hebrew scipered them wherein it is marked I are written severally
and are devided into parts according to the termination of every great & glorious
name ... Ebnol Sehol Ghemech Zaba &c [21]
no man that is unpolluted ought to say this oration ...
This is a thing agreed unto amongst the wise men of the words that those thin
as we have said before be pronounced with great reverence & industry it may
it may be said every day wherein you are not hindred by some continuall
sin & in that day wherein thou art unpolluted by some criminal sin thou
mayest remember it in thy heart & if thou desirest to be made eloquent
repeate it 3 times and if any other thing trouble you or thou art entertained
& involved into any great business repeate the oration once & eloquence shall be
added to thee as much as is needfull & if thou repeatest it ...
ence shall be given to thee this oration ... so great ... the thing ...
considered in this oration the oration ought to be pronounced ...
of the heart & mouth ought ... it ...
early & after that oration say that following ... this is the prologue

of the exposision of the precedent oration which ought to be said together ⑤ omnipotent
& Eternall god & merciefull blessed before all worlds who art a god Eternall in
comprehencible & unchangable & hast granted this blessed gift of salvation unto us:
according to the omnipotency of thy magesty hast granted the faculty of speaking &
serving which thou hast denied unto all other animalls & hast disposed of all thing
by thy infalible providence thou art god whos nature is Eternall & inestimable &
exalted above the heavens in whome the whole duty corporally I implore thy
sacred majesty & glory thy omnipotency with an inward imploration adoring
thy mighty vertue power & magnificence of thy Eternity I besech thee o my god to give
it me thy inestimable of the [illegible] of thy holy angels o god the holy spirit incom
prehensible in whos presents stands the holy quiers of angels I pray thee & beseech
thee by thy holy & glorious name & by the sight of thy angels & the heavenly prin
cipalityes to give thy grace unto me & give unto me power to performe in thy
mercy of wisdome who livest & reignest Eternally one Eternall god through
out all worlds of worlds in whos sight are all celestiall creatures now
and allways & Every where Amen This oration being thus finished thou
must of necessity some mistery be adid to wit you are to be silent a while after
latin oration is ended and after a space of silence begin to say this oration
folowing seriously Semot Lamen &c This saith Solomon is of the oration of
orations & a speciall Experiment whereby all things whether generall or par
ticulers are knowne fully Efficatiously & perfectly & are kept in the me
mory but when thou shalt by this oration attaine the Eloquence that thou
desirest be sparing thereof & do not rashly declare those things which the
tonge suggesteth unto thee for this is the End of all generall precepts which
are given to obtaine memory Eloquence understanding all which things we
are [illegible] before delivered of generall precepts may be had which also Solo
mon calleth spirituall & thos singler arts have singuler vertues & powers
Having now given a sufficient definision of generall precepts & the 23
orations are laid downe & the authority of the orations unto what they are
designed it is now necessary to set downe what is to be done concerning the singuler
orations becaus we are now to treat of the spesiall particuler arts that
we may folow the Exampel which our builder & master hath laid before
us for Solomon saith before we proced to the singuler inoate be orations of arts
before note thereof to be said a perfedium which is the begining or prologue ##
Here Every generall arte hath its proper noate
& it is necessary to dis before we proceed to the singuler precepts of generall artes
Here Every generall arts hath a generall notes the second part nos
cover here Every generall arts hath a generall notes
of the Liberall sciences & other things which may be had by this art
the liberall arts are seven & seven Exceptives & seven mecanicks & so
nen Exceptives are comprehended under the seven Liberall it is manifest ##
what the seven Liberall arts are of the which we shall first treat ##
The Mecanicks are called Hidromancy Pyromancy Negromancy
Kiromancy Geomancy Geonegia is comprehended under astronomy
and neogie Hidromancy is a science of divining by water which by the mis
teries of this art is judged by the standing or running of the water pyroman
cy is an Experiment of divining by the flame of the fire which the antient
Philosophers Esteemed of great Efficacy = Nigromancy is a sacrifise of
of dead animalls whereby the antients supposed to know many secrets &
great Experiments without sin & to attaine to great knoledg from whence
Solomon commendeth that you might read 7 books without sin of this art
& that 2 he accompt [illegible] sacriligous and that you could not [illegible] them without
sin but having spoken Enough hereof we proceed to the rest 24 ⑦ of
the liberall sciences and other things that may be had thereby there are
severall Liberall arts which Every on may learne & read without sin
for Philology is great part profound misteries in it selfe whereby all
arts are wonderfully knowne He declareth what notes the first
3 liberall sciences have for grammer hath 3 notes only dialects 2 parts
retorick 4 & Every one with open distinct orations but therfore gram
mer hath 3 dialects 2 parts retorick 4 that we know king Solomon him
selfe testifieth & afirmeth for he saith cas I was admiring & re
volving in my hart & mind which way & from whome & from

when was this science an angle brought me a book wherein was writ
ten & figure orations & delivered unto me the noates & orations of all
arts plainly openly & [illegible] told me of them all as much as was necessary
and he Explained unto me as unto a childe now taught by letter Elements some
tedious arts in a great space of time here that I should have all arts in a short ##
time saying unto me so shalt thou be promoted unto Every science by the incre
se of the vertues & when I had asked him Lord when & how cometh this &
angle answered & said this is a great sacrament of the lord & of his will this
writing is by the power of the holy spirit who inspireth sanctifiet & increas
eth all knowledg & againe the angel looke now the notes & orations at the appoi
nted & determinate times & observe the times as appointed by god & no otherwise
when he had thus said he shewed a book to K Sol a booke wherein was written
all the times all thos things before to be pronounced & published & plainly dem
onstrated according to the vision of god which things I have here begun to declare
opperate in them all according to the word of the lord by the angle to Sol therfore he
it came to pass unto him but we come after him ought to imitate his authority
& as we are able to attaine the things which he hath left unto us therefore Sol
sheweth how the angle told him distinctly wherefore the grammer hath 3 fig
ures behold wherefore the grammaticall hath only 3 notes in the booke of 25
Solomon Gemaliath that is the book of the art of god which we read in all ot
her sciences & in all other artes for Sol saith that when I did Enquire Every
thing singularly of the angel of god with feare saying Lord from whence
shall this come to pass that I may fully & perfectly know thos arts who do
by many notes apertaine to such an arte & for to such an art & are ascribed to the
severall determinate orations to have the Efficacy this of the angle is thus said to
ansure the gramaticall is called a liberall art & hath 3 things necessary therto ordi
nation of words & times & in them adjuncts of figures & compounds & varions in
clinations of the parties & congruity & ordinary devision this is the reason why there
are 3 note in the arts of grammer & so it is by pleasing the Divine wisdome that as there
should be a full knowledge of [illegible] Divining besides by another there should be had
a convenient ordination of words although there should be had a continued & convenient de
vision of all parts simple & compound & her reason why the Dialect which is called the forme
of arts & a doctrinall speech hath 2 things necessary thereunto Eloquence of arguing
and prudence to answere therfore the greatness of the Divine providence & piety hath pur
ned 2 notes that by the first you may attaine Eloquence & arms & disposed & by the 2d ma
nifesty to answere without ambiguity wherefore they are ascribed to gram 3
notes & to dialects 2 notes the reason why Retorick hath 4 notes 26
for there are foure things necessary therin as the angle of the lord saide to Sol to wit
A continuall & flourishing adornment of locution an ordinate competently different
judgment of Lyes & testimony or ofices of changes & besides a compounded disposition of
buying & selling an Eloquent of misteries of that arts with admonstrat understanding there
fore the greatness of god hath appointed to the art of Retorick its notes with that holy &
glorious orations al there were reasonably set by the hand of god that Every note in arts
aforesaid might have a better faculty that the first note in arts may a continuall &
a competent & fortifiing adornment thereof the 2d to discerne judgments right & wrong ordi
nate & inordinate times & false the 3d competently to discorse offices & causes & the 4th
growth understanding & Eloquentes in all the operations of the art without poling
it shew therfore how grammer logick & Retorick the generall arts [illegible] in the
generall arts But of the other artes & their notes then which we shall speak
of in their due space & find as we find them disposed in the book of Sol at which tim
& howers the note of the 3 liberall artes are to be Looked into & how to proceed to them
at what time & how the notes of thos arts are to be looked into the orations to be said
time to thos arts to get being ignorant of the gramaticall science & would have the
knoledg thereof if it be pleased thee of god to doe this worke of works & thou give
me understanding in thos arts of arts then know if thou mayest not presume to
that this book of his shall be thy Master & that art of his thy Mistress 27
How the gramaticall notes are to be looked into in the first moon for in this
manner the gramaticall notes are to be looked into & the orations to be said [illegible]
In the dayes wherein is in the prime the 3 first is to be looked into 2 times [illegible]
tion thereof must be repeated 24 times with holy reverend making [illegible]
space betwene let the oration be said thrice at Every [illegible] & [illegible]
abstaine from sins doe this from the first day of the ☽ to the 14th & from [illegible]
to the 17th the first & second note are to be looked into 20 times & the orations [illegible]

be repeated 3 times on the 15th day & on the 17th dayes using 9 intervalles between them of the 3 notes art then to be looked in 12 times & the orations to be repeated 20 times & them of the notes & the art of grammer but if thou hast read any book of that art & desirest perfection therin do as is commanded using the generall oration to memorie memory & eloquence understanding & perseverance duely repeating the oration above in due time & houres appointed least thou go beyond the precept thou dost covet science but when thou doest thes see that it be secret to thy selfe & if you have no other ~~books~~ bookers on but god now we come to the notes Here followeth the knoledg of the notes 128
In the begining of all the inspections of all notes ~~first~~ the first day til the even ing if you cannot take an other houre that the said gramaticall precepts of the Logicall notes & dialectis arts notes always be used every day Except one thes told of before the Retoricall every day Excepting onely 3 dayes of the Month to wit the 11 & 17th & 19th & they are for biden on thes dayes as Sol: himselfe the notes of all arts Except the notes of the art are opened thes precepts are generally to be observed Here the Logical and to be inspected & the oration therof said know that the dialecticall notes are 4 times ~~art~~ to be looked into & the orations therof in that day are to be rehersed 20 times mak ing some respite & having the booke of that art before your Eyes & looke likewise books of Retorick with the notes therof are to be inspected it is appropriated this suffis Here we must beware of offences before we the for the knowledg of the 3 arts begin the first note of the art of grammer somthing is to be tried before we have the knoledg of the 12 precepts & 3 noats & you ought first to know in what the gramaticall Logicall Retoricall art are to be inspected it being ~~necess~~ necessary that your greatest care be to keep from offences Here the notes ought to be inspected: into 129 at Certane Elected times it is appeciall and manifest knowing wherwith the note of the gramaticall art are knowne how they are to be published at what times & with what distinctions is duely & competently manifest it is spoken alredy of the published & inspected of the notes & the orations now we shall digress alitel Here duly speak somthing of the times it being in parte done alredy in the inspection of the notes we have spoken all monthes are to be sought out in the inspection of the notes the orations are to be read & the notes to be redy of the times of this art wherin the orations are to be looked into it remaines to declare how the lunations of the orations are to be inspected & found out but for that you mistake not yet I have all redy noted the lunations wherin the notes ought to be looked into & the orations rehersed but ther some monthes wherin the lunations is more profitabel then others if thou wouldst operate in Theologie or astronomie doe it in fiery signes if in Retorick if grammer or Logick in ♊ or ♍ if musick or phisick in ♉ or ♎ for the mathmaticks in ♉ or ♊ Philosophy arethmatick or geometry in ♊ ♋ for all the heavenly Estates & Powers setled and well placed & free from evell for all the heavenly Estates & Powers of angles doe rejoice in the lunation & determinate dayes I here is Made men tion of the notes of all arts in Appolonious folling the rules of Sol: Remodis posed my selfe to keep his workes & observations as it is spoken in the 3 notes of grammer so will we observe the times as they are to be observed but the orations therof are not written but are more fully demonstrated in the folloing work for what is ~~necessary~~ written of the 3 notes ~~are~~ not orations but definitions of the 3 notes written by the greek Hebrew & Caldean & other things which are apperth ended by us for thes writings which are not Comprehended or understood in La tin ought not to be pronounced but only on thes dayes which are appointed by K Sol: & in thes dayes wherin the notes are inspected but here thes holy writing and allwayes to be repeated & the Laten theirs wherin the notes are not to be inspe cted the notes of the logicall art are thee & at what time they are to be published is already shewne in part more shall be hereafter said of them now we com to the rest the Laten writing may be published according to the antiquity of the he brews & except on the dayes we have spoken of for Sol: saith see that you perfo rm thes precepts as they are given but of that which followeth it is to be done otherwise for when thou seest the first note of Logick repeat it in thine # heart the signe in the first note are see in the notes of all arts Except thes wherof a definission shall be given Definissions of severall arts 130 the notes therof We will give allso a definission of severall arts as is seen in the book of Sol: Geometry hath one note arithmatick another hath Philosophy with the arts and sciences contained therin hath 7 species Theologie & astronomie with the sciences in them contained hath 7 notes

But they are great & daingerous not great in pronounciation but have # great efficacy Musick hath one noate phisick hath one but they are all to be published & rehearsed in the appointed dayes but note that if every day thou behodest the notes of Theologie philosophy or of any arts contained in them # that you neither laugh nor play nor sport becaus K Sol: when he saw of thes notes # having over drunke himselfe the Lord was angery & sent his angel to speak with him saying unto him becaus thou hast despised my Sacraments & polluted & ~~~~ saying unto him such holy things will parte of thy kingdome & will performe it in the dayes of the Children & the angle added the Lord hath forbidden thee to enter into the temple for 80 dayes that thou mayest repent of thy sin & when K Sol wept & besoug the Lord for mercy the angle answered & said thy dayes shall be ~~~~ prolonged nevertheles many Evils shall com upon thy Children & they shall be distroyed of the iniquities that shall com upon them At the begining of a now having seen the generall let the spetialls be looked into the word of Sol: is to be looked into god for his promises before the notes of the 3 arts 131
The first oration at the begining of the noat The Light Truth Life Way Judg ments Fortitude & Patience preserve keep me & have mercy upon me Amen This oration with the preceding ought to be said in the begining of the first note of the gramer O Lord holy father almighty everlasting god in whos sight are all the foundati ons of all creatures & invissibel beings whos Eyes behold my imperfections of the nes of whos Love the whole Earth & heavens are filled who sawest all things before they were made in whos book every day is formed & all mankinde are written therin behold thy servant this day prostrate before thee with my whole heart & soul by thy holy Spirit Confirme me bless me protect al my actions & illuminat me with the Constancy of thy visitation This Oration being the 3rd ought to be said before the second note of the grammer Thou O lord mercifull father of all things ~~~~ Eternall disposer of all vertues behold & consider my operation this day thou art the beholder & discern er of all actions of men & angles let the wonderfull grace of thy promise condescend to fulfill this sudaine vertue in me & infuse such efficacy into my operating in thy holy & great name thou who infusedst thy prayers into the mouth of them that love thee Amen The 4th oration let this be said the 3rd grammatcall note # Adonay creator of all vissibel creatures Oh most holy father who dwelest incompassed about with Eternall light disposing & by thy power governing all things before all things were began I most humbly beseech thy Eternity & incomprehencibel goodness may com to perfection in me by the operation of thy most holy angles & be confirmed in my memory & Establish there thy holy workes in me Amen alitel spaces after this oration say the folloing and first oration ought to be said before the first note of Logick Oh holy god & great good & the Eternall maker of all things thy attributes are not to be # Expresst who hast created the heavens & the Earth the sea & all things in them and the bottomless pit according to thy pleasure in whos sight are the words and action of all men grant unto me by thy sacramental misteries of thy holy angels the precious knoledg which I desire by the ministry of the holy angels it being with out any malignant or malisious Intent Amen 132
Pronounce this oration in the begining of the first figure of ~~a~~ this Logick note & after this oration rehearse incontinently with some intervall the orations written between the first figure & the 6th oration ought to be said before the first note of the dia lect Holy most mercifull creator Inspirer Reformer and approver of all devine wills ordainer of all things mercifully hear my prayers graciously intend unto me the mercifull & great desires of my heart that which I humbly desire according to thy promises will Amen this oration foloing ought to be pronounced before the first note of the Retoricall art # Omnipotent & mercifull father ordainer & creator of all creatures O most holy judge Eter nall King of Kings & Lord of Lords who wonderfully condescendest to give wisdome & un derstanding unto thy saints who Judgest & discernest all things I beseech thee to illu minate my heart this day with the splendor of thy light that I may understand & know what I desire & what things are Considerable in the art Amen this oration with the folloing I having said it ought to be pronounced before the first figure of Retorick and although the oration be devided into parts yet it is one & the same & they are ~~~~ nided only for the cause that there might be some interval in the pro nouncing them and they ought to be pronounced before the other orations written in the figure Hanazay Sazaon Hellesiss Sarguber Ranail Sehuo Hyzamay Lobal Yzazamael Amathonathey Amgeon Sozomdat

Amphodo Lucedos Gorrach Agalos Machagrell Socaingi Saholdton Machoquises
Lavironechon this 8 Oration let it pronounced before the 2d note of the Retorick art
O great Eternall & wonderfull Lord god of the Eternall counsell hast disposed
of all vertues & art ordainer of all goodness adorne & beautifie my understand
ing & give unto me Reason to know & learne the misteries of thy holy an
gles and grante to me all knoledg & learning thou hast promised to thy ser
vants by the vertue of thy holy angles Amen / This oration with the other
2 floing ought to be pronounced virt vision &c] Azobachias &c In the begin
ing say the 2d figure of Retorick before the other orations & there ought to be
some Intervall betwene them / Let the orations folloing be said be said
before the 2d note of Retorick vision] beholding with the Eternall Conspi
ration all powers Kingdomes & Judges Administring all manner of languages
to all & of whos power there is no end Restore I beseech thee increase my
memory my hearte & understanding to leunderstand & Judge all things
which thy divine Deity Comandeth necessary in the art perfect &
fulfill them in me Amen
Solvat Solomon saith Nomen quero savationgud your
this oration following with the proceeding be
lowed before the 4th note of Retorick / Ezechias vdezoos zugozama samelod toleus
Sagnath Adonay Soma Jezochos Heron Jezomethon Sadayot And thou oh god propis
siously confirme thy promises in me as thou hast confirmed them by the same words
to K Sol ÷ send unto me o Lord from heaven that may iluminate my mind & under
standing strengthen thou o god mans eyes & yours why wondering my soule with
in me with the waters that are above the heavens power out thy spirit upon
my flesh & fill my bowels with thy Judgments with humility & charity #
thou who hast created the heavens & the earth & made man according to
thine one image power out the holy spirit of thy Lord into my understanding &
being Retoricated in thy love & thy mercy I may love thy name & know & wor
ship thee & understand all thy scriptures & all the misteries which thou hast
declared by thy holy angeles o that I may receive & understand in
my hearte & heart & use this art to thy honour & glory through thy migh
ty counsell Amen / The 11th oration ought to be said before the pronounciatio
of the 3d note of Retorick I know that I love thy glory & my delite is in
thy wonderfull works & that thou wilt give unto me wisdom according
to goodness & thy power which is incomprehensible] Theon haltunyan
Lawamalon zamagma Ramasoll Jeronimewoll Harioratar Jocomagol
Ota Magos Kemolihot Kamanator Hariomolatar Hauacos are la
l mionathos Azoray Jazobali by these most holy & glorious profound mis
teryes precious offices vertue & knowledg of god Complerate & perfect my begin
nings & Reforme my beginings] Zombar Henorant greuabal Jamzaton #
Jecorwazay] O thou great fountaine of goodness knowledg & vertue give
to thy servant power to eschew all evill & cleave unto goodness & knowledg
& to follow the same with an holy intention that with my hearte I may I
beseech thee Amen / 12) This oration ought to be said before the 9th Retorick #
note O most powerfull allmighty Lord ruling all creatures both angles & archangles
& all celestiall terrestiall & infernall creatures of whose greatness comes all
plenty who hast made man according to thine one Image grant to me thy
arts & knowledg & strengthen all sciences in me Amen / 13) say this before the
first figure of arethmatick Oh god who numberest waighest & measurest
all things giving the day his orders & calleth the sun by his name grant the
knowledg of this art to my understanding that I may love & acknowledg the
giftes of thy goodness Amen / 14) say before the semi note of arethmetick Oh
the operation of all things from whom proceedeth every good and perfect #
gifte sow the seeds of thy word in my heart that I may understand the #
excellent misteryes of the art Amen / Quevimus y your Quec
15) say this before the 2d of arethmetick of god perfect Judg of all good 35
gifts & works who makest knowne thy saving goodness unto all nati
ons open mine eyes & my heart with the beames of thy mercy that I
may understand & perceive in all thes heavenly misteryes Amen
16) say this Oration before the 2 note of Geometry o god giver of all
perfect knoledg & wisdome to them that are without sin instructer
& master of all spirituall learning by thy angles & archangles /

potentates principalyties & powers by cherubines & seraphines & by the
24 Elders by the 4 animales & all the host of heaven I adore invocate
worship and glorifie thy name & exalt thee most terrible & most merci
full god I doe most humbly beseech thee this day to iluminate & fill my heart
with the grace of thy holy spirit thou who art three in one Amen
17) say this Oration before the second noat of theologie I adore thee Oh King of
Kings my light my substance my life my King my god my memory & my
strength who in a moment gavest sundry tongues & threwest downe a mighty
tower & gavest by thy holy spirit the knowledg of tongues to thy apostles #
infusing this knowledg into them in a moment giveing them the under
standing of all tongues inspire my heart & power the dew of thy grace & holy
spirit into me that I may understand the expression of tongues Amen 36
The chapters to be published before ye arts notes / what we have spoken
of the first 3 chapters are generally & especially to be observed & pronounced
to ye you & the orations on the days & dayes appointed & work be the notes as is demon
strated to you thes orations ought to be said allwayes before noone every day of
the month & before the notes and before the notes say the proper orations & in
all readeing observe the precepts commanded Here the proper notes are to be in
spected If you wod learne any thing of any one ars look into the proper notes
thereof in the due time enough is said already of the 3 liberall arts what dayes
are to be observed in the inspection of the 4 arts In the 4 arts only the 4 first
dayes are to be observed the Philosophicall which all sciences containe are in
the 7th & 17th dayes of the D and to be inspected 7 times a day [illegible] generall #
orations the note is to be looked into with feare trembling & silence of the notes
of the liberall artes it is spoken allready but only know this that when thou wo
wost use them have chastity & sobriety for the notes hath in it selfe 24 angles if
faith & perfectly to be pronounced as you have heard but when you look
into them repeate but the Theologicall orations & the rest in their due time
of the inspection of generall notes say the generall notes 10 times a day
when you have oration to use any common art having the books of the
arts Before you using some intervall or space betwene them as you
have bene taught already / Here the first Chap are to be pronounced before
the orations] to have perfection therein know that in the generall pronounci
ation of orations the notes of the 3 heads are to be rehersed whether the oration be
pronounced or not here the 3 orations of theologie ought to be rehersed upon thes
orations there is allso somthing else to be said of the 4 liberall arts if you wod
have the perfect knoledg of them make the first orations of theologie before you say
the orations of other notes they are sufficiently declared that you may understand
and know them both the particular orations be pronounced before the generall notes
of every art & kept as is determined but thes are the augmentations of the #
orations belonging to all artes liberall & mecannicall & exceptive & are generally
ascribed to the notes of theologie & they are thus pronounced whensoever you #
wod look in to any note of any arte profit them say thes orations folloing 37
Jezomames: Hazlat: Ezilique: Hezomechol: Zamay: zalon zamy
nay zalon: Hyzoneogoy: Joromantha: Javaphy: Phalezelon: Java
phall: Saquamazaum: Sedranabe: Sacramthan: Sezonvalaton: Hac
henatos: Jotelemathon: Zaypuazay: Sigthero: Gonze lagon: garyos
Megaylon: Hezacruthic: Crarihuc: Amen: Let this oration with the follo
ing be pronounced with the first note of philosophy O lord god holy father almighty &
incomprehensible heare my prayers thou who art invisible immortall & intelligable
whos face the angels & archangles & all the powers of heaven do much delight to
see whos majesty I do desire to adore & honour the only one god for ever & ever amen
2) say this before the 2d note of Philosophy Oh lord god allmighty & holy father #
heare my prayers this day & incline thine eares to my orations Gezomelion
Samack Emon Gezagam Gezath win Zeheamelh Eze karon gezaton the
Samay Saununda Gezel Gezoth Gazioth Gazayeth y hell Amen say this fol
with the former o god eternall the way & the truth & the life give thy light &
the flower of thy holy spirit into my mind & understanding and grant that
the light of thy grace may shine forth in my heart & into my soule now &
for ever Amen pronounce this oration folloing before the 3d note of philo
phy Lemogethom Hamocoim Kazachay Hazatha Azamachora zachon

Gohothay Goomthay Legomothay Zathanoa Lachauma Legome Zon
~~[illegible]~~ Lumbodmachon Zogomeday Hatkanayz Hatamam Holosymum vageda
mon Zadoya: bar lamnanall lamadai Edmougchor Tomochor Edomay Gecuwamal
Cholomams Colomaythos Amen say thes folloing with the precedent oration Oh god the
life of all vissibel creatures Eternall brightnesse & vertue of all things ~~before~~ who
the originall of piety who knoest all things before they were who Judgest all #
things & discernest all things by thy unspeakable knowledg glorifi thy holy & un
speakable name this day in my heart & strenghen mine intellectuall understan
ing increace my memory & confirme my Eloquence make my tongue ready quick
and perfect in thy sciences and scriptures that by the power given unto me &
thy wisdom taught my heart I may prayse thee & know & understand the
holy name for ever world without end Amen say this oration foloing before
the note of philosophy oh King of Kings the power & disponcer of infinit ma
gesty & of infinite mercy the founder of foundations lay the foundation of all
thy vertues in me remove all folishness from my heart that my sences may
be Established in the love of my creator and of thy charity & my spirit informed
by the word according to the recordation & invocation of thy will who livest
and Raignest god throughout all worlds Amen How the orations are 38
to be said once a day before the generall notes and the notes of the liberall arts
thes 4 orations are necessary for liberall artes but chiefly doe apertaine to theology whi
are to be said every day before the generall notes or the notes of the liberal arts
but to theology say every one of them 7 times to every note but if you would #
learn to teach any thing of dictating writing saying Musick or any of the
sciences first teach him the orations thou wouldst teach how he shold read them
but if he be a child of meane understanding read them before him and let him
say after thee word for word but if he be of a good understanding let him read
them 7 times a day for 7 dayes or if it be a generall note pronounce the orations
& the vertue thereof shall profit you much & you shall therin finde much
vertue K Sol- of thes orations let no man presume to make use of them unles
for the proper office they are instituted for Oh father incomprehensible hear
thou this day my prayer which I mak in thy sight and grant unto me the joy of
thy saving helth that I may teach unto the wicked one the wayes and pathes
of thy sciences & convert the rebellious & incredulus into thee that whatso #
ever I commemorate & repeat in my heart & mouth may take root and founda
tion in me that I may be made powerfull & effectious in my worde Amen
say this oration before the 6 note of Phylosophy Gezomothon oromathon
Hayathaiorgyar Lothasikoth: Lisfiel: Gegothay: gowhonay: samasathol gestomo:
Hatol: Segomasaray: azemathon: Holomathon: Gemecho: Helt: Hasomt: sodolamax: c
Gomekon: [illegible] samu: Holiell: samcho: [illegible] Amen Amen Here ends
sakohunay: samyu: Rabiathos: Semasach: Amen: Amen Gusamazthar: Gosomathal
which meaneth Samasatol: Siloroth: Gusamazthar: Hojazar
Gecowomay: Gecowonay samol samihaell: Hojazar
Gezomothon: oromathon: Hayatha: aygyay: Lothasiloll lilisiel
Segothay: gowhonay samasatol samasathol gostomo Hatol segomasay
azemathon Holomathon Gowelow Hojazay samiu Holiol samiholiol
siloth silwoch sawomazthall Gosomothall Gecowomay Gecowmay
samidel. samihakoll Hosomyhol sodolamax secotkumay sameya
Rabiathos Avinasch Amen Amen then this oration foloing oh
Eternall King o god the Judge & discerner of all things knower of all
good sciences instruct me this day for thy holy names sake & by these
holy sacraments & purifye my understanding that thy knowledge
may enter into my inward partes as water flowing from heaven
and as oyle into my bones by thee o god saviour of all things ~~withou~~
who art the fountaine of goodness & originall of piety instruct me
with this divine sciences which I desire thou who art one god for
ever Amen Oh god father incomprehensible from whome proceedeth
all good the greatness of whos mercy is fathomless hear my prayers
which I make unto thee this day & render unto me the joy of thy salua
tion that I may teach the unwise the knowledge of thy wayes & conuert

The unbeleiving & rebellious unto thee & may have power to performe thy 41
workes Amen The 7 note which is an end of the orations belonging to the in
effable note the last of theology having 24 angles o god of all piety author
of foundation of all things the Eternall helth & redemption of thy people inspi
rer & greatly giver of all good sciences & arts from whos gift it cometh inclin
unto me thy servant an increas of all sciences who hast granted life unto me
miserabel sinner defend my soul & deliver my heart from the wicked cogitati
ons of the world extinguish & quench in me the flames of lust and fornication
that I may the more abundantly delight in thy sciences & arts & give unto me
the desire of my heart that I being confirmed & exalted in thy glory may
that I increase in me the power of thy holy spirit by the saluation & rem
and of the faithfull to the saluation of my soule & body Amen then say
this following oh god most allmighty father from whom proceedeth all
good the greatness of whos mercy is incomprehencible hear my prayers
which I make in thy sight Speciall of the notes of Theologi chiefe of
the 1. 2. & 3 thes 7 orations are an augmentation of the rest & ought to be said
before all the notes of theology but Especially before the ineffable note thes
are precepts to make thee observe by the authority of K Sol- diligently enquire
them out & do as we have proposed & perfectly pronounce the orations & looke
into the note of the other arts How Solomon receiued the ineffabel note
from the angle Because thou delightest in the mistery of the note take 40
thos of the ineffable note the expression whereof I have given in the
angles by the figures of sonds birdes trees flowers candles & serpen
for Sol- received thes from the Lord in the night of pacification ingraven in
a book of gold & heard this from the Lord doubt not neither be afraid for the
sacrament is greater then the rest & the Lord joyned it unto him when
thou lookest into this note & readest the orations thereof observe
the precepts before & diligently look into them beware thou presumptiously con
[illegible] & keep whatsoever thou readest in this note of god & whatsoever #
shall be revealed unto thee in the vision & when the angle of the Lord
apeareth unto thee keep and conceal the words & writings he revealt
unto thee & observe them to practise & operate in them observing all
things with great reverence & pronounce them at the appointed dayes
& houres as before is declared & afterward say [illegible]
[illegible] but if thou doest any thing uncertaine as thou will have expe
[illegible] from the other notes & the orations of them but consider that it
[illegible] wonderfully in the orations are spiritually to be pronounced
ich is wonderfully [illegible] Anchiator arfol [illegible]
before the ineffable note [illegible] which ought to be pronounced of
[illegible] Thes are the orations which ought after the notes of theology this is that
for the inspection of all artes & after the notes of theology this is that #
fulfiling of the whole work but what is necessary for an ornament of the
work we will more plainly declare in the begining of the knowledg of all
artes there is given almost the perfect doctrine of the operation I say all most
because some foloing instructions thereof remaine wherof this is the
first begining How the two copies are to be observed in the operation of
of all arts observe the 4th oration in every operation of Theology Exhibit
that operation which effecacy every 4 [illegible] diligently look in
to the books & writings of thes artes if thou doubtest of any of the chapters #
that are to be pronounced as unlaught of the superiors Chap but know that all
this holy words of orations are apoint to be said befor the bed of the sick for an
Experiment of life or death & that thou mayst doe often if thou wilt operat
nothing else in the whole body of art & know that if thou hast not books
in thy hands or the faculty of looking into them it is not [illegible]
work will not be the less therfor but the orations are twice [illegible] pro
nounced whereas they were before & the other artes which [illegible]
have thou mayst pronounce [illegible]
Thes precepts are especially to be [illegible]
Theology observe only the dayes which are appointed [illegible]

ucmont for the notes coporations for which thor is a compotent time
giuen but in the pononunciation of the liborall artes or in the inspection of
notes porhaps thow must purformit som day apoynted by you of time and
rest on it you trangress the 2 dayes leaue not of the worke for it loseth not
its Efect for thorfore) is mor to be obserued in the greater monthes then
the dayes or houres for Sol:- saith if you mis a day or houre feare not but
operate on the generall Chap: is enough to say to you but by no means for
got any of the words which are to be said in the begining of the reading to at
taine to arts for ther is great certainty in them thou must frequently use the
holy words of the visions but if thou woldest operate in the whol body of
the phisicall arts the first Chap are first to be repeated as befor are defined &
in theology thou must operat but only with thy selfe often repeat the
orations & look into the notes of theology & procede with great Efects it is
nessesary that you haue the note of the 24 angles alwayes in memory
and forthwith fully keep the the things which the angles proclaim in the
vision The End of the 2 parte
The Complement of the preceding worke is the begining of the folloing oration
which Sol:- Calleth arte nouum no [illegible] beeing
being thes orations may be said before all arts generally & before all note
specially of that may be pronounced befor any other Chapter of then wo
ist operate in any of the aforesaid artes saying thes orations in ther tim
and order thou mayest haue great Efficacy in any arte & in saying
thes orations wither the time day nor houre are to be obserued but take
heed that on thos dayes you abstaine from all sin as drunkenness gl
utany Especially swearing before you procead into that your knowledg th
irin may be the more Cleare & perfect whorfor Sol:- saith when I
was to pronounce the orations I prepared my selfe for fraud lest I shold
offend god I apointed into my attire wherin to begin them if liuing
Chastly I might apeare the more Inocent these are premiums of the
orations that I may lay down in order Euery thing wherof | 42
thou mayest doubt without any other discouering before you begin
to try any thes subtel workes it is good to fast 2 or 3 dayes before
that thou may be deuinely rewarded whether thy desires be good or
euill Thes are the precepts apointed Before Euery operation
but if you doubt of any beginings Either the 3 first Chap or for the
four subcequent arts that thou mayest haue the Effect of perfect
knowledg if thou consider & pronounce the orations as they are abo
ue described although thou ouer pass somthing ignorantly thou
mayest be reconsiled by the spirituall of the subsequent orations
the angle said of the orations to Sol:- The holyness of thes orations
& if thou transgressed any of them presumtiously or ignorant
ly say reuerently & wisely thes orations of the which the great
angle saith it is a great sacrament of god which the Lord sendeth
to thee by my hand that the veneration of which sacrament wh
en K Sol:- ofered with great patience before the Lord upon the alter
he saw the book with fine linan & in this book wher writen to ora
tions & upon Euery oration the signe of a golden seale & he heard wi
thin his spirit thes are thoes which the Lord hath signed & are for
Excluded from the heart of the unfaithfull therfore Sol:- trembel
ing least he shold ofend the Lord & keept them it was in order not
to discouer them to unbeleiuers but he that wold learn any great or
spirituall thing in any art or nessesary science if he cannot haue
a higer teacher works he may say the orations at what time soeuer
he will the 3 first for the liberall arts a generall oration for Euery
seuerall art or generally all the 3 for the 3 liberall artes are to be said
in the like manner the 4 subsequent orations for 4 other liberall

artes & if thou woldest haue the whol body without any definissions of time
thou must pronounce the orations before the seuerall arts & before the oration
& notes of thos arts as often as thou wilt fully manifestly & seuerally but
[illegible] beware that thou liue Chastly & soberly in the pronounciation therof
This is the first oration of the 10 which may be pronounced it selfe with | 43
out any precedent worke to aquire memory Eloquence & understanding
& Establishing thes 3 & singularly to be rehearsed & before the first figure of
theology omnipotent incomprehencible invisibel & indisoluable Lord god I
adore this day thy holy name I unworthy & miserabel sinner do lift up my
prayer understanding & reason to ward thy holy & heauenly temple de
claring thee o lord god to be my Creator & sauiour & I a rationall Creature
do this day inuocate thy glorious Clemency that thy holy spirit do puri
fie my infirmity & thou o my god who didest confer the Elements of letters &
Eficatious doctrine of thy tongue to thy seruants Moses & Aron confer the
same of thy sweetness which thou hast inuestigated into thy seruants the
& prophisied as thou hast giuen them learning in a moment confer the sam
learning upon me & clense my consience from dead workes direct my he
art & into the right way & open the same to understanding & drop thy tru
into my understanding thou oh Lord god who didest condecend to make me after
thine one image learne me in thy justic & teach in thy truth & fulfill my soule
with thy knowledg according to the great mercy thou mayest loue the more & the
greater in thy workes & that I may delight in the administration of thy comman
dements that being helped & restored by the worke of thy grace & purified in
heart & consience to trust in thee feast in thy sight & Exalt thy name god it
is good before thy saintes sanctifi me this day that I may liue in faith per
fect in hope & constant in charyty & may learne & obtaine the knowledg I desire
& being illuminated strengthened & Exalted by the science obtained I may know | 44
the knowledg & wisdom of thy scriptures & that I may understand & firmely
obtaine that which thou hast promised man to know oh Lord Jesus Christ Eternall
onely begoten son of god into whose hands the father gaue all things before all
worlds giue unto me this day for thy holy & glorious name thy unspeakabel
nourishment of the soule & body a fit fluent free & perfect tounge that whatsoeuer
I shall aske in thy mercy will & truth I may obtaine & confirme all my prayers
& actions according to thy pleasure oh Lord my god the father of life open the fo
untaine of science which I desire open to me oh lord the fountaine which thou
openedest to Adam & to thy seruantes Abraham Isack & Jacob to understand lea
rne & judge receiue oh Lord my prayer through all thy heauenly vertues Amen
The next is the 2d oration & giueth Elloquence which ought to be said after the other
abitel infernall between & before the first figure of theology I adore thee thou
king of kings & Lord of Lords Eternall & unspeakabel & unchangable king heaken
this day to the cry & sithing of my heart & spirit that thou mayest change my
understanding & giue to me an heart of flesh for a heart of stone that I may breath
before my sauiour & wash oh Lord with thy holy spirit the inward parts of
my heart & wash away the Euill of my flesh infuse into me a good understanding
that I may become a new man reforme me in thy law let thy salvation giue
me increase of knowledg heare my prayer oh Lord when with I fly unto
thee & open the Eys of my flesh & understanding to understand the wonder
full things of thy law that being verified by thy Justification I may preuaile
aginst the diuel the aduersary of the faithfull heare me oh my god & be
mercifull unto me & shew me thy mercy & teach me the vessell of saluation
that I may drinke & be satisfied of the fountaine of thy grace so thy holy
spirit come & rest upon me Amen For Eloquents & stability of mind the
3d oration of the forme is to be said before the first figure of astronomy
I Confess my selfe gilty this day before thee god father of heauen &
earth & maker of all things visible & invisible of all creatures the
[illegible] & giuer of all grace [illegible]

from the proud & wicked one & givest it to the faithfull & humbel illumi
nating heart & Establish my concience & understanding let the light of thy
countinance upon me that I may have these & be Established in the know
ledge of my understanding that I being clensed from evill workes may at
taine to the knowledge of those sciences which thou hast revealed for beli
vers o mercifull & omnipotent god clense my heart & reines strengthen my
soule & sences with the grace of thy holy spirit & Establish me with the
fire of the same grace illuminate me gird up my loines & give the staffe
of thy consolation into my right hand direct me in thy doctrine roote
out of me all vices & sins & comfort me in the law of thy mercy & breath
into me the breath of life & increase my reason & understanding send
send thy holy spirit into me that I may be perfect in all knowledge be
hold oh Lord & consider the desire of my minde that my will my be com
forted in thee send into me from heaven thy holy spirit that I may un
derstand the things I desire give unto me invention oh Lord thou fountain
of perfect reason & riches of knowledge that I may obtaine wisdome 45
by thy devine assistance Amen to comfort the outward & inward sences
O holy god mercifull omnipotent father giver of all things strengthen
me by thy power & help me by thy presents as thou wert mercifull to adam
& suddainly gavest him knowledge of all arts through thy greate mercy gr
ant unto me the power to attaine knowledge by the same knowledge & by the sam
mercy be perfect with me oh Lord & instruct me oh most mercifull Lord #
Jesus Christ son of god breath thy holy spirit into me proceeding from
the father strengthen my worke this day & teach me that I may walke
in thy knowledge & glorify the abundance of thy grace let the flames
of thy holy spirit rejoyce the city of my heart by breathing into me thy
divine scriptures replenish my hearte with all Eloquentes & virtue
viwsi me with thy holy visitation let out of me the spots of all vices
I beseech thee oh Lord God incomprehensible let thy grace allwayes re
st upon me & be increased in me heale my soule by thy inestimable good
ness & comfort my heart all my life that what I heare I may under
stand & that I understand I may keepe & retaine in memory give me
a teachable harte & tounge through thy most hastable grace & good
ness & the grace of the Father son & holy Ghost Amen 46
this folloing is for memory O most Holy father mercifull Son and Holy Ghost
Inestimabel King I adore invocate & beseech thy holy name that of thy surpassing
goodness thou wilt forget my sins be mercifull unto me a sinner presuming to go o
this office of knowledge & occulte learning & grant o Lord that it may be Effectuall
in me open o Lord my Eares that I may heare & take away the scales from my Eyes
that I may see strengthen my hands that I may worke open my face that I may
understand thy will to the glory of thy name which is blessed for Ever Amen
This folloing strengthens the interiour & Exteriour sences lift up the sences
of my heart & soule unto thee oh Lord my god & Elevate my heart this day unto thee
that all my words & works may please thee in the sight of all people let thy merc
cy & omnipotency shine in my bowels let my understanding be inlarged & let
thy holy Eloquence be sweete in my mouth that which I see or heare I may
understand & repeate as adam understood & as Abraham kept so let me kee
understanding & as Jacob was founded & rested in thy wisdome so let me be
let the foundation of thy mercy be confirmed in me that I may delight in
the workes of thy hands & persevere in iustice & peace of soule & body the
grace of thy holy spirit working in me that I may rejoyce in the overthrow
of all my adversaryes Amen This folloing giveth Eloquentes memo
ry & stability dispose of kingdomes & of all visibel & invisible gifts #
Oh god the ordainer & ruler of all wills by the counsell of thy spirit
dispose & vivifie the weakiness of my understanding that I may burn
in the accesse of thy holy will to goodness doe good to me in thy good
pleasure

pleasure not looking upon my sins grant to me my desires though unworthy
confirme my memory & restore to know understanding retaine & give good
Efecte to my sences through thy grace & iustifie me with the iustification of thy
Holy spirit that what spots soever of sin are contracted in my flesh thy
divine power may blot out thou who hast ben pleased in the begining
to create the heaven & the Earth of thy of thy mercy restore lost man to thy
most holy kingdom oh Lord of thy wisdom restore Eloquence unto all my
sences that I though unworthy sinner may be confirmed in thy knowledge
and in all thy knowledge & in all thy knowledge & in all thy workes by the
grace of the father son & Holy Ghost who liveth & reigneth 3 in one Amen
An oration to recover lost wisdome oh god of the highest king lord of all creature
of visible & invisible administrator & disposer of all things enlighten my =
heart this day by the grace of thy holy spirit strengthen my inward man &
power upon me the dewe of thy grace whereby thou instructest the angles inform
me with the plenty of thy knowledge wherewith from the begining thou hast tou
ght the faithfull let thy grace worke in me & the flouds of thy grace & spirit
clense & convert the filth of my concience thou who commest from heaven upon
the waters of thy maiesty confirme this wonderfull sacrament in me
to obtaine the grace of thy holy spirit oh Lord my god father of all things =
who preservest thy celestiall & terrestiall servants to thy presidents I humbly
beseech thee & implore thy majesty as thou art the king & prince of all know
ledge heare my prayers & direct my workes & let my actions prevaile in hea
venly workes assisted by thy holy spirit sent unto thee oh god heare my cla
mor I sith to thee heare the sighing of my heart & allwayes preserve my spi
rit soule & body under the safeguard of thy holy spirit oh god thou holy
perpetuall & heavenly charity whereof the heaven & Earth is full breath
upon my operation & what I require to thy honour & prayers graunt
unto me let thy holy spirit come upon me rule & reigne in me Amen
To recover intellectuall wisdom oh Lord I thy servant confess 47
my selfe unto thee before the majesty of thy glory in which spirit is all
magnanimity & magnificence & sanctimony I beseech thee accord
ing to thy unspeakeable name Extend thy mercifull eares & eyes to the
office of my operation opening thy hand I may be filled with thy grace
desire & Established with charity & goodness whereby thou hast found
ed the heavens & the earth who livest & reigneth one god world without
End Amen say these orations from the first day of the month to
the 4th day in the 4th day alpha & omega & that folloing viz Helischem
eo ffo 2
rot azatany as it is in the begining 3 Afterwards say these #
Megale patyrs y mas hoth holdya heboath Kebote zigoll salatyoll
salus tolle samwll zadazoll zadan sadiw leogio. y megas Mongas
omchori Midwoym Ezoll Ezoly yegvogamall samwdach somelta sanay
goltonama Hanus emion sallo safijw. ossjon Hatw. hailos Amen
Oh Light of the world Eminence God &c No 5
Hereby is increased so much Eloquence that nothing is above it 48
Thezar lemach ossan lamach azabath azach azaw Gessinon welaame
azathabeliall biliwsonor tintingoth amissiton segamay halbuhiwt gomayhe
chins yochyle takinaon Yastamor sadongell gebeton zomaygor
sgribulba actom gegwanethes halephab sowmon odongelsaihon
thorica getwaman sacalrata

gonogat gomnigall samyaloix samoutaix camaoll satabmall simialbna gag
thal sahnancha zabanon solzomasay silimaerolon zogasmo backowid
tas zomothnio thramoaball gozo zabalt cwaton lomma glimgh lauiagil: povi
mogos zamariolt lozomach REX mabosia missior zobmay aliao X gomo
ij: lozayl nomaggil X X sopha chaphamall azoton gozami koltan
likaha: somwanay gokosgnon caviacta gomyazan zoinphalachi[illegible] go
lamon Hathanatos somach gorowabal sirnosyol halaboom hobalow halo
lochwnos zabow ydolnason falion sabow mogioz noython phaarangho: so
uanto: faza mogh schampoton sadomsky nopozi minaba zanon snafudzonon
in lancon maniuas gowewon gothamayk passomoth thoon loth sathamae hamo
luoffa galso mawiack nochomnan pegnalisphaga mossyzym domogompha #
towomogawz shalmachaon alphibanombalon soptiuz snpwmo saipiawto
bawzon awia osison samoszion sopha athiniti sobarlori awmisisiton tintingi l
lolo ylon nyson Amen / azaylomach azut gosso mon tholomach Azabhai
lol: sozyon thwahido emagall gydothoon samoyon pamphilos sitwa
Guamon linpda jackim alna hasios gononagall samalaip chamiol socall
hanagogan hosolomach gotalsam sadomon sobmassan taphon: oiggl
pan thonagos tingon amissus: coyzodainan assonap. sonali sodan alup
thoonautwiatos: capha draphiall azathon azaza hamil hiala samh
mon: gobow synonbanadacha gomuan sasiotal omaga halgoozaman sotwa
phangon zoguotimo alhanay sonack zowo zaball somayoll loosamach
gilhacatt holobwiatos: Jaboy dokuason vogbowo phacanwch sohon nokoz #
chowisomach gothazaby Amilia somwm amws gomay passanach tag #
nt agamal suagal mosithom gomack samalacha nabolom zopmontlsijon #
solawon somoss: thyon Amen the 3^d part of the signe lomch /
lomach sabnino olchyan gozagon tomaspin hogoty gamiol oozyophyam
foratum salathahombozapha saphathoz catanicahan somlich lona
zotha photolurn hapnios singongoon lothis amen for the memory
Oh great & inuisibel god thous patiji bohominas cadagamias 49
I masay by the holy angells who are Micael the Mediant of god #
Raphael the fortitude of god Gabriel among holy pow Amassan cherubin
gotommoios seraphin godabanan sonnosi gado Anathon zatwaman
zamanary gobny dnam oh fullness holy Cherubims by all thy angells &
by all thy glorious archangels whos names are consecrated by #
god which ought not to be spoken by: & which are y^m dichal dohl
dopymon ox suge & xmogon pharohonos nanagon hosyos ozogon gathma
hamon gazbona buamani megon hamas which human sence cannot
apprehend I beseech thee O Lord illuminate my conscience with the splen
dor of thy light & illustrate & confirme my understanding with the
sweet odor of thy spirit adorne my soule Reforme my heart that hear
ing I may understand & retaine what I heare in memory oh mercifull
god apeas my bowells & strenghen my memory open my mouth mercifull
by temper all my tounge by thy unspeakable name thou who art the foun
taine of all goodness haue patience with me & giue a good memory to me
say this orations in the 4th D viz Holy scomach alpha & omega theos #
Mogh oh light of the world azabomach O great god I beseech thee 55
this orations ought to be said in the 8. 12. to 20. 24. 28. 30 & in all the
Orations before 3 4 times in the morning one in the 3 houre one in the
ninth houre & one in the Evening & in the other dayes wheres none
but them on the first day which are alpha & omega holy [illegible]

(85) 44

Scomath Allmighty & incomprehensible god I adore thee I confesse my
selfe gilty o theos hazamagiell oh mercifull Lord god of all liuing & of all
kingdomes I confess oh lord this day that I am thy servant Rehearse
the orations in the other dayes 4 times one in the morning one in the 3^d
houre one in the ninth houre & in the Evening once & thou shalt acquire
memory Eloquence & stabillity fully Amen / the conclusion of the #
whol work & confirmation of the science obtained oh god maker of all #
things who hast created all things out of nothing who hast wonderfull
ly the heaven & the earth & all things by degrees in order in the begining
with the son by whom all things were made & unto whome all things
at last shall returne who art alpha & omega I beseech thee though I am
and unworthy that I may attaine to my desire & in the most holy arte
speedily & not loose the same by my sinns but doe good unto me according to
thy unspeakabel mercy who doest not deale after our sinns nor after our
iniquities Amen / Say this oration in the end devoutly O wisdom
of god the father incomprehensible o most mercifull son giue unto me of
thy ineffabel mercy great knoledg and wisdome as thou didest wonderfully
bestow all sciences to K Sol: not looking upon his sinns or wickedness but
thy one mercy wherefore I implore thy mercy though I am a most vile &
unworthy sinner giue such an end to my desires in the art whereby the hands
of thy bounty may be enlarged towards me & that I may be a good exam
pel for others by which all that heare & see me may returne themselues
from their vices & prayes thy holyness through all thy workes Amen
Blessed be the holy name of the Lord &c rehearse this two orations all
wayes to confirming thy knoledge gained in the end The end of the 50
first part The benediction of place Bless oh Lord this place that there #
may be a sanctity that Charity meekness victory Holyness humillity &c
goodness plenty obedience to the law of the father son & holy ghost oh Lord
Holy father almighty Eternall god I beseech thee send thy holy angel
Micael who may protect keep preserue & visit me dwelling in the taber
nacle by him who liueth &c when you would operate haue respect to
the D tions that are to be chosen in the monthes when the ☉ puts in II
[illegible] in these monthes when you may begin In the name
of the Lord beginneth this most holy art which the most high god [illegible]
ministred to Sol: upon the altar by his angel that thereby he suddainly in
a short time he was Established in the knowledg of all sciences & knowledg
that in the orations are contained all sciences lawfull & unlawfull first if
you pronounce the orations of the memory Eloquence & understanding & sta
bility thereof then will be mightily increased in so much that you will hardly keep
silence for by a word all things were created & by the vertue of that word all
created things stand & every sacrament & this word is god therefore let the op
erator be confident in his faith & constantly beleiue that he shall attaine to
such knoledge & wisdome in the pronouncing of the orations for with god nothin
is impossible therefore let the operator proceed in his worke with faith hope & con
stant desire firmly beleiving because we can obtaine nothing but by faith there
fore haue no doubt in this operation whereof there are 3 species whereby the art
may be obtained / the first species is orations & prayers of a god ly 51
minde not by attempting or words of deprecation but by reading & repeating the
same in the inward parts the 2 species are fasting & prayer [illegible]
man god [illegible] the 3^d species is chastity & he that would operate [illegible]
let him be cleane & chast by the space of nine dayes at least [illegible]
[illegible] it is necessary that you know the time of the D for [illegible]
D it is proper to operate in this art & when [illegible]
[illegible] to abstaine from [illegible]

you are proceeding in this worke untill it be finished & compleated & when you
begin to operate say this verse kneeling Lift up the light of thy countenance up
on me oh Lord my god & forsake not me oh Lord my god & forsake not me thy
servant Richard Chandler that trusteth in thee then say 3 times pater noster
&c assent that you will never commit willfull perjury but allwayes per
severe in faith & hope this being done with bended knees in the place wherein
thou wilt operate say our helpe is in the name of the Lord who made the hea
vens & the earth I will enter into the invocation of the most high unto him
who enlightneth & purifieth my soule which dwelleth under the helpe of the
most high & continueth under the most high god of heaven oh Lord open &
unfold the doubtes of my heart & change me into a new man by thy love be
thou oh Lord unto a true faith & hope of my life & perfect charity to declare thy
wonders let us pray then say the oration following O god my god who from
the begining hast created all things out of nothing & reformest all things by
thy spirit restore my conscience & heale my understanding that I may glorifie
thee in all my thoughts words & deeds through him that liveth & reign
eth with thee for ever & ever Amen Here In the name of Christ on
the first day of the month in which thou wouldest aquire memory eloqu
ence & understanding & stability thereof with a perfect good & contrite heart
& sorrow for thy sinns committed thou maiest begin to pronounce these orations
following which apertaine to the obtaining of memory & all other sciences &
which were composed & delivered by the angle to Sol: from the hand of god
the first oration of this art is Alpha & omega oh god omnipotent this 52
following is an oration of 4 languages Hely schemat azatan homel ficut
tam Imel Jatalandema Ihromam theos oh holy & strong god Hamacha mal
Gottneman Allazaman Achnare boche ahall salmazon Jay zojeracomla
hay musaraman gwell si zamach holiamach soman iolme ysotresaman
michaer voser Hasarian Azariz Azamet Amathemach Chersomni &
thou most holy & just god incomprehensible in all thy workes which are
holy just & good Magot Achehuder samolsaco yana eman & coogomai
megas zommail olzamiefan ilsbatha sacwaman pronas gnomo zortaman
zey heman zoninua melas heman hathosorma yatarmam somon semetray
Amen this oration ought to follow the first of the 10 above written
to performe any worke this is to follow the 3 oration above I confess oh the
of hazamaigielgozuzan sazaman sathaman glormaulas salatiel vsgo
mel megal vmeghtma y hazamin zoy haman hamamal amna infrado
loth hazamaloth may pamaza theoran hanasuelnea sawamonam gogo
nomari zarwamacham Eadoel bachot gihtassoman hyston psthaphatos hala
thol esachenan machay Amen This is a rare & proved experiment to
to understand all arts & secreetes of the world to find out digg up Mines
& treasures that was revealed by the heavenly angle in the notary art for
this art doth also declare things to come & rendereth the sences capable of
all arts in a short time by the divine use thereof we are to speak of the time &
place first therefore all the precepts are to be observed & kept & the operator oug
ht to be cleane chast to repente of his sinns & earnestly to desire to cease from sining
as much as may be & so let him proceed & every worke shall be investigated un
to him by the divine Mystery when you will operate in the worke 53
kneeling say this verse lift up the light of thy countenance upon us oh
god & forsake us not O Lord our god this say 3 times the pater noster &
afterwards let him vow to god that he will never commit willfull per
jury but allwaies persist in faith this being at night say with bended knees
before thy bed our helpe is in the name of the lord & this psalme who so dw
elleth under the shadow of the wings of the most high to the end & the Lords
prayer & prayer Veni Creator pater wherefore God of angles I pray thee
call thee by thy most holy angles aliphamasar Gelomiros Gedobonay
Saranana Elomnia & by all this holy names be vernested

pronounced which are these Do. c. s. l. p. u. k. h. g. y. y. not to be spoken or comprehend
ed by human sence I beseech thee to clense my conscience with the splendor of thy na
me illuminate & confirme my understanding with the sweet odour of thy spirit
oh Lord adorne my soule that I may understand & perfectly remember what I
heare reforme my heart & restore my heart & restore my soule oh Lord god
& heale my bowels open my mouth most mercifull god & frame & temper my
tongue to the prayse & glory of thy name by thy glorious & unspeakable
name oh Lord who art the fountaine of all goodness & originall of all pietie
have patience with me & give unto me a true understanding to know
& retaine the same in my memory thou
what soever is fiting for me & grant repentance I beseech
doest not presently judge a sinner but mercifully expect
thee though unworthy to wash away the filth of my sinns & wickedness
& grant me my petitions to the prayse & glory of thy holy name who livest
& reignest one god in perfect trinity world without end Amen
some other precepts to be observed in this worke fast the day following
with bread & water & give almes if it be the lords day then give unto alms
& be cleane both in body & minde & put on cleane clothes the profess follows
when you will operate conserning any difficult probleame or question
on: with bended knees before thy bed make confession say these orations
send O Lord thy holy wisdom that it may be with me & labor with
me & that I may all wayes know what is acceptable before thee & that
unto me N may be manifested the truth of this question or arte
this being done likewise in the day following when thou risest give tha
nks unto the Lord saying glory & honour & benediction be to him that
sitteth one the throne & that liveth for ever & ever Amen
with bended knees stretched out thy hands but if thou desirest to understand
any booke aske of some that hath knowledge therein what that booke treat
eth of this being done open the book & reed in it & operate as at first 3
times & allwayes when thou goest to sleep rehearse alpha & omega & after
wards sleep on thy right side puting the palme of thy hand under thy
eare & thou shalt see in a dream all things that thou desirest & thou
shalt heare a voice informing & instructing thee in that booke or in
any other faculty wherein thou wilt operate & in the morning open
the book and reed therein and thou shalt perfectly understand the
same as if thou hadest studied it along time and allwaies remem
ber to give thankes to god as aforesaid After on the first day 54
say the oration oh father maker of all creatures by thy unspeakable
power wherewith thou hast made all things see up the same pow
er & heare me & protect me from all adversity of soule & body amen
of the son say O Christ son of the living god who art the splendor
& figure of light of whome there is no alteration or shadow of cha
nge the word of god most high the wisdom of the father open
unto me thy unworthy servant N the veneration of thy holy
spirit that I may wisely understand & retaine in memory & declare
all the wonders of wisdome who proceedest out of the mouth of
the most high & powerfull reaching from end to end sweetly dis
posing of all things in the world to come teach me the way of pru
dence & wisdom oh Lord who didest give thy holy spirit to thy
disciples to teach & illuminate their hearts grant unto me thy un
worthy servant N the same spirit & that I may allwayes rejoyce in
his consolation Amen other precepts having finished the 55
orations & given allwayes when thou entrest into the chamber devout
ly kneel down before the bed saying thy hand [illegible] upon me [illegible]
[illegible]

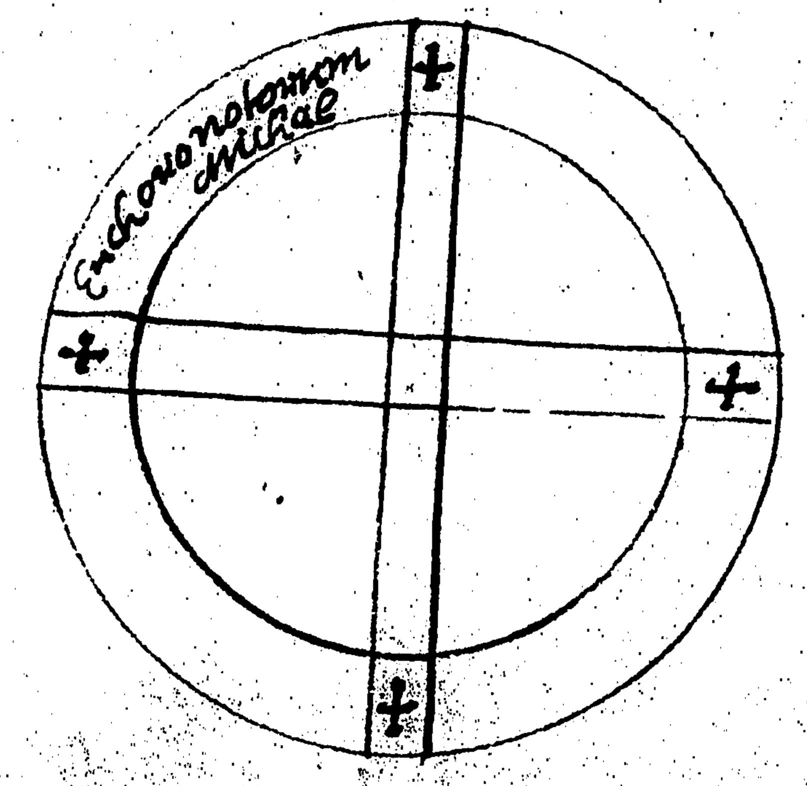
haue I sanctified &c then rise up & goe to the wall & stretch forth thy
hands having 2 nails fixed upon which thou mayes stay up thy hands &
say this prayer following with great devotion Oh god who for us miserable
sinners didest undergo the painfull death upon the Crosse to whom abraham
offered up his son Isack I thy unworthy servant perplexed with guilt doe this
day offer up a sacrifice my soule & body that thou mayest infuse into me thy
divine wisdom & inspire me with the spirit of prophesies where with thou
didest inspire the holy prophets afterwards say the psalme oh Lord incli
ne thine eare unto my words &c & add the 23 the Lord is my shepard & not
hing shall I want he shall set me downe in greene pastures his servant N
he shall lead me upon the pathes of righteousnes for his holy name sake
& refresh me he converteth my soule & leadeth me N upon the pathes of righ
teousnes for his holy name let my evening ascend up unto thee oh Lord &
let thy mercy decend upon me thy unworthy servant N protect bless
save & sanctifie me that I may have a shield against all wicked darts of
mine enemies defend me oh Lord by the price of thy blood thou Just one wher
with thou hast Redeemed me who livest & reignest god whose Kingdom
hath the foundation of the heaven & formed the earth & placed the sea
in his boundes & by the going forth of thy word hast made all creat
ures & hast formed man out of the dust of the earth according to th
ine own Image & likeness who gave to sol. the son of david inestima
ble wisdom hath given to his prophets the spirit of prophesie & infused in
to philosophers wonderfull philosophicall knowledge confirmed the apo
stles with fortitude comforted & strengthened the martyrs who exalteth
his elected from eternity & provideth for them multiply thy mercy oh
Lord upon me thy unworthy servant N by giveing me a teachable
wit & understanding adorne me with virtue & knowledge a firme &
sound memory that I may accomplish & retaine what soever I endever
through the greatness of thy wonderfull name lift up oh Lord my god
the light of thy countinance upon me that hope in thee come & teach me oh Lord
god of virtue & shew me thy face & I shall be safe then adde the psalme
unto thee oh Lord do I lift up my soule oh my god in thee do I trust &c
cepting that verse confound after &c having fulfilled these things 56
upon the wall descend in to your bed & write in thy write hand Alpha & omega
then goe to bed & sleep on thy right side holding thy hand under thine eare &
thou shalt see the greatness of god as thou hast desired & in the morning on
thy knees before thy bed give thanks unto god for the things he hath show
also unto thee & say I give thanks unto thee oh greate & wonderfull god who
hast given salvation and knowledge of arts unto me thy unworthy ser
vant N confirme this oh god which thou hast wrought in me in perse
vering me I give thankes unto thee oh powerfull Lord god who createdest
me miserably sinner out of nothing when I was not & when I was ever
ly lost was redeemed by the blood of thy son our Lord Jesus Christ & who
I was ignorant thou hast given unto me learning & knowledge grant
unto me thy unworthy servant N oh Lord Jesus Christ that through
this knowledge I may be allwayes constant in thy holy service Amen
These orations being done devoutly I continually give thankes dayly with these
orations last but when thou wouldst read study or dispute say remem
ber thy words unto thy servant oh Lord in which thou hast caused me
to hope this is my comforter in humillity then add the orations —
Remember me oh Lord of Lords put good words & speech into my mouth that
they may be heard efficatiously & powerfully to the praises honour & glory
of thy glorious name which is alpha & omega blessed for ever world with
out end Amen then silently say the orations o Lord my god that dayly
workes new signes & great wonders fill me with the spirit of wisdom un
derstanding & eloquence make my mouth as a sharpe sword & my tonge
as an arrow sharped & confirme the words of my mouth to all wisdom
mollify the hearts of the hearers to understand what I desire Eliggenach 57
fracham &c The manner of consecrating the figure of memory
It ought to be consecrated with great faith hope & charity & being

consecrated to be kept & used in the operation as followeth on the first day
of the new moon having beheld the new moone put the figure under thy ri
ght eare & see consequen on other nights & 7 times a day the first houre of
the morning say this oration I heos pater once in the first houre of the day
then say this 91 psalme qui habitat & the lords prayer once in this oration
Theos patir increase my faith the first houre of the day & the 9 psalme confitebor
2 pater noster 25 Theos pater but the 3d houre of the day the psalme benedicat anima
mea dominum & the Lords prayer thrise 104 & the oration theos patir in the
sixth houre say this 22 part 119 psalme appropinquet deprecatio mea in conspectu
tuo dommine secundum eloquium tuum grant unto me memory & heare
my voice according to thy great mercy & according to thy word grant elo
quence & my lips shall shew forth thy maiesty when thou shalt teach me
thy glory gloria patria &c say the Lords prayer 9 times & theos patir in
the 9th houre say the psalme beati 19 of 119 immaculati in via in the ending
say 67 the pater noster 15 times the Lords prayer 12 times & theos patir as often
In the last houre say the 22 psalme deus deus meus respice in me &c done
in 78 jntende meum Intendi & dominum laudamus the lords prayer once
& theos patir then say the oration following twice O god who hast devided all thi
ngs in number waite & measure in houres nights & dayes who countest
the number of the stars give unto me constantly of virtue that in the true
knowledge of this art N I may love thee who knows the gifts of thy goodness
who livest & reignest &c Four dayes the figure of memory ought to be
consecrated with these orations o father of all creatures of the same moone
then on the last day let him bath him selfe & put on cleane garments
and cleane ornaments & in a cleane place fumigate himselfe with francinc
ense & come in convenient houres in the night with a light
we cannot but see that no man may see thee & before your
bed on your knees say this oration with great devotion O
most holy father 7 or 9 times then put the figure with great
about your head & sleep in the bed with cleane linnan
vestments & doubt not but you shall obtaine what soever
you desire for this hath been proved by many to whome such celestiall secre
ts of the heavenly Kingdom are granted Amen

Lectisternium a robe in which y priests used to sleep in the temple to receive divine oracles

58

The figure



The oration following ought to be said as you stand up / o greate god holy
father most holy sanctifier of all saints three & one most high god King
of Kings most powerfull god allmighty most glorious wise dispencer ruler
& governour of all creatures visible & invisible o mighty god whose
terrible & mighty maiesty is to be feared whose omnipotence the heaven the
earth & the sea hell & all things that are in them doe admire [illegible]
tremble at & obay O most powerfull most mighty & most [illegible]
god of saboth & god incomprehensible & wonderfull maker of all things [illegible]
er of all learning arts & sciences who mercifully influenceth the humble [illegible]
O god of all wisdom & knowledge in whome are all treasures of wisdom kn
owledge arts & sciences who art able instantly to infuse wisdom know[illegible]
learning into any man whose eye beholdeth all things past present [illegible]
who art the dayly teacher of all hearts through whome [illegible]
who [illegible]

whos word giveth law throughout the universall world I confess my selfe this
day before thy holy & glorious majesty & before the company of all heavenly
virtues & potentates praying thy glorious & heavenly majestye invocating thy great
name which is a name wonderfull & above every name blessing the Lord my god
I also beseech thee the most high the most omnipotent Lord who alone art to be ador
ed oh thou great & dreadfull god Adonay wonderfull dispensator of all goodness giver
of all things to whome soever thou wilt mercifully & bountifully & permanent
ly send downe upon me this day the gifts of the grace of thy holy spirit & now o
mercifull god who hast created Adam the first man according to thine owne Image
and likeness fortifie the temple of my body & let thy holy spirit descend & dwell in
my heart that I may shine forth the wonderfull beames of thy glory as thou
hast bene wonderfully to operate in thy faithfull saints so o god most wonder
full King & Eternall glory send forth from the seate of thy glorious majesty
a grace of thee confere the blessing of thy grace the spirit of wisdom & understanding
the spirit of fortitude & counsell the spirit of knowledge & godlyness the spirit
of peace & love of thee to understand thy wonderfull holy & occult mysteries
which thou art pleased to reveal & which are fiting for me to know that I may
comprehend the depth goodness & inestimable sweetness of the most | 59
Imence mercy piety & divinity & now o most mercifull Lord who didest breat
into the first man the breath of thy life be pleased this day to infuse into my
heart a true & perfect prevading powerfull & right understanding in all
things A quicke lasting & indefficient memory & Efficacious Eloquence &
sweete quick & piercing grace of thy holy spirit & of the multitude of thy bless
ings which thou bountifully grante that I may dispell all other things &
glorify thee alone the god of all things the only true & perfect good that I may
for ever glorify praise & adore bless & magnify thee King of Kings & Lord of
Lords & alwayes set forth thy praise mercy & omnipotency that thy praises may
be alwayes in my mouth & my soule may be inflamed with thy blessing for ever
before thee o thou who art god omnipotent King of all things the greatest peace
& perfect wisdom ineffable & inestimable sweetness & delight the inexpress
able joye of all good & the desire of all the blessed the life comfort & glory
end who was from Eternity & is & ever shall be virtue invincible without
parties or passions splendor & glory unquenchable benediction honour pow
er & renewable glory before all worlds since & everlastingly time without
End Amen the following orations hath power to expell all lust | 60
O Lord holy father omnipotent Eternall god of inestimable mercy &
immense goodness o most mercifull Jesus Christ repairer & restorer of
mankind O holy Ghost Comforter & love of the faithfull who holdest
all the Earth in thy fingers & weighest all the mountaines & hills in the
world who doest wonders past searching out defend my soule & deliver my
heart from wicked cogitations of the world Extinguish & represse in
me by thy power all sparkes of lust & fornication that I may the more
intentively love thy workes & that the virtue of thy holy spirite may be
increased in me among the living gifts of thy faithfull to comforte & salva
tion of my heart soule & body O most great & most holy god maker & re
deemer & restorer of lost mankinde I am thy servant & the son of thine
maid & the workes of thy hands O most mercifull god & redeemer I cry
and sigh before the sight of thy great majesty beseeching thee with my whole
heart to restore me a miserable sinner & receive me to thy great mercy
give me Eloquence learnin & knowledge thay that shall hear my words
may be well instructed in thee & that seeing & hearing my wisdom
the proud may be made humble & have understand me with great hu
mility & consider the greatness & goodness of thy blessing who livest &
Reignest now & for ever Amen note that if you desire to know any thi
ng that you are ignorant of especially of any secret or science used that
oration I confess my selfe to thee this day o god the father of heaven & ea
rth 3 times & in the third express for what you desire to be heard after
wards in the Evening when you goe to bed say the oration these pater
[illegible]

and goe to sleep & take the figure for this purpose & put it under & about
the second or 3d houre of the night thou shalt see the desired & know
without doubt that which thou desirest to find out & write in the
palme of thy right hand alpha & omega with the figure of the cross
and put that under thy right eare & fast the day before only eating
such meat as is used on fasting dayes Finis | 61

47

Some observations out of Cornelius agripa lib ii Chap 32

of the tables of the planets their virtues formes and what divine names: Intelligencies: and spirits: are set over them

It is affirmed by magissions that there are certaine tables of num
bers distributed to the 7 planets which they call the sacred tables of
the planets Endowed with many & very great virtues of the heaven
in asmuch as they represent that divine order of celestiall num
bers Impressed upon celestialls by the Ideas of the divine minde
by means of the sole of the world and the sweet harmony of
those Celestiall rayes signifying according to the proportions of
Effigies supercelestiall intelligences which can no other way
be expressed then by the markes of numbers & Caracters for
materiall numbers and figures can doe nothing in the misteries
of hid things but representatively by formal numbers and figures
as they are governed and Enformed by Entelligencies & divine
numerations which unite the Extreames of the matter & spirit
to the will of the Elevated soule receiving through great affection
by the celestiall power of the operator a power from god applyed
through the soule of the universe and observations of celestiall
constellations to a matter fit for a forme the mediums being disposed
by the skil and Industry of magissions but let us hasten to Explaine
the tables severally the first of them is assigned to saturne and
consisteth of a square of three containing the particular
numbers of nine and in every line three every way and through each
Diameter making fifteene now the whole some of numbers is forty
five over this are of Divine names set such names as fill up the
numbers with an Entelligencey to what is good with a spirit to what
is bad and out of the same numbers is drawne the seale or Charac
ter of saturne and of the spirit thereof such as wee shall beneath ascribe
to its tables they say that this table being with a fortunate saturne
engraved on a plate of lead doth helpe to bring forth or birth and to
make a man safe and powerfull and to cause good success of petitions
with princes and powers but if done with an unfortunate saturne
that it hinders buildings and plantings and the like & casts a man
from honnours and dignities and causeth discords and quarrellings
and disperces an army the second is called the table of Jupiter which
consisteth of a quaternian drawn into it selfe containing sixteen
particular numbers & in every line and diameter four making thirty four
now the some of all is 136 and there are over it divine names with an
Intelligence to good with a spirit to bad and out of it is drawne the Charac
of Jupiter and the spirit thereof they say that if it be impressed upon
a silver plate with being powerfull and ruling it conduceth to
gaine and riches favour and love peace and concord and to appease
Enemies to confirme honours dignities and counsels and dissolve

Enchantments if it be engrauen on a corrall the third table belongs to mars
which is made of a square of fiue containing twenty fiue numbers ~
and of these in euery side and diameter fiue which maketh sixty fiue
and the some of all is 325 and there are ouer it diuine names with an intel
ligence to good with a spirit to bad and out of it is drawne the caracter of
mars and of his spirites these with mars being fortunate being engrauen
on an iron plate or sword makes a man potent in war and iudgment
and petitions and terrible to his enemies and victorious against them and if ~
engrauen upon the stone corrola it stopes blood and the menstrues but
if it be engrauen with mars being unfortunate on a plate of red brass
it hinders buildings casts downe the powerfull from dignities honors and ~
riches and causeth discord strife and hatred of men and beasts chaseth ~
away bees pigons and fish hindereth millers renderth them unfortunate
that goe forth to hunting or fighting and causeth barrennes in men
and women and other animals and strikes a terror to all enemies &
compels them to submit the 4th table is of the ☉ and is made of a square of six
and containeth thirty six numbers whereof six in euery side and diameter
produce 111 and the some of all is 666 there are ouer it diuine names with
an intelligency to what is good and a spirit to what is euill and out of
it are drawne caracters of the son and of the spirits thereof this being
engrauen on a golden plate with the son being fortunate renders him
that weares it to be renowned amiable and acceptable potent in all ~
his workes and equals a man to kings and princes elevating him to
high fortunes enabeling him to doe whatsoeuer he pleaseth but in
an unfortunate son it maketh a tyrant and a man to be proud ~
ambitious unsatiable and to haue an ill ending the fift table is of ♀
consisting of a square of seuen drawne into it selfe viz. of 49 numbers
whereof 7 on each side and diameter make 175 the some of all is 1225
and there are ouer it diuine names with an intelligency to good and
spirit to euill and there is drawne out of it the caracter of ♀ and the
spirit thereof this being engrauen on a silver plate ♀ being fortunat
procureth concord endeth strife procureth the loue of women conduceth to
conception is good against barrennes causeth ability for generation
disolues inchantments and maketh peace between man and woman
and maketh all kinds of animalls and cattels fruitfull and being put
into a douehouse causeth increase of pigons it conduceth to cure all mallan
coly distempers and causeth ioyfullness and being carried about ~
trauilers it makes them fortunat but if it be formed upon brass
with an unfortunate ♀ it causet contrary to all that hath ben said
The 6th table is of ☿ resulting from the square of eaight drawn into
it selfe containing 64 numbers whereof eaight on euery side and by
both diameters make 260 and the some of all 2080 and ouer it are
set diuine names with an intelligency to what is good with a spirit to ~
what is euill and from it is drawn a charactor of ☿ and the spirit
thereof and if it be with ☿ being fortunate engrauen upon siluer or
tin or yallo brass or be writ upon virgin parchment it rendereth
the bearer thereof gratefull and fortunate to doe what he pleaseth it
bringeth gaine and preuents pouerty conduceth to memory under
standing and diuination and to the understanding of occult things
by dreames and if it be an unfortunate ☿ it doth all things contrary
the 7th table is of the ☽ of a square of 9 multiplyed into it selfe hauing
eaighty one numbers in euery side and diameter 9 producing 369
and the some of all is 3321 and there are ouer it diuine names with
an intelligence to what is good and a spirit to what is bad and
of it are drawn the charactors of the ☽ and of the spirits thereof
they fortunate ☽ being engrauen on silver renders the bearer

greatfull amiabel pleasant cheerfull honored remouing all malice
and ill will it asureth security in a iourney increase of riches
helth of body driues away all enemies and other euill things
from what place thou pleasest and if it be an unfortunate ☽
engrauen in a plate of lead where euer it shall be buryed 48
it makes that place unfortunate and the inhabitance there
about as also ships riuers fountaines mills and it makes
euery man unfortunate against which it shall be directed
done making him fly his country and that place of his
abode where it shall be buryed and it hinders physitians and orators
and all men whatsoeuer in their office against whome it shal
be made. now how the seales and charactors of the stars and
spirits are drawn from these tables the wise searcher and he
which shall understand the variing of these tables shall easily
find out

Some other remarkabel things of the same author

the numbers attributed to letters and diuiding by the same

The 1 A 2 B 3 C 4 D 5 E 6 F 7 G 8 H 9 I 10 K L 20 M 30 N 40 O 50 P 60 R 70 R 80 S 90 T 100 V 200
X 300 Y 400 Z 500 I 600 V 700 HI 800 HV 900 and seeing the ro
man alphabet wanteth 4 characters to make up the number of 27
characters their places are suplyed with I and V simpol consona
nts as in the names John and valentine and hi and hu aspirat con
sonants as in hierom and huiphery— and if thou desirest to know
the ruling star of any on that is borne compute his name and of
both his parents according to the number aboue written and diuide
the some of the whole being gathered together by 9 substracting it
as often as thou canst and if there remains a unit or 4 both signifie
the ☉ if 2 or 7 both signifie the ☽ if 3 iupiter if 5 ☿ if 6 ♀ eaight ♄ nine
♂ and if thou wilt know the signe ascending of any one that is
borne compute the names as before and diuide the whole by 12
and if there remains a unit it signifieth ♌ if Junos deuce ♉ if
the vestall 3 ♑ if 4 ♐ if 5 ♋ if 6 ♉ if palladian 7 ♈ if vulcan 8
♎ if mars his 9 ♏ if 10 ♒ if eleuen ♓ if phebus 12 ♊

Douine names of Saturn as they are in the Hebrew

3 אב Abakaic the name of Saturn when well Dignified
9 יה Hodatia the name of Saturn when not dignified
15 יה Jukske the name of Saturn when most unfortunate
15 הוה Hoddafon the name of Saturn in Square to any Planet
45 יהוה אלהים Jehoualahoy Shama the name of Saturn when most Amicable and powerfull to doe good
45 אגיאל Ayskell abba the name of Saturne post or messenger
45 זאזל Razel Lebba the Carracters of Saturn when to performe any mighty things

Douine name of Jupeter

4 אבא Abatia the name of Jupeter when well Didgnified
16 היה Jofdi Jonij the name of Jupeter when not Dignified
16 אל Elnoddatha the name of Jupeter when most unfortunate
34 אבא אל Elabathonoy the name of Jupeter when in Square to any Planet
136 יהפיאל Johphiell Epunmakeall the name of Jupeter post or messenger
136 הסמאל Hismaell Saboni the name of Jupeter when to perfect any or acomplish any great mater for good

Douine name of Mars

5 ה Rush the name of Mars unfortunate
65 אדני Adonai the name of Mars when most fortunate
325 גראפיאל Graphiel Zeb the Messinger or post of mars
325 ברצבאל Barzabell goffa the spirit of mars
בהימות Behemotha Zobb the Carracters of mars to make a man fortunat in Warr

Douine name of the Sun

6 ה Solah the name of the sun when Didgnified
6 נך Hee Exhonduta the name of the sun when unfortunate
56 אלה Eloh Haldy the name of the sun in Square of any good planate
111 נכיאל Nathiel Phebia the name of the sun post or messinger
666 סורת Sorath Abba the name and Carracters of the Spirit of the sun to mak a man fortunat

Douine name of Venis

7 אהא Splendatha the name of Venis when well Didgnified
49 הגיאל ~~Kodemel Zaroff~~ Ragiell Zaroff Venis post or Intelleger or messenger
157 קדמאל Kodemell Arba the name of Venis when well Didgnified with other Plannets
1252 בני שרפים Bene Seraphim Abba the name and Carractors of Venis when in full power to doe good to man kind

Douine name of Mercury

8 אזבוגה Azboga Zajot noff the name of Mercury when well Didgnified
14 ה Din Shaloh the name of Mercury when most unfortunate
14 דה Doni Buff the name of Mercury when in Square with good Plannets
260 טיריאל Tiriell Submathuniff the name of the post or intellenger of Mercury
2080 תפתרתרת Taphthavach Tokell the name and Carractors of Mercury when well Didgnified towards mankind

Douine name and Carractors of the Moon

9 הד Hoddatha name of the moon when well Didgnified
81 אלים Elim Dator the name of the moon when well Didgnifyed
369 חשמדאי it the name of the moon when in Square with good Plannate
3321 שדברשהמעת Schidarsche nappa the name of the post or messenger of the moon
3311 שדברשהמעת שרתתן Searthaton Ersinatu the name and Carractors of the Spirit of the moon well Didgnifyed towards mankind

Divine names answering to the Numbers of [illegible]

3 ab — אב
9 Hod — הוד
15 Jah — יה
15 Hod — הוד
45 Jehovah [illegible] — יהוה
45 Agiel the intelligence of Saturne — אגיאל
45 Zazel the spirit of Saturn — [illegible]

Divine names answering to the numbers of Jupiter

4 Abab — אבא
16 — הוה
16 — אהי
34 El ab — אלאב
136 Johphiel the intelligence of Jupiter — יהפיאל
136 Hismael the spirit of Jupiter — הסמאל

5 The names answering to the numbers of mars
He the letter of the holy name
25
65 ADONAI — אדני
325 Graphiel The Inteligence of mars — גראפיאל
325 Barzabel The spirit of mars — ברצבאל

Names answering to the number of the Sun

6 Vau the Letter of the Holy name — ו
6 He extended the letter of the holy name — הא
36 Eloh — אלה
111 Nakhiel The intelligence of the Son — נכיאל
666 Sorath the spirit of the Son — סורת

names answering to the numbers of Venus

7
49 Hagiel the intelligence of Venus — הגיאל
157 Kedemel the Spirit of Venus — קדמאל
1252 Bne Seraphim the intelligence of Venus — בני שרפים

The names answering to the numbers of ☿

8 Asboga Eight Extended — אזבוגה
64 Din — דין
64 Doni — דני
260 Tiriel the intelligence of mercury — [illegible]
2080 Taphthartharath the spirit of ☿ — [illegible]

The names answering to the number of the moon

9 Hod	הד
81 Elim	אלים
369 Hasmodai the Spirit of the moon	השמכלא
3321 Schedbarschemoth: Schartathan the spirit of the Spirits of the moon	שרכלשהמעתשלהו
3321 the intelligency of intelligence of the moon malcha betharsisim: hed beruah schehalim	

The table of Saturne in his compas in Hebrew notes

4	9	2		ד	ט	ב
3	5	7		ג	ה	ז
8	1	6		ח	א	ו

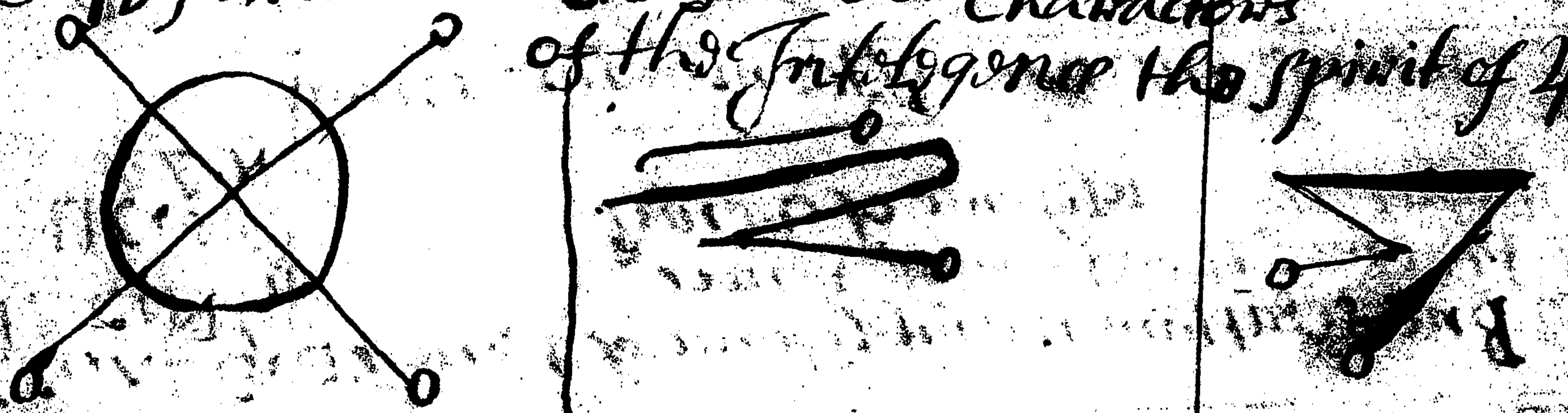
of the seals or caractors

of saturn : of the inteligence of ♄ of the spirit of ♄

The table of Jupiter in his compas; the hebrew notes

4	14	15	1		ד	ע	שו	א
9	7	6	12		ט	ז	ו	יב
5	11	10	8		ה	א	י	ח
16	2	3	13		יו	ב	ג	יג

of Jupiter — The seals or Charactors of the Intelligence the spirit of ♃

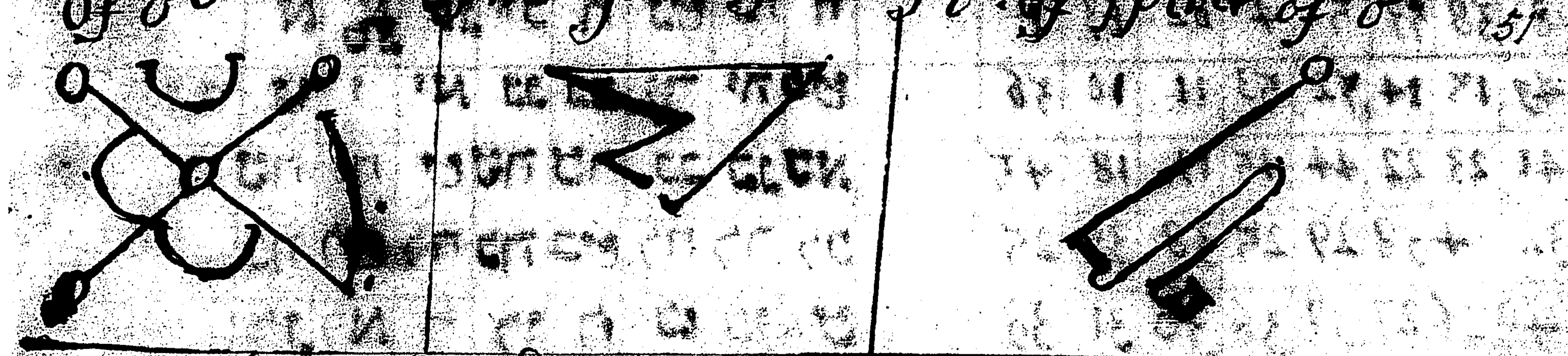


The table of ♂ in his compas the hebrew notes

11	24	7	20	3		יא	כר	ו	כ	נ
4	12	25	8	16		ר	יב	כה	ח	יז
17	5	13	21	9		יז	ח	יג	כא	ט
10	18	1	14	22		י	יח	א	יד	כב
23	6	19	2	15		כג	ו	יט	כ	טו

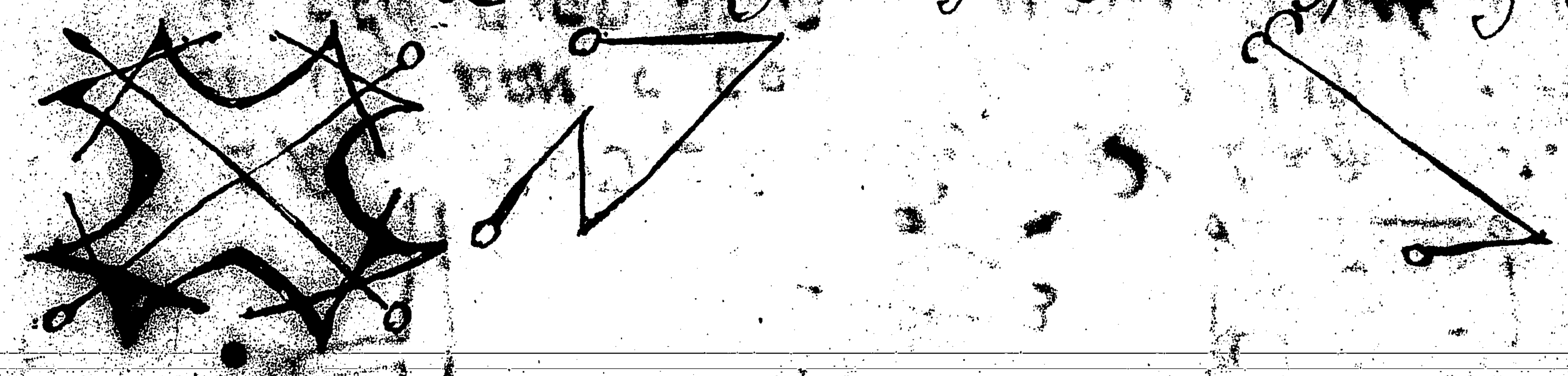
Of the names & caractors

of ♂ — of the intelligence of ♂ — of spirit of ♂ 51



The seals and charactors

of the son — the inteligence of the son — the spirit of ☉



The tabels of the ☉ compas in hebrew noats

6	32	3	34	35	1		ו	לב	נ	כד	לה	א
7	11	27	28	8	30		ו	יא	כו	כה	ה	ל
19	14	16	15	23	24		ט	יר	יי	יה	כנ	כד
18	20	22	21	17	13		יח	כ	ככ	כא	יז	ינ
25	29	10	9	26	12		כח	כט	י	ט	כו	יב
36	5	33	4	2	31		לו	ה	לג	ד	ב	לא

Tables of the compas of venus — The table of ♀ in the hebrew notes

22	47	16	41	10	35	4		פכ	מו	יו	מא	י	לה	ר
5	23	8	47	42	11	19		ה	כנ	כה	יז	מב	יא	כט
30	6	24	49	18	36	12		ל	ו	כר	מט	יה	לז	נכ
13	31	7	25	43	19	37		ינ	לא	ז	כה	מג	יט	לז
38	14	32	1	26	44	30		לח	זר	לב	א	כו	מד	ב
21	38	8	33	2	27	45		כא	לח	ח	לג	כ	כו	מה
46	15	40	9	34	[illegible]	28		מו	ר	מ	ט	ה	ג	כח

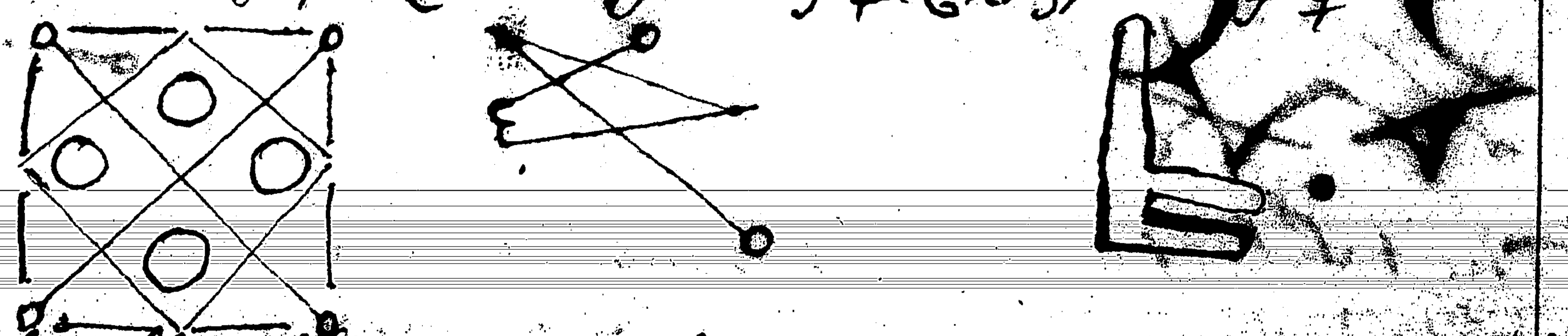
The seals or caractors of venus & the intelligence of Venus — the spirit of Venus

The table of ☿ in his Compas / the table of ☿ in Hebrew notes

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	45
32	34	38	29	25	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	[illegible]	12	13	51	50	16
64	2	3	61	60	6	7	57

ח	נח	נט	ה	ד	[illegible]	[illegible]	א
[illegible]	יה	[illegible]	נב	[illegible]	יא	י	נו
מא	כב	כג	מד	מה	יט	יח	מח
לב	לד	לה	כט	כח	לח	[illegible]	כה
מ	כו	כז	לז	לו	ל	לא	לג
יז	מז	מו	כ	כא	[illegible]	[illegible]	כד
ט	נה	נד	יב	יג	נא	נ	טז
סד	ב	ג	סא	ס	ו	ז	נז

The seals of ☿ — The intelligence of ☿ — The spirit of ☿



The table of the moone in his Compas / the table of the ☽ in Hebrew notes

37	78	29	70	21	62	13	45	5
6	35	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	45	8	40	81	32	64	24	56
57	17	49	9	41	73	33	68	25
26	55	18	50	1	42	74	34	66
67	27	59	10	51	2	43	78	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

לז	עח	כט	ע	כא	סב	יג	נד	ה
ו	לה	עט	ל	עא	כב	סג	יד	מו
מז	ז	לט	פ	לא	עב	כג	נה	טו
טז	מח	ח	מ	פא	לב	סד	כד	נו
נז	יז	מט	ט	מא	עג	לג	סה	כה
כו	נח	יח	נ	א	מב	עד	לד	סו
סז	כז	נט	י	נא	ב	מג	עה	לה
לו	סח	יט	ס	יא	נב	ג	מד	עו
עז	כח	סט	כ	סא	יב	נג	ד	מה

The seales or caracters of the moon — The spirit of the moon

Ehei: Kether: Allmighty God whose Dwellinge is in the Highest heavens
Haioth . . . The great Kinge of Heaven and all the powers therein
Methraton . . . and of all the Holy Host of Angells and Arkangells
Reschith . . . ~~Lett~~ Heare the prayres of thy Saruant who puts his whole trust in thee
Hagallalim . . . lett thy Holy Angells comand assist mee at this time and at all tims

P. M: SOS

Jehouah: . . . God allmighty: God Omnipotent heare my prayers
Hadonat . . . Command thy Holy Angells Above the fixed Stars
Ophanim . . . To bee assisting and ayding of thy Saruants
Jophiel . . . ~~Lett~~ that I may Command all Spirits of the Aire fire water Earth and Hell
Masloth . . . See that it may tend to thy Glory and Mans good

S Z

Jehouah . . . God allmighty God Omnipotent heare my prayer
Elohim . . . God w^t us God be allways present with us God
Binah . . . Strengthen us and Soporte us both now and for euer
Aralim . . . in these our undertakings which God as an Instrument in thy hands
Zabbathy . . . of (thee) the Great God of Sabothes

S h

Hesel . . . Thou great God ~~and~~ Gouerner and Creator of all the planets and hoast of heauen
Hasmalim . . . Command them by thy Allmighty power
Zelez . . . to bee now present and Assisting to us thy poore Saruants bothe now and for euer

K S 2

El Kimgeber . . . Most Allmighty Eternall and euer liuing Lord God
Seraphim . . . Command thy Seraphins
Camael Madim . . . To Attend ~~on~~ on us now at this time to assist us and defend us from all perrills and dangers

S ♂

Eloha . . . O All mighty God be present with us bothe now and forever
Tetragrammaton . . . and lett thy Allmighty power and presence euer garde us and protect us at this present and forever
Raphael . . . [illegible] Raphael [illegible]
Schemes . . . [illegible] in this our undertakings

S ☉

Johouah . . . God Allmighty [illegible] Omnipotent [illegible]
Sabaoth . . . [illegible]
[illegible]

Elohim . . . God bee psent with us and lett thy psents bee now and allways psent with us - - - - - - - -

Ilaniel - - . lett thy holy Angell Haniell cum and minnister unto us at this psent

S: ♀

Elohim - - - O God bee psent with us and lett thy psents bee now and allways psent with us

Sabaoth - - - O thou Great God of Sabaoths be psent with us at this time and forever

Hodben . . . lett thy Allmighty power defend us and protect us bothe now and forever

Michael - - - - lett Michael who is under the Generall of thy heavenly Host

Cockab - - - com and Expell all evell and danger from us bothe now and forever

S: ☿

Thou Great God of all wisdom and knoledg - - - -

Sadai - - - - Instruct thy poore and most humbell servant

Sefal - - - - By thy holy Cheroubins

Cherubin - - - by thy holy Angel Gabriel who is the Author and

Gabriel - - - messinger of good tidings

Zonanah . . . Derect us and soporte us at this psent and forever

S: ☽

~~The Explanation of the two Triangell in the parchment~~

Alpha and Omega Thou O Great God who art the beginning and the End who warte before all Eternity and Ever shall bee

Tetragrammaton . . Thou God of allmighty power be ever psent with us to garde us and protect us and lett thy holy psents bee now and allways with us

~~Tetragrammaton~~ Thou God of allmighty power bee ever psent with us to gaurd us and protect us and lett thy holy psents bee now and allways with us

Soluzen I command thou Spirit of what Region soever thou arte to com into this Circle

Halliza . . . . and Appeare in human shape

Bellatar . . . . and Speake to us audabley in our mother toung

Bellonoy . . . . and shaw and discover to us all tresurs that thou knowest of or that is in thy keeping and deliver it to us quietly

Hallyfra . . and answer us all such questions as wee shall demand without any defect now at this time

The Explanation of Solomans Triangle

Anephezaton . Thou Great God of all the Heavenly Host

Tetragramaton . . The God of Allmighty Power bee ever psent with us to gard us and protect us and let thy holy psents bee now and allways with us

Primeumaton . Thou who arte the first and last lett all Spirits be subject to us and lett the Spirit be Bound in this Triangle that disturbe this place

Michael by thy holy Angle Michael untill I shall discharge him

North Angel Tetragrammaton Thou God of allmighty power bee ever psent with us to garde us and protect us and lett thy holy psents be now and allways with us

Candel be a Light to our understandings and bond us now in our undertakings and defend us from all Evil and Danger both of Soule and Body.

East Angle South and West are all on

The Middel Square ה Jehovah Kadosh Thou Vendwerfall God of Heaven and all the hosts therein and of the Earthe Sea and Aire and all of the Creators therein thy presents

7 Jah thou before all Spirits both Infornall Airy and all others do fare and tremble lett them bee now at this time and forever be in subjection to mee at the Word of thy most holy name Jehovah

what I pray should hender a signe or seale thus Consecrated and approved from having its Vertue and Operation, why may not they in its kind be proff- itable for the head or that in its kind accomidate the sight or a third in its kind bee usefull for the Reines and beneficiall in Expelling the stone yeat nothing of this ought to bee don or hoped for without the helpe or Assistance of the Father of Medicine himselfe Jesus Christ the true and only Phisition, If seum [illegible] up and Object words or Characters have not power or Vertue and not (as they say) so much Efficacy as the Cross sines they more signs or figures yeat they Acknowledge that Ὀφιόδηγος in the Greek Tongue signifies no more then Serpentes decide in the Latin soe among the Germanes heiß is the same as Ardone to ye Latins but now tell mee whence it is that a Serpent in Helvetia Algonia or Swedeland understands the Greek Idiom Osy: Osyalsy whereas the Greek Toung is not soe Common among the Helvetions Algonions or Swedes in this our Age as that Venimos Serpents should learne the same to tell mee I say how which way or to causes or where Serpents learned those words where understood they them or in what Academies were they tought that assoon as these words are uttered they turne theire tayle and stop theire Eares least they should againe bee compelled to heare the same words repeated for assoon as they heare them Contrary to theire nature and Ingony they ly still and unmoved and Attempt to hurt no man with theire Venimmous bitting whereas otherwayes whensoever any man come neare them they presently fly and hasten to theire holes; if yu answer mee nature indeed doth that well then if nature doth that in Serpents why may not shee doe the like in other things (but if yu say terror is the Cause) and the Serpents strockt with feare at ye sight of a man tremble are silent and ly still then tell mee why if a man com with great Tumult or noyse or shooting a Gun or otherwayes with great Clamor the Serpents doe not in like manor lye still and unmoved whence it is Evenced yt Characters words and Seale have in themselves a secret Latent Vertue wch is not Adverse to nature herselfe nor Conjoyned wth Superstition (if yu shall yeat farther urge) [illegible] but the Clamor of the man Concurring perform such things now soe only contradicty: for (if) those words bee only written at a fitt season in Parchment or paper and that cast down to ye Serpents hee will lye still and unmoved not less then if hee had pronounced those words in a distinct and loud Voyce: moreover it should bee noe wonder to ye that a man may bee helped by all Medicine all though hee take it not into his Body but in the way and manor of a Seale weare it hung about his neck for ye see a like Operation will soe to bee made in the Bladder by Cantharadies the Vrine become Bloody if a man hould Cantharodes in his hand only whereas the Bladder wch Conteyne the Vrine it within the Body and the hand without the Body very far distant from the bladder but ye in dead things allsoe there is a hastine Vertue in like I prove by Aleging the Example of the Kings fisher for if yu strop of ye Skin of that Bord after it is dead and hang it up ye will see yt it yearly see that it sheds its ould feathers and new of the same Coller com in theire place and ye shall not find this one yeare only but severall yeares togeather If hee I farther aske in what writter or Author I read this or found that it

Magick Archidoxis

That it is really so To the Sophister and Contemner of Devine Workes I thus Answer Tell mee I pray thee who inspired the Hare that hee as often as hee finds that hee too great a abondance of Blood is a hinderance to his sight hastens to the hive of Bees and Expects that his turged Veines should be prickt and opened until the abundance of humors and Blood being Exhausted hee recover a more Acute Sight Who taught the Hart that Dittany was his Medicine who taught [illegible] discovered Serpentaria to the Serpent or shewed to the Dog yt grass was his Treacle and Medicine who tought the Herne with his bill to Injecte Sea water into his own fundament instead of A Clyster and hundreds of other Animalls who know and can find out the perticuler kinds of theire own Cure there is noe small number whence think ye did they draw this Art if ye say those are Instinct of nature I commend and approve of that in the meane while if nature performe such things in Animalls how much more in man who was made according to the Image of the Creator of all things and who allsoe is indowed with Rationality: for the Conserving of and making all these things moreover to a form that things posited without the body Conduces not any thing to the healing of Diseases (is a false and a rash Censure for the sun given splendor and light to us doth allsoe so penitrat occult things as it with its heate Length enters the most secret and Inmost Seats and Caverns for no man can deny that even the inmost part of the Earth wax warme in the Spring time when as the sun only enlightens or illustrates the superi- or parts: when as all growing things: recover theire virtues or Juice as it were new life why then may not the springs of nature and the influence of the Celistiall stares & planets together with other Remedies which wee extract from mettels herbs stones & other like things dart theire vertue within into the bo dy: viz into the hidden members nerves and veines in to disea ses which from various causes are collected and last being in the flesh and blood of man throughout his whole body in progress of time for as diseases accidents are various so also the elevations and suspitious are various which are opposed against the said diseases according to qualities: peculiar times & dayes: [illegible] are contrary to the diseases to diseases as mettells are to be taken in theire first [illegible] [illegible] ation and [illegible] [illegible] [illegible] then if it weare with oyle prepared of [illegible] [illegible] [illegible] [illegible] the same or ignorant the gold [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cannot cure [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] with the same with that remedy [illegible] [illegible] in preparing of [illegible] viz that due time be diligently observed in preparing that without this caution all our labour would be in vaine and although [illegible] the sicke all over [illegible] of mercury yet other remedies [illegible] in some cases contrary to the [illegible] [illegible] [illegible] because it that should not be done not only [illegible] of time but all costes and charges regard [illegible] the sicke be [illegible] more infirme: for it is ab solutely true that the greatest part of diseases is influencion more and [illegible] into the bodyes of them [illegible] superiour stars and theire [illegible] [illegible] violently or [illegible] assault men as that they can presently [illegible] [illegible] the Epilepsy [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] drop after drop and at length it [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] viz either by a [illegible] [illegible] [illegible] [illegible] [illegible] other indisposition [illegible] it be according to the stars [illegible] operated in [illegible] of time by the helpe of other accidents prepared by the aire atracted —

Philippus Theophrastus Paracelsus Phisitian and Philosopher his Magick Archidoxis Booke 1

I doubt not but that those my writings com ones to bee Exposed to publick
veiw very many will Exceedingly wonder at those notable occult Virtues
prepared by manuall Artifice for on parte will Esteem them as Super-
stitious Magickall and Supernaturall and an other parte will
number them among abominable and Idollitrous Medicines as if there
weare need of Diabolicall Conjurations for the preparation of the same
This later sorte of men will thus wonder How I pray is it possible that
Metalls with their assigned Characters letters and names should soe
Virtuously and Efficatiously opperate unless they bee prepared by Magick
and Diabolick workes into wisdome; To these Ireturne Such an Answer
as they understand that ye [illegible] if Such things be prepared by ye help
of the Devill they may have like Virtues and Operations According as
I declare of them: will ye not likeways believe this, Viz. that God the Creator
of nature God inhabiting in Heaven is allso soe potent as hee is able to
add Conferme on Metalls Roots Herbs Stones &c Virtues and Opperations of
that Kind, thinke ye yt ye Devill is Stronger more Ingenious more Ominipotent
and more powerfull then ye only Eternall and Allmighty God who is most
and who for mans sake hath Created and Graduated these Metalls Stones
Hearbs Roots and all like things which grow and live within the Earth or
above ye Earth in ye Aire or in ye Waters for ye Benifet and Comodity of man
kind moreover it is most Certine and by experience it is Evident that ye
Mutation of time hath singular Virtues and Opperations and Especially
if Certine Metalls bee mixed together and Elaborated at peculiar
Seasons for this is many ways manifest by Experience and is Notoriously
Evident allsoe no man is able to demonstrat that Metalls in themselves
Are Dead and Voyd of life for there Oyles Salts Sulphurs and Quintess-
ences are ye highest preservatives and for Suporting and Sustayning mans
life and in this many Degrees Exceed all the Simples as in all our Remedies is
Clearly manifest, but if these weare Voyd of life by what meanes I pray could
they possiblely in the [illegible] and nigh dead members and Bodys of men raise
up and as it weare after Banishment restore a fresh and lively power for
this is knowen in these Resolved and Contracted in those who is affected with
ye Stone in Parsons Laboring with ye Lues in Hydropikes Epileptickes Maniac
Podagrick and in all others otherways afflicted whome for Brevitys sake I
heare omitt Therefore doubtly assert ye Metalls and Stones equally as
Roots Hearbs and all other fruites are endued with life yeat with such
a differance as this Viz as they are prepared and Elaborated According
to time for Time hath a notorious power and Efficacy which might bee
proved by many Argoments weare it not allready sofficiantly knowen
what are Common and publickly knowen wee have noe Intention to
speak off heare in this place but of those only which are difficult Inco-
mprehensible and allmost adverse to the senses, Moreover Signs
Characters and Letters theire virtues and Efficacys; Now if the nature and
property of ye Metall allsoe the Influance and Operation of Heaven and ye
Planets and ye Signification and Condition of ye Characters Signs and Letters
together with the observation of Times days and [illegible] concord what

Dolors of the head are manifold some are peculiar [illegible] some from intemperance in eating and drinking others arise from malignant exhalations & vapours arising from evil digesting food ascending from the stomach into the head & but pass over them in silence: now we will proceed to the cure of the most grievous and raging affects of the head

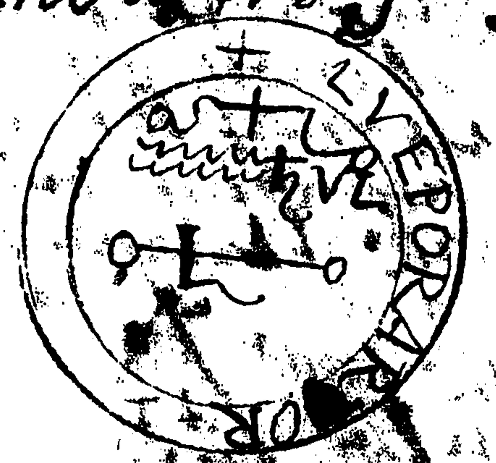
Against the falling Evill or Epilepsy

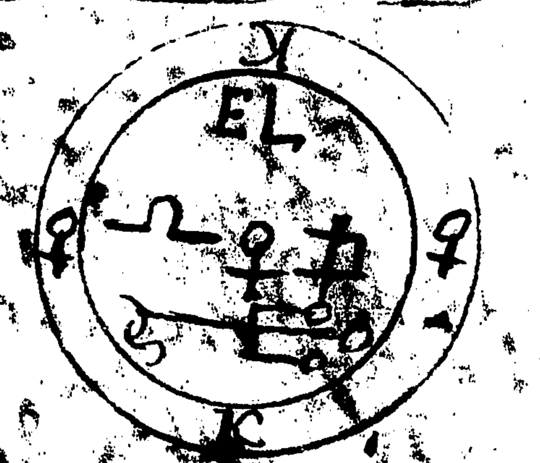
In this disease you are diligently to observe how often the Epileptick falles peculiar monthes dayes & houres whether he fall at times equall equall distant or not: whether before he fall he stagger for some little time or suddanly & as it were at unawares be cast downe: these things being observed then reason with your selfe if he fall at certaine houres ~~[illegible]~~ he doth not fall suddanly as it were in one moment but if he fall at uncertaine houres & monthes the contrary happens viz he is suddainly in one moment cast downe the first Epilepsy is mortall viz the diseased tum[illegible] before he fall [illegible] a little as if he perceived the Evill a coming but that which suddainly casts downe the sicke is not the worst but the most [illegible] the first is from nature the last hath no communication with nature & destroyes not the complection of all the first hurtes or obscures the minde: [illegible] the last doth not so for this the help is thus first curiously observe in what day or houre the sicke last fell when you know that consider to which of the planets that houre appertaines also diligently mind in what signe & degree the ☽ is these being considered likewise the age of the sicke whether man or woman & set it downe with a distinction then begine the cure every morning give this following medicine viz ℞ spirit of vitriol 5 dropes quintessence of Antimony 5 dropes quintessence of pearles 4 dropes put these when mixed into a spoonfull of the best rose water and let the patient drinke it every morning fasting 4 houres after [illegible] the cure of this must be continued 29 dayes in the meane while prepare this plate ℞ of pure fine gold ℥ß melt the gold in a [illegible] when the ☽ occupies the 12 degree of Cancer [illegible] but diligently observe [illegible]: and when melted poure it into [illegible] in that houre when a ☌ of the 2 planets happeneth in the heaven in that houre againe melt your gold and in the conjunction of the planets add to your gold in the crusible of fine silver ℥ß so as the masse may be halfe ☉ and halfe ☽ poure it out and hammer it into a plate of an [illegible] breadth cut it even about the edges and make it triangular in the following forme= afterwards make it hot in the fire [illegible] untill the ☽ occupie the same [illegible] then take it out and [illegible] when the [illegible] signe & degree [illegible] cut the present [illegible] in that houre accurately [illegible] signes or letters as they are in this figure in the plate made of gold and silver you must hasten to finish that engraving in the [illegible] houre above named for otherwise all will be to no purpose you must first make the signe of that planet in the houre of which the paroxisme did invade in the midst of the plate the figure here described was made for one Jacob Seitz a servant to the prince of Salisburge who fell in the houre of ♀ [illegible] all other signes as in the figure is denoted yet if the diseased be a woman in stead of this [illegible] signe substitute this [illegible] here also is contained the age of the sicke the said Jacob was of [illegible] according the number 34 therefore [illegible] you must [illegible] the number of yeares to every paroxisme in the [illegible]

as it may have reference to the age of each party peculier to the figure being conformed in manner as if said after the 5th shave of the haires from the head according to the magnitude of the plate and as soone as you see the sicke fall while he is downe administer first to him the aforesaid arcanum and hold him strongly untill he have swallowed it then lay on the prepared plate to his shaven head so as the sculpture may touch the naked part bind it on fast with swathes and put the sicke to bed this cure being adhibited undoubtedly he falls no more although he had ben afflicted with that disease 30 yeares before he must allwayes weare the plate upon his head and if the haires grow they must be shaved of every month in the very place in which they were before sh

For conservation: Of the sight

make a round seale of good and pure lead in the houre of ♀ the moone being in ♉ and in the houre of ♀ Engrave those signes which are below described in the figure afterward in the houre of ♄ make plate of copper of the same magnitude as that of lead before spoken of all on the houre of saturne the ☽ being the signe ♑ engrave the following signes this being done heate both the seales conjoined in ♂ with ♄ then in the very houre and pointe of the ♂ engrave those 2 seales so as the caracters and signes may be [illegible] one against the other when this joyned cover them over with [illegible] that they [illegible] no moysture sow them in silke and hang them about the necke in the same houre of ☿ by this sigill sight lost is recovered and all defects of the eyes [illegible] and the evils of the [illegible] are made cleare [illegible] the [illegible] the forme followeth

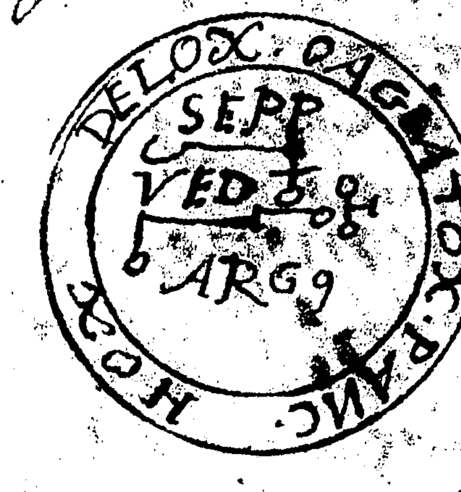




Against the consumtion or [illegible] of the braines and all other diseases incedent to the braine

℞ the following metels all first purified Gold ℥i Silver ℥ij Copper ℥i Tyn ℥iij Signify all these together in ye very moment in which the Moon is remoued in Heaven Power it out of the mass and make Tablets like mony as large as ye please [illegible] one [illegible] put them no more in [illegible] fire when ye Planett Jupiter is in his own house that is in Pisces Engrave the following Carracters and Signes on the Tablett viz: on one side [illegible] but on the otherside the words ye find in the following signe Round About the Tablet [illegible] A King of pure Gould and

and Cement it in ye decrease of the moone firmly that it may be hanged about the neck by the King [illegible] not in what



howevr it be don see it bee don in the howr of Sol see ye Tablet will finished afterwards hang it about the neck of the sick in the very [illegible] of the new moon the Worke of this Sigill is admirable against all Deseses of the head and Braine

Against the Pallsy or Appaplexy: an Exelent Arcanum

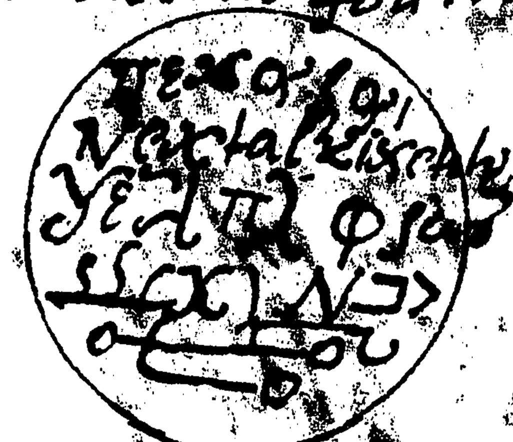
for ye Sake of those who are [illegible] wth ye Appaplexy [illegible] this present remidy lest in vaine it should be called Archidox for it Exceeds all other Cures the Ancients indeed thought that Epilepsy ye amen ones afflicted wth ye Appaplexy could not easely admitt of Cure therefore for those who are [illegible] infected wth this direfull Malady this is to bee don ℞ of fine Gould ℥ij of lead ℥ij well purged and cleansed first when ye Sun is directly under ye [illegible] in ye [illegible] Compute it according to the tyme of ye yeare melt the Gold in a new Crusoble prepared in readiness for the purpose then when the Sun is in ye Descent Cast the Lead into ye Gold in that very moment the mass keep afterwards the moone being about the 12th degree of ye signe [illegible] againe melt ye matter of Gold and Lead which will bee [illegible] [illegible] to this ad ℥ij of Venice and not long [illegible] by fire but suddenly power it out and keep ye mass then the moon being allmost in the 12th Degree of ye Signe [illegible] againe [illegible] [illegible] matter to which while in flux [illegible] ℥i and againe suddenly power it out and keep it [illegible] and may spread for otherways [illegible] as it the Sun Entering the Signe [illegible] which [illegible] and when about ye 10th of March engrave the following Signes upon ye prepared Pentacle as they are here under [illegible] but the Engraving must bee begun and ended in the howr of Sol [illegible] there is not difference provided the Sun be [illegible] as we said

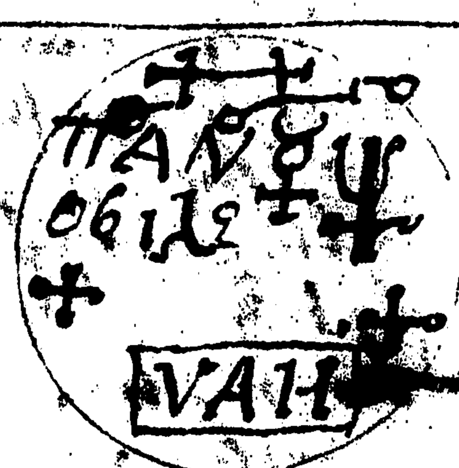
This Sigill [illegible] prepared keepe and to him the Appaplexy [illegible]

diligently observe the time and houre of the invocation that you may hang on the sigel at the same time or in the same houre of the day this is a great secret but in the meane while will all diligence help the sick with the aurum potabile by us described &c

Against the stone & Gravell in the Reines

This sigel for such as are afflicted with the stone must be prepared of Gold silver tin & lead in this manner R of Gold ziii of tin ʒi of silver ziii of lead ziß put these mettels all together into a new crusibel and melt them in the day of ♄ at 10 a clock before noon the ☽ increasing and in the melting of the said mettel cast salt peter mixt with tartar that it may be the more maliabel and more easily be cut this mas shape out and forme as you please in the day of ♀ and in the houre of ♀ but engrave it not at that time taken not on the king but keep it in areadiness least there should afterwards be ocation: of melting the mas and therfore make the mas somwhat the broader that ye Rim & pentacle may be contained & be one and if possibel after melting it must be chast accordingly that it may be as neere the forme intended as can be for from the permixtion of the mettels especially of ♄ and ♃ arises hard harsh & impenitrabel matter which cannot easily be hammered or cut these things being thus prepared attend to the full of the ☽ the ☽ in the houre being in the very point of the fraction ☽ begin to engrave the following signs upon that orb making such speed in your worke as all things on one side marke with the letter R may be engraven for this operation easily untill the ☽ be in the Day of ♃ hand a benigne aspect from some of the planets as are ♃ ♀ ☉ & when such a time as this is then begin to engrave the other side signified by B in the houre of ♀ with the following characters in time as they are heare formed





Hang this sigel about the neck of the sick tinctured with the Lithoasis in the decrease of the ☽ on the day and houre of the ☽ but the Ring by which the sigel should hang may be sewen the patient may also drinke of this sigel if it overnight be steeped in wine and the wine drank in the morning they the Gravel & tartar in the Reines is brought away with admirabel Efficacy hear unto conducent is the spirit of Roman vittriol

of the Genitall members

the erection of the yard is a certaine simpathy arising from a grosse flatuency extending the body of the yard but appetency of erection is in [illegible] from many causes some are naturall as when the virility of any one is taken away & for that nature of [illegible] the following Remedy write the following wordes and signes in new parchment and binde the same about the yard &c — AVGALIRTOR: [illegible]

[illegible] A M [illegible]

Remove this parchment every morning for 9 dayes together before sunrise wear or tie it about the [illegible] and drawing backe the [illegible] [illegible] burne the ashes in a draught [illegible] This is an excellent remedy and of no great [illegible] one [illegible] Engrave the former words & signes in a silver plate and hang them about his neck then he must finish his engraving before sunrise and he [illegible] may prepare a plate of Gold and engrave the aforesaid characters thereon for so it is [illegible] But if [illegible] through with the [illegible] by the [illegible] mon the virility be taken away make a [illegible] sewen instrument of an iron knife new [illegible] exactly in the day and houre of ♄ thus

Engrave on it these three characters & words on the day of ☉ before sunrise first on the forke then on the handle as above is figured that being done [illegible] so as the handle [illegible] may easily be found thus In the space of 9 dayes you will [illegible] on him that have [illegible] another evill will be in [illegible] which so soone be [illegible] from him thus that Diabolicall artes are cured be naturall magick as Christ in the Desart repressed the devill by Scripture &c

That an Horse may Dure or Live Long

perhaps some will [illegible] that treat of enchantments or other like magicall things but [illegible] nothing here which cannot be demonstrated from naturall causes [illegible] the same cause of this [illegible] for if you make a [illegible] of Lions skin [illegible] that horse will not only be [illegible] but also the [illegible] his [illegible] which other [illegible] by the virtue of this [illegible] you may use your horses strong and in good case 30 or 40 yeares longer then the common age of horses [illegible] must so be made as it may [illegible] which [illegible] remaine [illegible] girdle [illegible] must be prepared of a lions skin the tanner [illegible] the skin being prepared into lether [illegible]

must cut it ... the houre of ☉ but he may [illegible] the bridel toge ther when he will the Bridel being made adde such plates or bos ses in the houre of ♃ ♀ ꝟ V.S.R.O.V.L.R.E.E. joyning them to the head part or Capister of the [illegible] but the following bosses or plates must be prepared of Copper in the houre of ☽ ♃ V and placed in the fore part of the capister viz the Region of the fore head and [illegible] ♃ ☉ ꝑ ♀ X IIIIT O S E L E and thes follo ing plates must be made of silver Z 5 5 A K R X X X X X also the folloing must be made of gold affixed the Bitt in the houre of sagitary R A ♀ 4 ☉ 3 9 11 put the bridel upon the horse adde such plates or brasses in the houre of mercury and you will see how much nature is able to performe by signes charracters and words if an exact observance of time exhibited

Of vulnerary unguents

Simpathy [illegible] consent of things is the cause of many events the same [illegible] thinge [illegible] also in the Usnea found upon the skull of a man for some time left in the open aire of this such a remedy is compounded ℞ of this usnea of mans grease & oyle of linseed ana ℥ii Bolearmonick & oyle of roases ana ℥i of mommy and human blood ana ℥ß oyle but ℥ii beat all these together in a morter so long as until they be reduced into a pure unguent which [illegible] in a box or convenient vessel if a wound be [illegible] to you with the bl ood of it tinge a peice of wood & put that whilst bloody into the un guent as soone as the blood is [illegible] upon the stick but let the wound be every morning with a clean linen cloth first moistned in the patients urine & the wound will be healed how great soever it be without plasters & all sores this way you may also heale those who are 20 mile absent from you provided you cant but have enough of the blood of the wounded this Remedy is also profitable for other malladies as in dolors of the teeth and oth er affects for whatsoever the dolors be they will be healed if you put a blooded sticke into the unguent and there [illegible] it if a naile be driven into the foot of a horse dip a stik in the blood that flooth from the wound and put that stik into the unguent and no detriment will inure to that horse all which are most cer tainly the wonders and gifts of God

An oyntment for weapones

This way an unguent may also be prepared by which wo unds become whole without toching the weapon by which they weare wounded anoynting with that oyntment this oyntment is the same with the former only you must add of Honey ℥i and ℥i of bulls fatt but since the weapons cannot alwayes be had that cure which is made by stikes of wood is the best

against the Gout

first ℞ of mummy mastick Rosmary [illegible] olibanum amoniak opopanac Bdelium of each ℥ii Vitriol ℔i Honey ℔ii Aquavite ℥vi

Of all these [illegible] make an oyle afterward ℞ the infe rior mandibel or jaw bone of a horse reduce it to a fine pou der: and oyle of the oyle ℞ ℥ij of the superior oyle ℥4 mix them & distill them together and reserve this distilled oyle also make sigils with their caracters thus ℞ of fine gold ℥i of ☽ ℥i filings of iron ℥i lead ℥ij melt all these with strong fire in the houre of the new moone that the iron may come with the mas for that will not easily flow therfore ad a litle borax that the iron may the more redily melt all being melted power it out upon a broad stone that it may be a thin plate for it will not easily be hammered the filings of iron rendering it unapt for ductility afterward when ♄ is in ♂ with ♂ in that very houre engrave & finish the caracters words & signes of thes sigles which follow there must be two: on each of which must be cut & engraven on on side only in this manner

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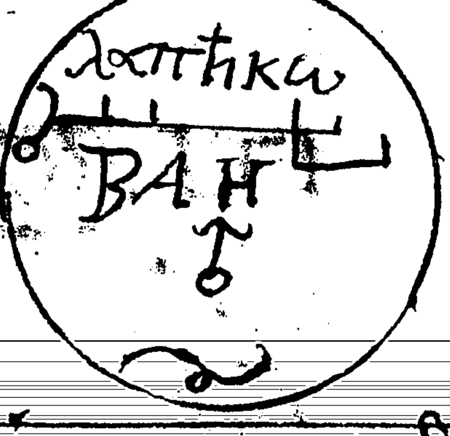
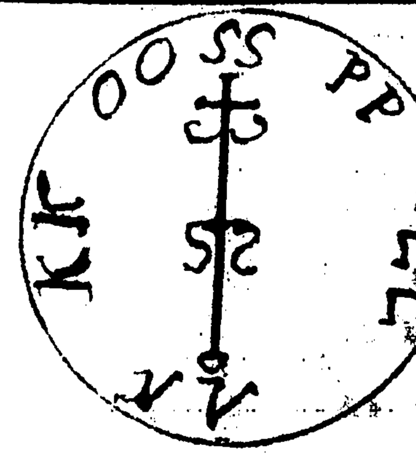


if these two aforesaid sigols be constituted signed & engraved in the houre of the ♂ of ♄ & ♂ reserve them both apart so as no on may touch the other afterward make a sigil of pure laudabel gold not very thick & when the celestiall ☉ in ♌ with ♃ or ♄ engrave thes caracters or signes heare upon the sigill but for the conjoyning of thes sigiles attend to what is said when ☉ shall be in ♌ with ♄ that sigol signed with the number two you must apply to the face or side of the superior sigill noted with the number fower but when ☉ shall have her last ☌ with ♂ you must apply the margen of the inferior sigoll number two to the sigol number 5 and when the ☽ embraceth the first degree of ♋ place all the 3 aforesaid sigilles in order puting that of gold in the midel & turning of it as we have said afterwards bore a hole in the midest throug thes sigels & fasten them together with an iron wier thrust through them hang them about the patients neck and anoynt his members with the aforesaid oyle so doing you will see the notabel operations of nature in so eager and also the forme of the golden sigol followeth



A simpatheticall unguent for the Gout

whether the man labouring with this disease be let blood or you apply cuping glasses to him save the blood but not suf fering him to know for what reason you save it the blood distills times with a gentle fire in a bath then ℞ of the [illegible] together ℥4 to which add of mans grease ℥i of [illegible] [illegible] five ℥ß bores grease ℥i [illegible] of the [illegible] [illegible] ℥i [illegible] of a bull ℥ß put all these mixed together into a brass kettel to boile very gently until it be of the thickness of a poultis stiring it continued ly with a spatula for feare of burning and afterward

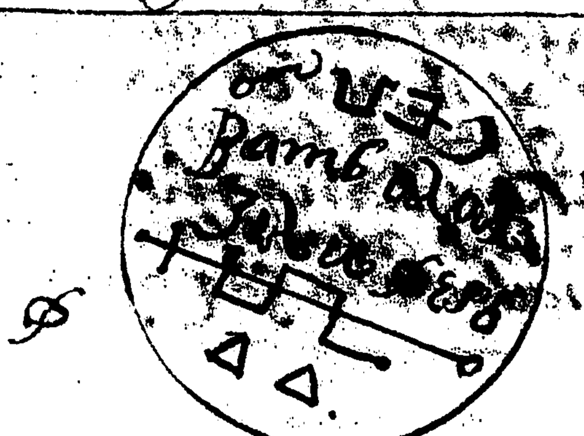
once in a weeke in the meane of the 3 month the cale of the right foot where the gout is in an arbaine peace anoynte the small wounds you make with that oyntment so doing the gout will be expelled in 9 weekes space the other this oyntment is the more precious it lasteth 10 yeares in its full vertue if it be kept in a cold pl

Against Resolution or Contracture

Against this affect oyle of sulphur is a principall Remmedy not to be contemned it is thus prepared ℞ sulphur now finely powder put it in an earthen pott apply a glass alimbeck to it and sublime the same whatsoever of the sulphur ascends into the alimbeck and there abides set in a moist cellar that it may be dissolved for in a fortnights time it will be dissolved into an oyle afterwards make this composition ℞ oyle of sulphur to ℥ hungarian soape ℥iii aqua vitæ ℥4 oyle of ʒi oyle of roases ʒi distill all these together as above we said of the gout oyntment yet care must be taken that it be not enflamed for it easily takes flame in any baring anoynt the members with this oyntment for the space of 30 dayes it is exceeding conducing to the members that are unmovable

A Sigell Against the Contracture

℞ of copper ducat let it be well purged with antimony as a tool being when the ☽ is in the 19 or 20 degree of ♑ into it which is in flux the same houre cast of copper 30 graines and poure out the mixture which reserve untill the ☽ enter Eleven degrees of ♏ then melt it againe and add of filings of iron 20 graines which being added and by melting united againe poure out the mass and keep it untill the ☽ enter ♌ then cut and forme your sigill engraving what are to be engraved thereon in the houre of ♃ for in this you are no more to have regard to the ☽ untill the sigill is to be hung on when the houre of ♃ is present diligently take care to engrave the sigill on either side according as is heare following knowe this the patient must beare about him wrapped up or sowed in linnen loose that it sticke no where but it must be hung on in the day and houre of ♃ the ☽ increasing the formes are these

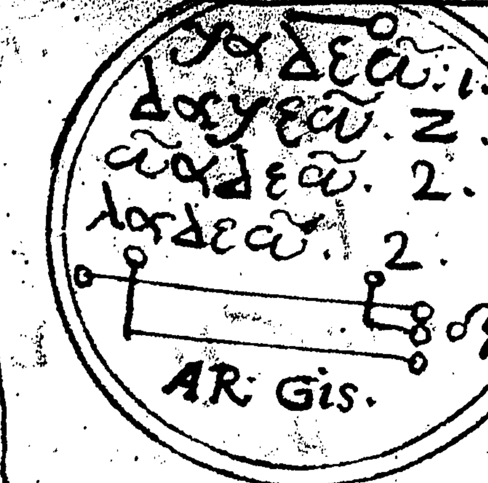


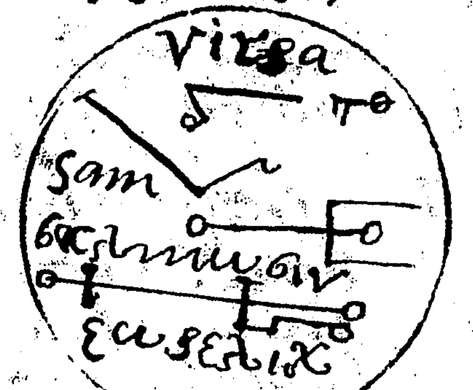
For The Menstrues In Women

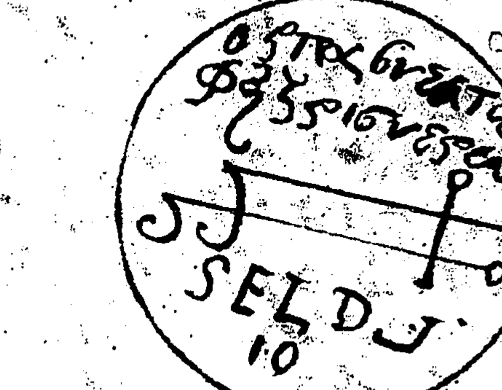
This is no small vice with which the femals sex is very often and that for sundry yeares affected yet the women are the most fruitfull who in due time abound with or want their menses therefore there are two wayes of curation on is to inhibit the immoderate flux of the menses and to reduce them to a due and naturall course the other is to exciting living downe the menses when they are deficient the end of both hath a tendancy to health when they are contrary to nature

Therefore first for moving the menstrues make a sigill of pure and good copper voyde of all metallike adission in the houre of ♀ in such manner and forme as shall now be shewne if this cannot be compleated in one houre leave it untill the same houre returne then perfect your worke before begun the forme of the sigill is as followeth

This sigill must be formed out of the peece by filing and the woman must binde it there thrust in through the holes or rings of either side purposely made so as shee may hang it at her back neer the os sacrum at the end of the backbone but the writing or letters must be turned inwards towards her body also this must be done in the houre of the ☽ or when shee is in her decrease and if the menses flow to imoderately make this caracter upon a sigill of pure silver in the houre of Sol.



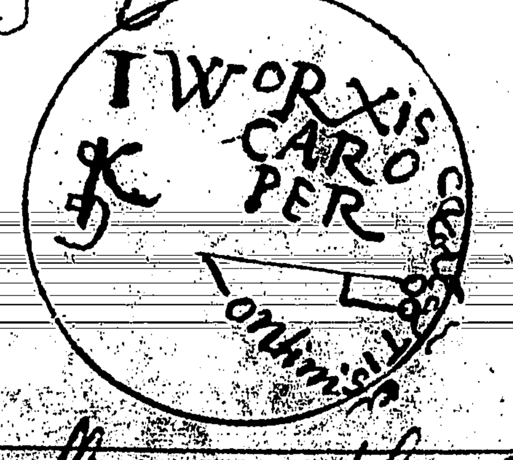




This sigill the woman must weare open upon her skin but it must be wrapt up in silke and bound upon the navill so as the side signed mentioned may be towards the body if the flux be not slackened shee may continue the use of this sigill 30 dayes and afterward remove it for if shee should weare it longer the menses would be alltogether stayed which so happening will render her condition worse then it was before

For The Leprosy

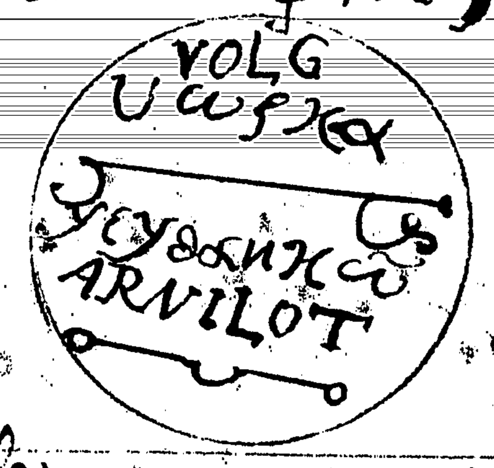
They who are leprous from their mothers womb cannot easily find helpe from the present remmedy yet we have also other remmedies which are in this case convenient it is certaine that the leprosie is indeed repressed by a drinke only into which gold is mixed but it is not radically expelled the cause of this is as followeth every pure man containeth in himselfe a this is as followeth every leprous hath none where also he is not conficient balsom but the leprous hath none or over cold hath no balsom when also it like a member benumed or over cold hath no balsom when also it hath no feeling although the virtue of gold descend into the stomack but if the stomack afterward distributeth the gold to the members according humour which the gold causeth or giveth forth from it [illegible] therefore the generation and increase of selfe like to balsom [illegible] as well the vertue of the gold the of the leprosy is so [illegible] cannot be knowne by the physician if the sick be corrupted leprosy dayes before the infection or visitation yet have drank gold in this place of those that are alltogether seased with I speake not in this place of those that are alltogether seased with the leprosy but of those tuching whome it is doubtfull whether they have the leprosie or not in which case if remmedies and the following sigill be used together or conjunctively there will be no doubt of helpe this sigill must be made somewhat large of pure and fine gold wrought in the houre of ♄ but the caracters must be engraven in the houre of ☉ the ☉ and ☽ being in ♌ which is in the month of July:

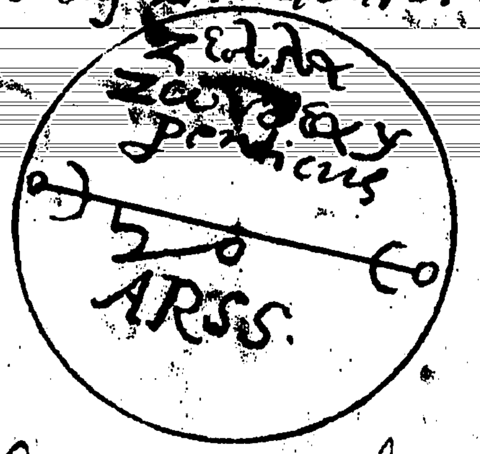


hang this sigill upon the leprous in the houre of ♀ in the increase of the ☽ he may also drinke of the same when it hath been long in the same

time in his drinke after which he must againe put it on but the Sigill must yearly be renewed in the month of July for the virtue of it doeth deteriorate so powerfully doth the corrosive operate in the humaine body if it once have possession it ...

For the vertigo / Those whom the vertigo seazes think they have the earth turne round there are some who continue thesee fires & smoake before theire eyes they who suffer such things are very liable either to the epilepsy or apoplexy for that is a perversion of the braine by which the spirites either of the eyes or of the other sences are obscured by igneous vapours ascending upwards from the stomach into the head and through the optick nerve descending downewards from the braine into the stomach against that affect make such sigill as this in the houre of ♃ & day of ♃ the ☽ being in ♈ for then is not more dangerous aspect of ♃ nor like at such a time guilty aspected by any of the planets I say in the aforesaid houre ℞ of gold ʒß of tinn ʒij of silver ʒv melt these 3 being pure & perfectly well cleansed after with a hammer them out into a thin plate adde to it a ringe the ☽ occupying the 3 degree of ♉ engrave the following signes & hang it on in the houre of the ☽ at the very poynte of exaltation

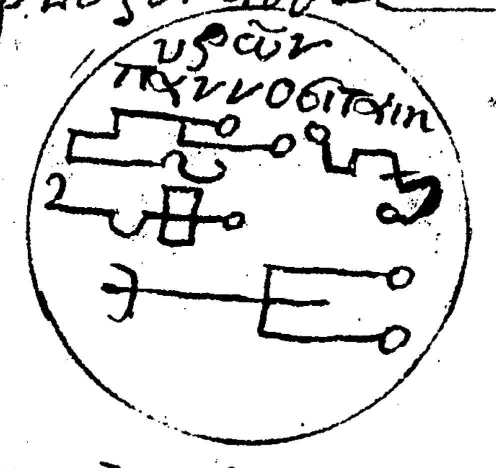


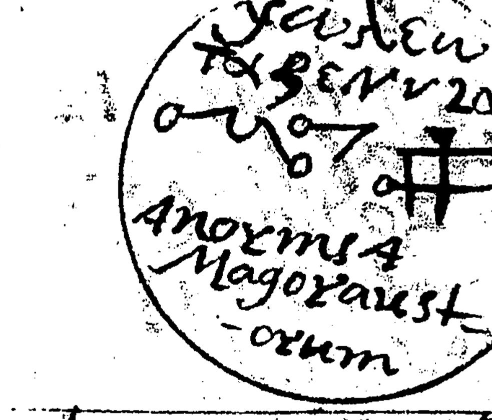


the Sigill being worn you may allso adde this remedy ℞ origanum gr iiij vincorum bezoar gr 4 of muske gr j spirit of vitriol ... of this let the patient receive in a dilute spoon about the third houre in the morning for 12 dayes togeather & abstaining after taking it just one houre / For The Trembling of the heart

The heart of man continues beating with a sencible motion which we call trembling of the heart this evill is chiefly familiar to Governours of Princes & is familiarly knowne among great men whence it is evident that God with wonderfull providence confers on every order of men its owne peculiar evills & passions not respecting persons or intending to spare any this is no small disease for if it take roote it not only afflicts the sicke with frequent swounings but at lenght allso totally kills him it hath its in the retinacle of the heart with which the heart is encompassed against this in a due time prepare such a sigill first in the day and houre of ☽ ℞ of silver ʒß put it into a furnace pot and leave it untill the houre of ☉ be present which is the 4th following the order of conequall houres in this very moment set your pot in the fire & melt the silver to which while in fluxe inject of good & fine gold ʒij urge both by strong fire yet poure not out the mixture but let it coole in the furnace sett it aside untill the houre of ♀ in which time againe melt it & inject of pure copper ʒij that being done poure out the mass beate it thin & make it ready for engraving then observe when there is a benigne aspect of ♀ & the ☽ in that moment engrave the two former signes after the

word ΠΥΥΟΒΙΤΟΜ & nothing more but make a ring exactly according to the prescribed forme afterwards at the poynte of the new ☽ engrave the 3 following signes directly under the 2 proceeding that new ☽ being elapsed leave it until the next full moone then againe inscribe all caractors & words in the same side as in the following figure is presented

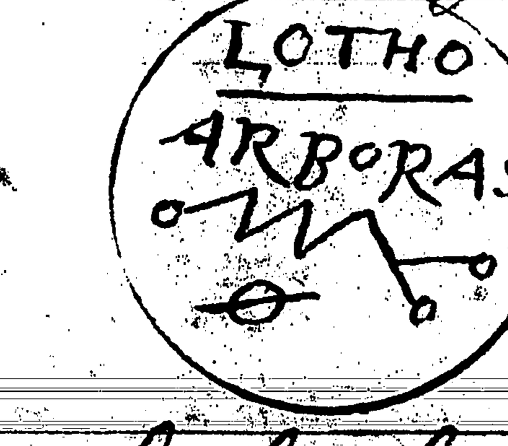




After this is done attend when the ☉ enters ♌ & in the first ingress engrave the aforesaid characters & signes on the other side but all must be begun & finished in the same houre this sigill being prepared & finished hang naked upon the precordium of the sicke in the houre of the full moone & in the very pointe of the fraction / against this trembling of the heart use aurum potabile as allso the quintessence of pearles by our art prepared and an excellent arcanum

A preparation of oyle of cowalles or amber ℞ of cowalles lib j common salt ℥ iij put it into a glasse & lute the same with the following lute common clay or argilla burnes of the heads of 4 footed beastes filings of iron glasse common salt commix them all then set your glass luted in a cupella filled with sand administer at first a gentle fire then afterwards gradually increase the fire untill the spirites are distilled & pass into the receiver encrease the fire until no more water will come forth this oyle of cowalles is an admirable & excellent medisine for the aforesaid trembling of the heart if it be used alone without addition / For the Cramp

make a mixture of gold silver copper and iron then hammer it out into a broad thin plate then make a sigill in the houre of ♄ the ☉ being under the earth afterwards engrave the characters signes & words in the houre of ♃ hang it on in the houre of the ☉ the ☉ being under the earth allso of the aforesaid mettles you may make a ring & on the same engrave the following signes & weare it upon the ring finger of the left hand but all things must be done in the aforesaid time day and houre



For fractures of bones / bones howsoever broken bruised and shivered as thin and wont to be variously affected must first be rightly joyned & replaced afterwards anoynted with the following that broken fragments will againe be well consolidated ℞ of honey ʒij oyles of antimony & vitriol each ʒj

Adipis molis Hawks suet of each ℥i goats bears greese of each
℥i Turpentine ℥ß wax ℥ij This unguent wonderfully
Heals if the afflicted partes be annointed therwith in that pla
and that chafed in with ones hand that it may penitrate —

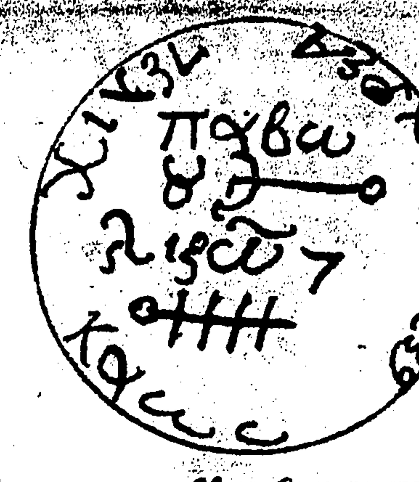
The Second Book of MAGICK ARCHIDOXIS

Touching the seales of the 12 signes and the secretts of
them / Aries / The motion of Heaven is Circumro
tated according to the 12 signes with which Heaven is
girt about the body with a girdel or curtaine we
we call the Zodiack the first signe is ♈ which is follow
with all the other 11 in order as ♈ aries ♉ taurus ♊ Gemi
ni: ♋ Cancer ♌ Leo ♍ Virgo ♎ Libra ♏ Scorpio ♐ Sagi
tary ♑ Capricorne ♒ aquarius ♓ Pisces / The sigill
of ♈ is prepared of these folloing ℞ of Iron ℥ß of ☉ ℥ij
of silver ℥i of Copper ℥ß These metales must be melted toge
ther with a very strong fire when the ☉ enters the signe ♈
which usially is the 10 day of march in the very pointe of his
ingress into the first degree of ♈ the Iron must be filed otherwi
se it will not be melted all being melted and prepared engrave the
sigill on the day of ♂ the ☽ being in the signe ♈ which happeneth
once every month about the 9th or 10th degree & finish your engra
ving in that very houre but hang it on when ♂ shall be in any
angulare house viz in the 8th house of heaven the forme of
the sigill & caracters are the

This sigill is a certaine experiment against all defluctions decending
from the head unto the neck & sholders for it purgeth the braine
and drieth up all the fleame therof espetially if it be so worne as to
touch or be very nigh to the head night & day the signe of ♈ looking
downeward from the braine —

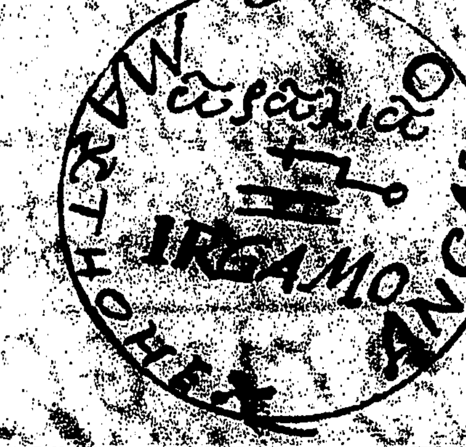
Taurus

This sigill of ♉ must be made of these folloing mettalls ℞ of cop
per ℥i of Iron ℥ß of tine ℥i of gold ℥ij these mettels must be ron
ited and melted together the ☉ entering ♉ which yearly happeneth
about the 8th day of april but this worke must be done directly at the
Entrance of ☉ into the aforesaid signe at that very point you must
begin & wholy perfect the engraving of the whole sigel otherwise the
worke will be ineffecatious when the ☽ is in the 10th degree of ♉ the sigill
must be hung on therfore Iron stamps such as with money is stamped sho
uld be ready prepared & the same engraven what is requisit for the sigill that
the same being melted & prepared may as it were in one moment be impri
nted with the below described characters for soe the worke proceedeth expedition
this may likewise be observed in all other sigills for an hour or two sooner or
sooner then such workes can be effected when no small impediment happeneth to
them for it is to be noated that the greatest efficacy in those things is the
Observation of time only the figure

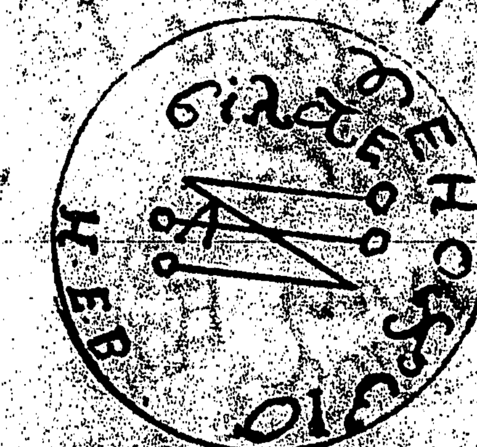


Of this sigill the nature & poperty is such as it is a perfect remedy to those from
whome there virility is taken away for if it be so hanged as to tuch the navell & the
signe ♉ be turned towards the body it is a certaine help both for women and men /

Gemini This sigill of ♊ must be prepared of gold & silver of each ℥i the
ough a pipe must be put of such a magnitude as it may containe wi
thin it a goose quill but it must be so made as not to corrupte the
charracters of the sigill & yet long enough to hold a quill as was
said on end of the quill must be stopt with mastick & then fill
ed with quicksilver after it is full the upper end must be also
closed this is the first thing which must be done after the sigill
is formed the above said gold and silver being melted together
when the ☉ entereth the signe ♊ which is wont to hapen
the 10th or 11th of may according as the yeare falleth for it
is not always alick therefore is such a thing as this be to be
engraven the condission of the yeare must first be considered
and the following signes & charactors the ☽ entering ♊ & ♓ but
hang it on the planet ☿ being in the first house of heaven
the heavens being serene & the weather cleare and
the quicksilver must be put in to the quill in the day and hour of ♀ decreasing



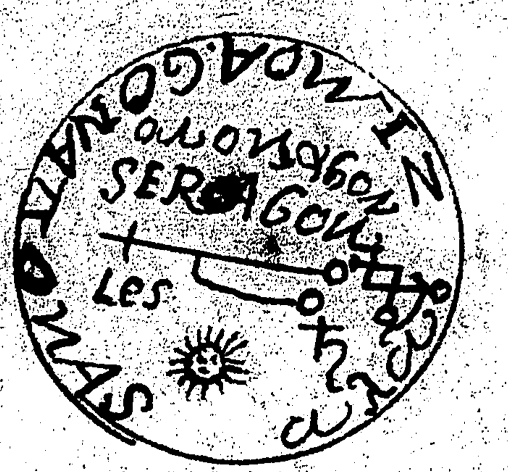
CAUSER This sigill must be made of exquisite & fine ☽ in what
magnitude you please at the houre of the ☉ ingress into ♋ that ha
pens about the 10th or 11th of June in the houre of the ☽ it be not
the ☽ and all the planets no malignant aspect happen to cross your
engraving the sigill yet it must be done in the increase of the ☽ & begin
engraven in that very houre for otherwise it will be to no purpose



This sigill must be hung on in the day & houre of the ☽ & much do
creases also it must be kept & worne very close unto the skin
for it is in stead of a faithfull companion & is a sure remedy
for dropsicall persons it is also profitable against all affects of
the body caused by the excess of humours and phlegme —

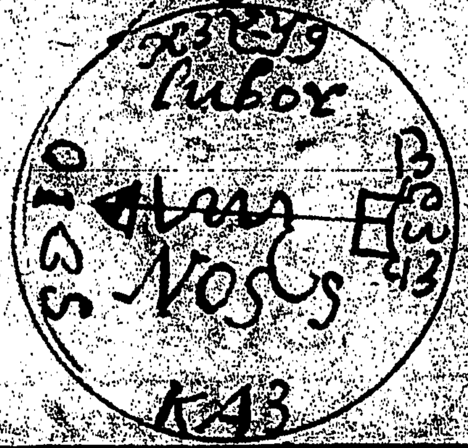
Leo this sigill of ♌ must be made with exquisite
purest of pure & fine gold in the month of July

the ☉ enters his proper house viz ♌ it must be melted then when the ☉ is in the first degree of the said signe & afterwards in the same hour signated this being done when the planet ♃ is in his proper that is in ♐ engrave these signes only on the one side & the signature of the other side must be made when the ☽ is in the house of ♃ viz ♓ but a diligence must be used that after the first melting of the sigill it be no more into the fire for so your labour & cost will be lost the engraving must be made according to this figure



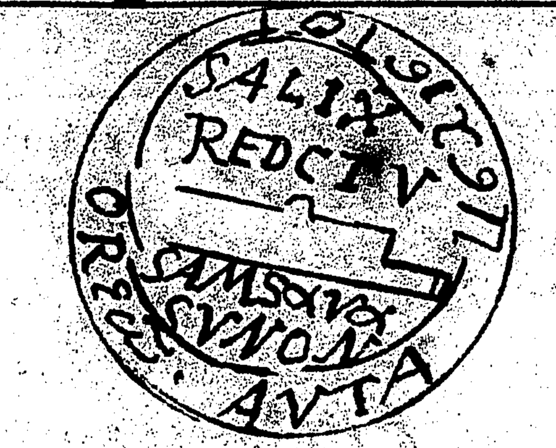
hang it about the neck in the day & hour of ☉ this sigill is wonderfully communicates admirable virtue in all judiciall ocations and permitteth great favour to the wearer from all as well men as women it is also a singular help in the quartan fevers likewise also in the gout if infused in wine and drunke it is a most efficatious remedy for expelling the venum from the heart it is profitable for the inflamation of the eyes and other heates of the body and against burning being applyed to the place it draweth the fire out this way recovered the wife of m Nicolas Schorrerius a confirmer of euros dwelling in villach when she had bin burned with the fervent matter of mettels and extracted the heate without all other remedies so as the place afflicted was neither enflamed neither did it suppurate but she wore the sigill afterward untill she was perfectly well

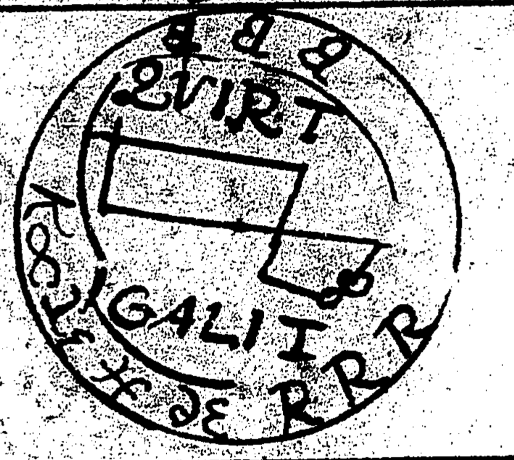
Virgo The sigill of virgo must be prepared of these mettels ℞ copper ℥i gold ℥ß silver ℥ij melt them together in the hour of the ☉ ingress into ♍ & in that very hour after which the mass must be beaten thin & from it & afterwards when there is a benign aspect of ☿ with any of the other planets in that hour according to the division of unequall houres of the planets you must engrave the following signes and words on the sigill yet so as all be finished in the same hour —



This sigill must be hung on in a pleasant season for that is best and when the planet ☿ is in the first house of Heaven and in the hour to hang it on if the course of the Heavens in regard of the first house can admit of that if not do it in the hour of ☿ —

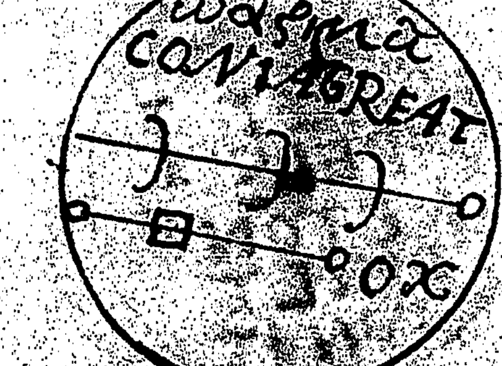
Libra This sigill of the signe ♎ must be made of pure and exquisit copper melted and formed when the ☉ enters the signe ♎ now you are diligently to take notice if ♀ have dominion or be strong in the revolution of the year the virtue of this sigil will be wonderfully efficatious in those men that have ♀ their signification in their nativity if they weare the same constituted & prepared as now is showed when ♀ is in the signe ♎ these signes and characters following must be engraven upon the sigill then in the day & hour of ♀ about the 9th or first hour in which ♀ reigneth the sigill must be hung on thus figured/ 62



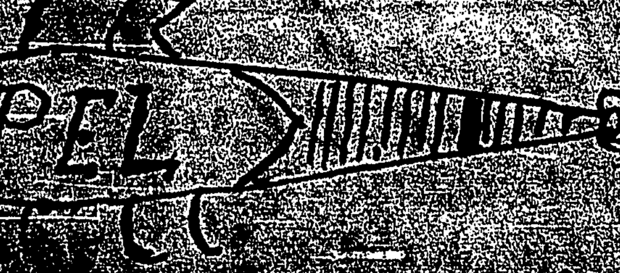


This sigill is most efficatious against all incantations of women by which they take away virginity from men it is also profitable against all evills of the privie tyes &c

Scorpio make this sigill of ♂ of pure iron in the day & hour of ♂ when the ☉ entereth ♏ on side must be signed presently but the other when the ☉ entereth ♈ you may hang it on when you will



This is a singular remedy against all venemous bitinge it operates wonderfully in all those who wear the same about their neck viz if they be for soldiers captaines or such as are continually exercised in wars & conflicts for in this case of admirable efficacy as it is before said this following sigill must be made of iron and framed as is before shown it ♂ be lord of that year afterward when ♂ is in ♈ figure it as you see in the figure & hang it on in the hour of ♂ is this be conveyed into an house where scorpions are no living scorpion will abide in that house it is also present help against the biting of a scorpion and it giveth strength to soldiers to fight yet it particularly procures to ... if it be worne the sick also drank in potable gold on side of it is thus to be engraven —

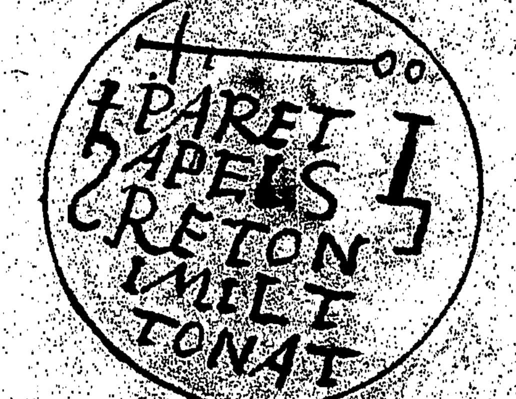


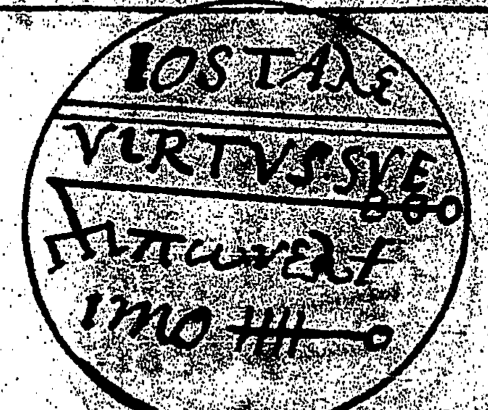
at the end of the battle ... [illegible] ... it may be worn ... [illegible] ... experiment against ... if it be hung ... [illegible]

prepare the sigil of ♐ in the houre of the ☉ enteringe into ♐ and in the first degree: there of engrave it in the houre of ♃ & the same houre hang it on in the increse of the ☽ this is one of the first sigills I found out after long search and it proved accordinge to the rule of art

I have often used this sigill for the elution of my adversaries by the vertue of which they have stood amased like wild asses & durst not so much as whisper one word a ring of silver or of pewter must be made for it without the addision of any other mettle it requires to be kept and worne cleane for if it be not laid aside in time of coition it looseth its virtue and efficacy —

CAPRICORNE now we have to doe with ♄ and his progeny the sigil must be made of gold for lead conferreth not the power of operation to all the other mettles the ring to it must be of copper prepare it in the houre of the ☉ enteringe into ♑ engrave it in the day and houre of ♄ and when it happens that ♄ hath a good aspect of all the other planets then in the houre of the ♄ aspects in the decreace of the ☽ hang it on the figure is this

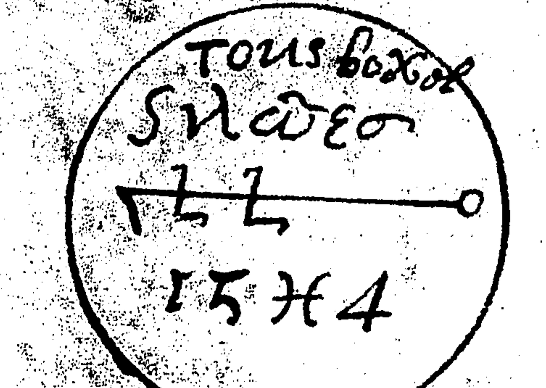


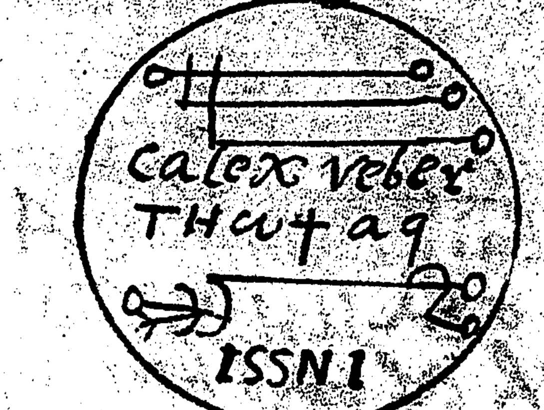


AQUARIUS the ☉ entering ♒ make this sigill of the following mixture ℞ of gold ʒi of silver ʒi of lead ʒij of mars ʒi melt and form out this masse in the houre aforesaid and when the planet ♄ is in the 9th house of heaven begin to engrave this signe & worke in order that you must not hang it on until the ☉ be under the earth & in the houre of ♄

this sigill profits in the palsy & cold gouts helpe the nerves & tendons when hurt it also conduceth for conservation of the memory & causes the wearer to finde favour amonge men it is also a remedy against venemes, there it is certified in epidemics for so it you hold this sigill neer to the place where they are they will hastily run away and not abide in that place

Pisces this sigill of ♓ must be prepared of the following mettells viz of gold ʒi of silver ʒij of tin ʒ4 of copper ʒi at the ☉ entering into ♓ perfectly at that houre the mettells must be melted and the sigil prepared & compleated & when beinge in the day & houre of ♃ ♃ is in the 8th house of the heavens in the day & houre of ♃ the sigill must be hung on this is a most efficatious instrument for resisting & repressing dangers which otherwise is frequently folowd with contractures apoplexies colicks & other malladies all those they arrive from the wed or either men or women it also mitigates the gouts & cramp and all other dolors of the feet 63





This sigill must be hung so low that it may touch the body below the navell &c this we put as an end to the book of the 12 signes and their secrets —

THE Third BOOKE of MAGIK ARCHEDOXIS for mice

when you see ♂ & ♄ conioyned in heaven take sowen & make a sigill or mouse & use all diligence that it may be perfected before that ♂ be past in the houre of ♃ engrave ALBAMATATOX upon the belly of the mouse afterwards the ☽ being in ♋ in the 9 or 10 degree of the same signe on the right side engrave Ꝑ or write]IIKΘEM ♌ X ♌X IX this being done when the ☽ is decreasing & in the same degree of ♓ on the left side ם ח ח ש ב ב afterwards in the very point of the fun[illegible] upon the back equally upon the back bone from the neck to the taile fill up the place with the following signe which must look to the head

ꝉ—o+ NATVRA SVA

afterwards make a coller for the neck of the mouse of lead and in the encreace of the ☽ in the day of ♄ & in the 4th houre of the night which must be the houre of ♄ engrave these caracters upon the coller ♄ CONS ♃ AREA IQ this being done put on this coller upon the neck of the mouse it being in ♂ as they were before put or hang up the mouse in the [illegible] of the house & all rats & mice will vanish away & flee from thence if a strange mouse happen to creep in there will not stay above an houre & if a livinge mouse be tied to this consilation mouse [illegible] cannot be one moment about an houre but will suddainly die and smell as if they had devoured poyson

Of Sheep &c. but on the contrary that we may not only speak of things to be opressed but also of conservinge & preserving them to the herd in which sheep lie on heaps as the [illegible] contagion [illegible] of argilla make a lamb or sheep at the [illegible] [illegible] wall earthes of your village when you [illegible] [illegible] the kings moost [illegible] [illegible] [illegible] them in the [illegible] of the ☽ & this earth [illegible] [illegible] [illegible] as we said before [illegible] in the houre of [illegible] make & engrave [illegible] [illegible] these signes [illegible]

RET X HOGERT [illegible] TUSWTE [illegible]

Hurex Sanox Panox Tanox [illegible] Xcor Dead

This sheep in the fold among the rest [illegible] sprinkle salt upon it that thence the sheep that are well may lick the same and swallo it so doing they will not easily be sick or dye and they which were sick before by licking the salt are made well and recover so much is nature able to performe in things of this kind | In this manner Remedies may also be prepared for Oxen Swine and other Animals yet for every one according to his condition and nature time & day if open be affected as vulgarly they say that disease to them is equally as pestilent as the diseases which the Garmans call Sweffel [illegible] Is to horses | Therefore for the blood in oxen write upon a new laid Egge thus Ambramo [symbol] Cortis ♈ Vortix [symbol] Hoxhywrnosix [symbol] Onquex [symbol] o open the mouth of the beast & as his mouth is open breake the Egge so the lickor running from his tounge may remaine in his Jawes so he will be presently well yet care must be taken that he drinke not after it for the space of 12 howres – Do the same to an horse labouring with the aforesaid disease but in stead of the word Abramo & other signes write up on the Egge KVPFAMILON ♎ So doing the horse will presently vomit afterwards give [symbol] him provender with salt & vinegar after 12 houres let him drinke as soone as he hath Eaten his provender lead him out & walk or ride him so as he may sweat then let him rest these and the arcanums of nature which these effects by daies & times in whic none of these things happen with out the observation of time | For these | these do worke often no lesse more in the same time being no small damage on Eatables if these be Tedious larger take a speare or sword made & prepared in the full of the ☽ all of pure steele on the handel inscribe these figures [Σ Nasuspen Yporks offoHobor] afterwards from the handel pointe draw these long [illegible] stroakes or lines once in the ☽ then if ye hand be nimble according to the length of the speare these following words & characters [Σ OWA Suspeanto] Stike this in any wall of the house and draw a circle round about as large as the walle will permit into this circle all he flies will gather & there be staid untill you againe draw out the speare if you should doe so they will againe fly about and worke mon as they were wont to doe before &c

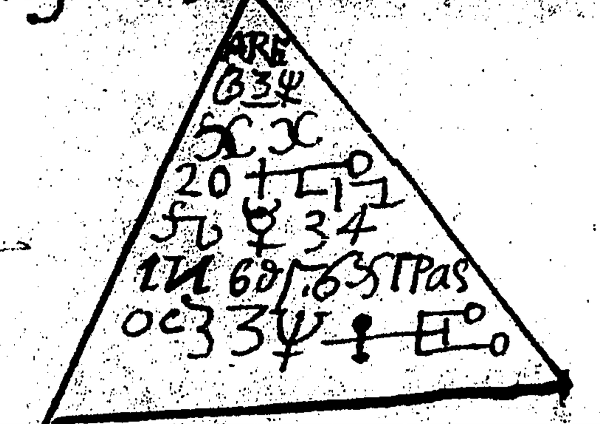
The 4th Book of magick archidoxes of transmutation of mettels and times apt for the same | if you would change gold into silver or silver into gold or any other mettel into another diligently give heed to the following tabel for it is a thing of admirable use for you thereby to learne how more perfect expeditiously to attaine to the end of your purpose

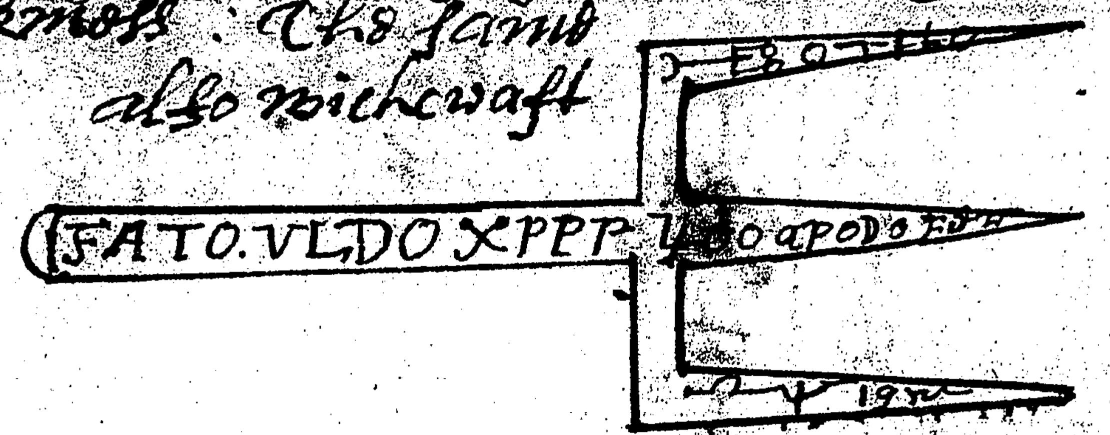
The Tabel of transmutation of mettels						
1						
For transmuting of ☉ into		☽ ♀ ♂ ♃ ♄ ☿	Begin the ☽ being in the 6th degree of	♋ ♈ ♓ ♒ ♍	allwaies in the houre of that planet into which you would change ☉ or any other mettel	☽ ♀ ♂ ♃ ♄ ☿
♄	☉ ☽ ♂ ♀ ♃ ☿	☉ ☽ ♂ ♀ ♃ ☿	Begin the ☽ being in the 20 degree of	♌ ♍ ♋ ♉ ♓ ♍	In the houre of	☉ ☽ ♂ ♀ ♃ ☿
☿	☉ ☽ ♀ ♂ ♃ ♄	☉ ♀ ♂ ♃	Degree of	♌ ♍ ♋ ♉ ♓ ♒	houre of	☉ ☽ ♀ ♂ ♃ ♄
☽		☉ ♀ ♂ ♃ ♄ ☿	12 Degree of	♌ ♎ ♏ ♐ ♉ ♊	houre of	☉ ♀ ♄ ♃ ♄ ☿
♀		☉ ☽ ♂ ♃ ♄ ☿	9 Degrees of	♌ ♋ ♑ ♒ ♐	houre of	☉ ☽ ♂ ♃ ♄ ☿
♂		☉ ☽ ♀ ♃ ♄ ☿	18 Degree of	♌ ♋ ♉ ♐ ♏ ♍	houre of	☉ ☽ ♀ ♃ ♄ ☿
♃		☉ ☽ ♀ ♂ ♄	3 Degree of	♌ ♋ ♎ ♍ ♒ ♓	how of	☉ ☽ ♀ ♂ ♄

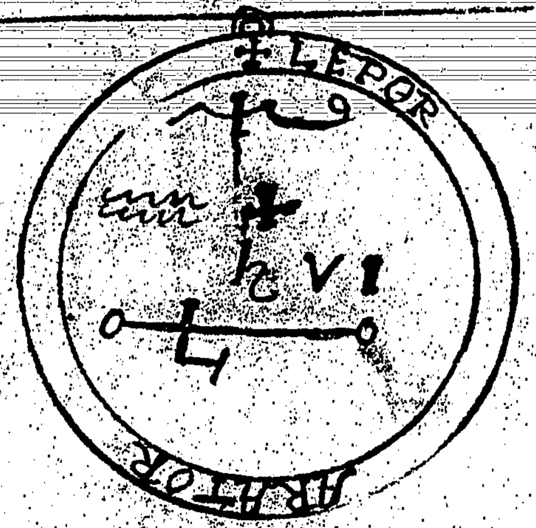
An Example of the preceding table if you be about to change gold into silver begin with the hour of ☾ the ☾ occupying the first degree of ♋ & gold into copper then begin with the ♀ in the first degree of ♉ so touching the mutation of all other metals the preceding table is to be understood Indeed all ferrene works begin & are commenced are most commodiously & most happily performed according to the motion of the Heaven and the planets for all we men the Supreme God so disposing & ordaining are given and led by nature of the operation of the firmament either to disease or sanity & In healing others we ought diligently to give heed to this operation for simples do very often exercise their virtues according to the observation of time

the former Magick seales of the first booke of Archidoxes varying from

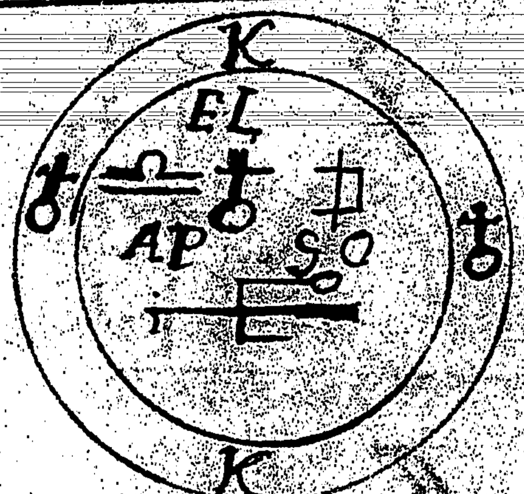
against the falling sickness : The same also witchcraft

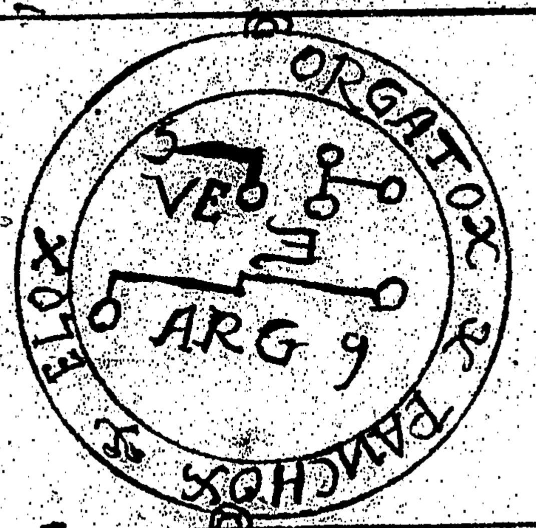




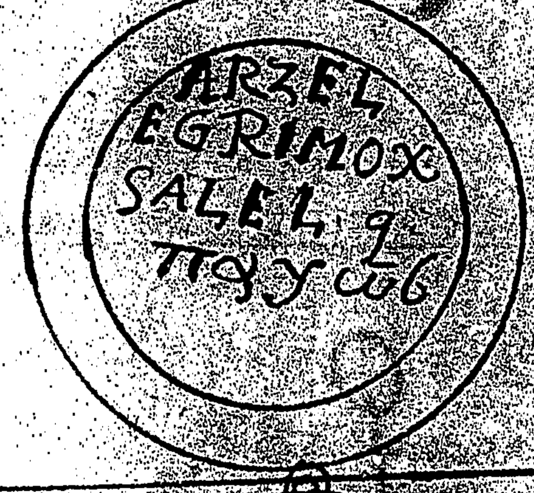


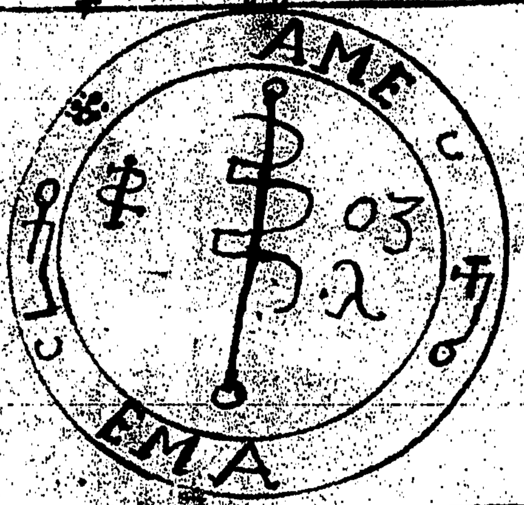
For conservation of the sight



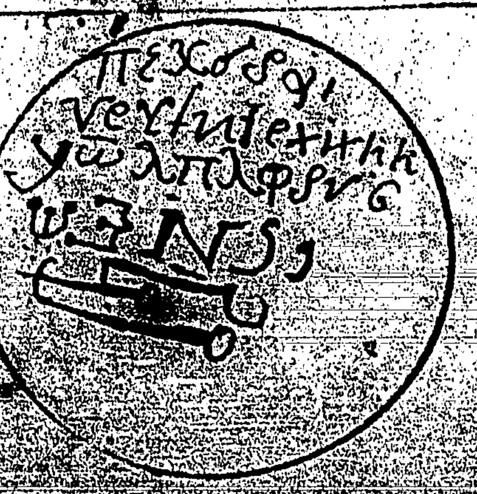


For the tabes of the brain

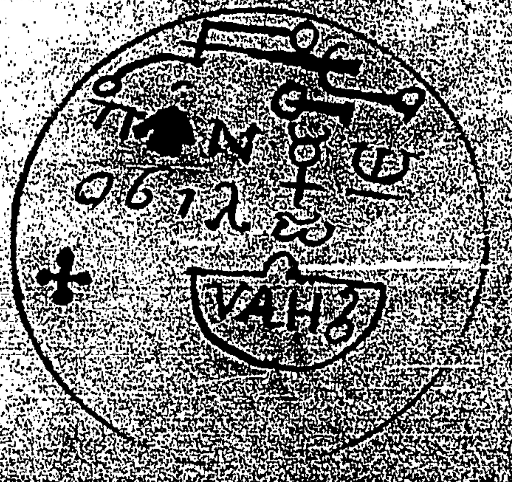




Against the palsy or Apoplexy

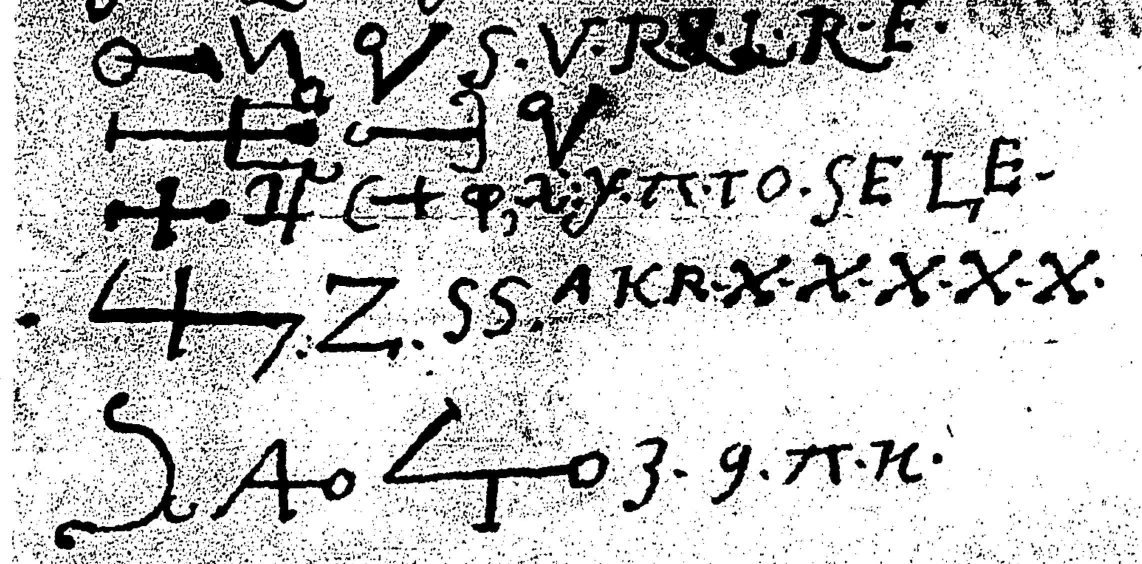


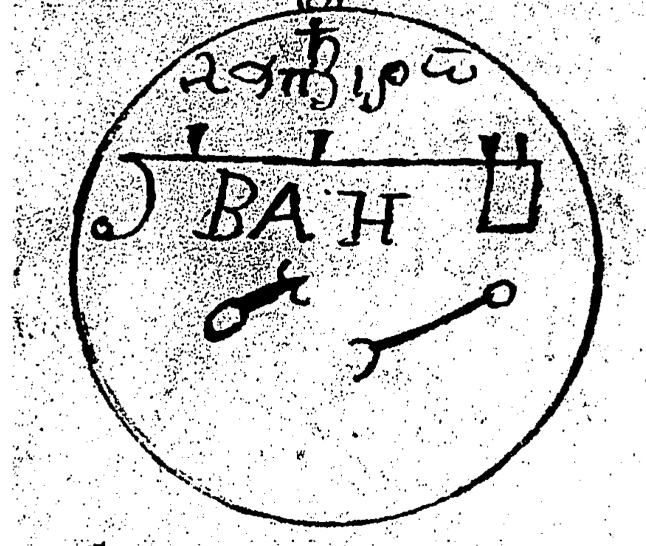
Against the Stone



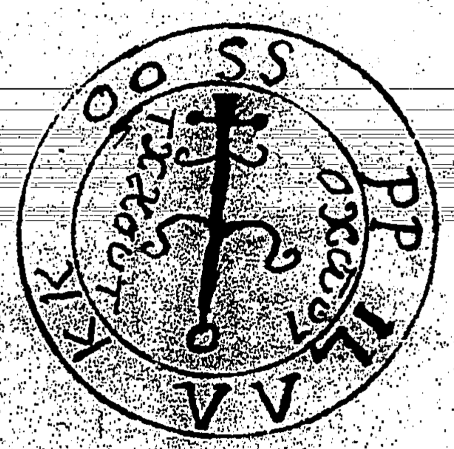
For the Genital members AVGALLI RIOR

For Living durable health

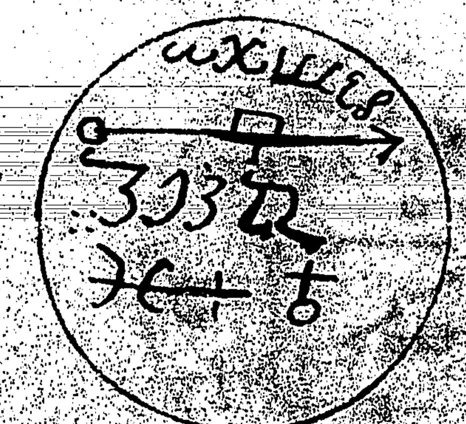


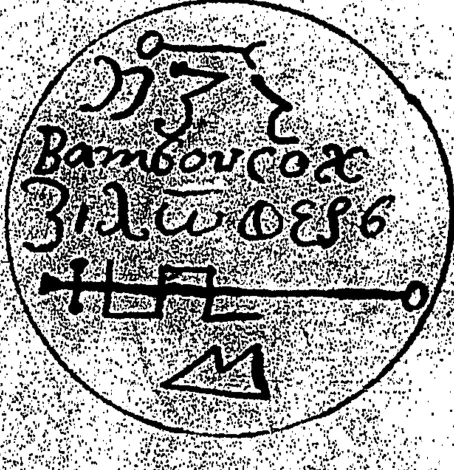


For the Gout

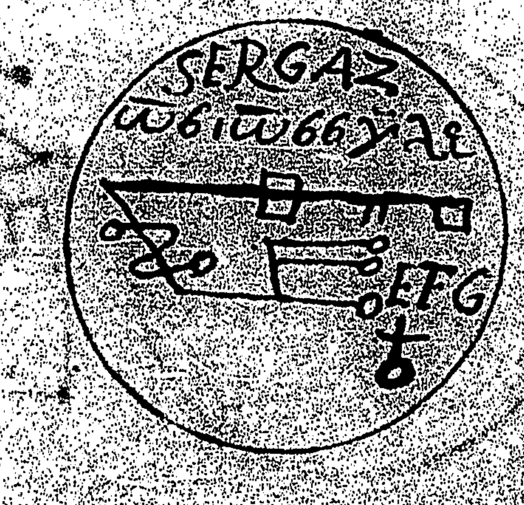


For the Gout

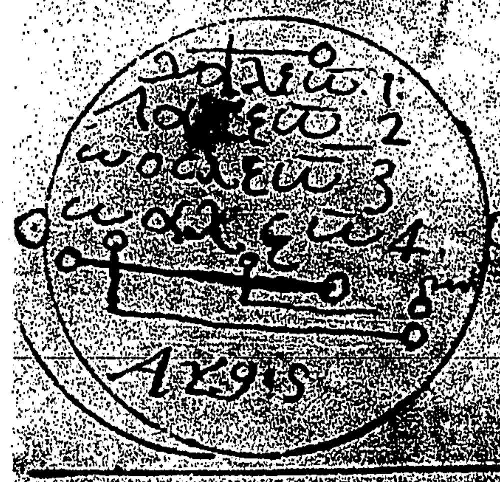




For the Contracture

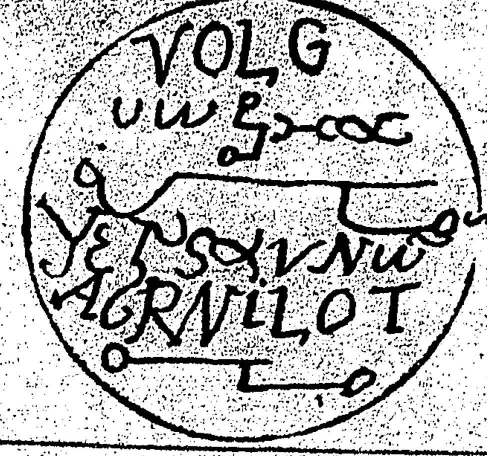


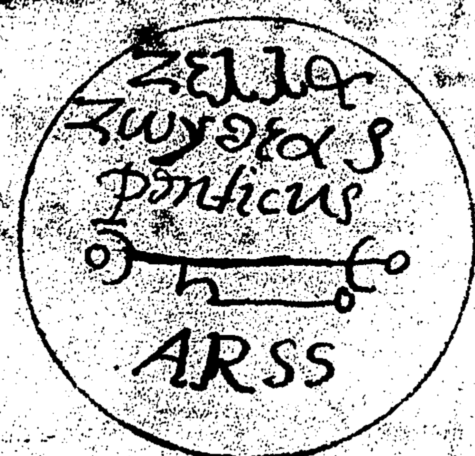
For the procure of womens menstrues



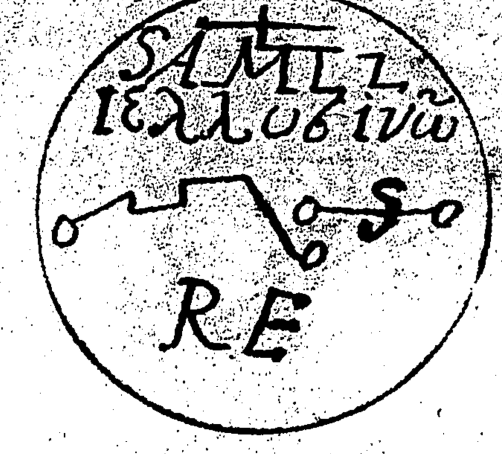
For the Leprosie

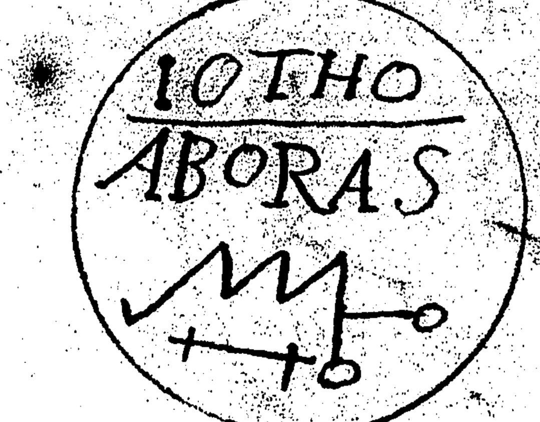
For the Vertigo



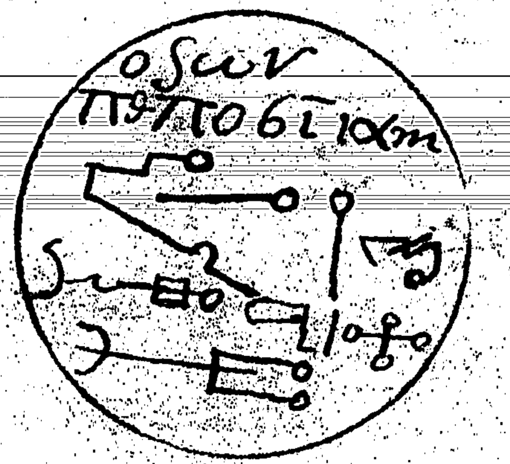


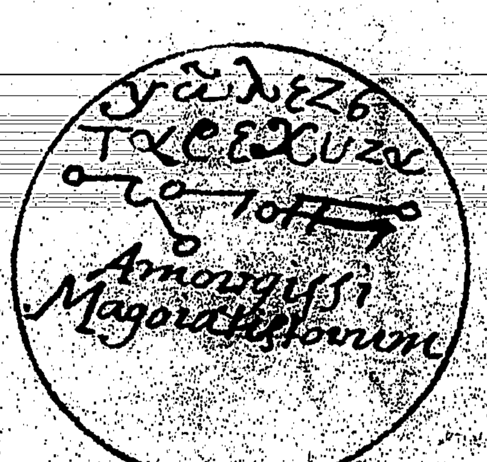
For the Cramp



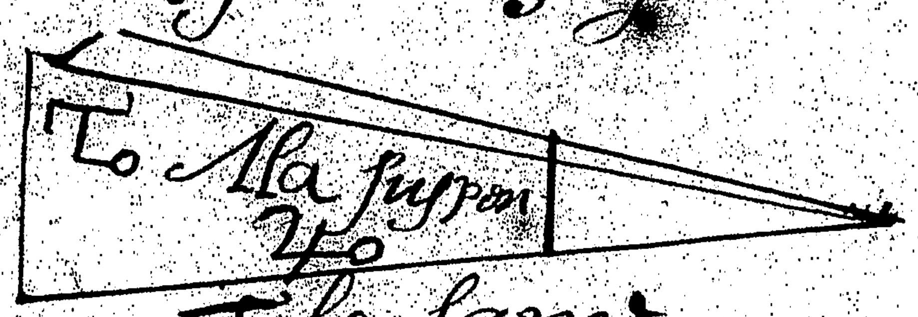


For the palpitation of the Heart





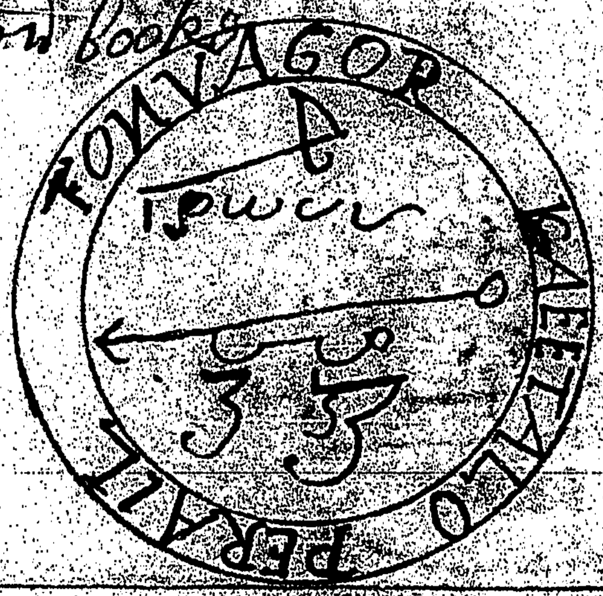
Against Flyes



The same

Magick Seales of the second booke VIZ of the 12 Signes

Aries

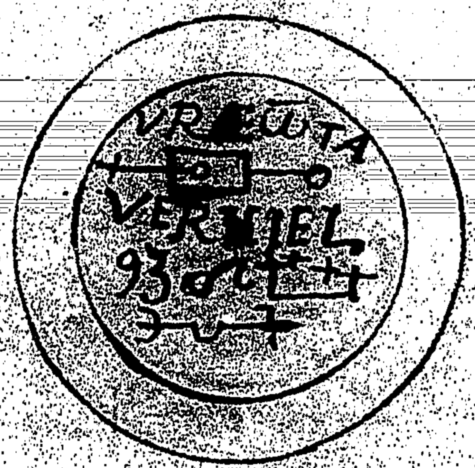


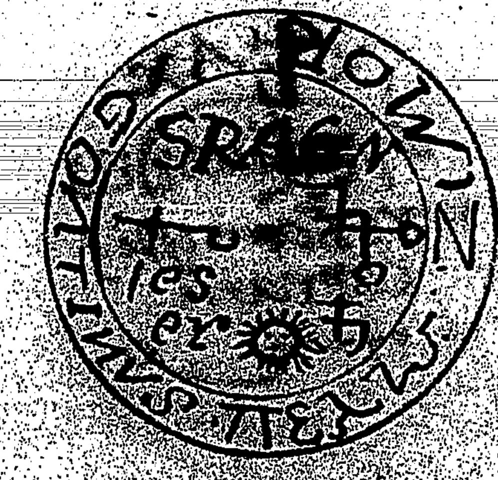
Taurus

Gemini

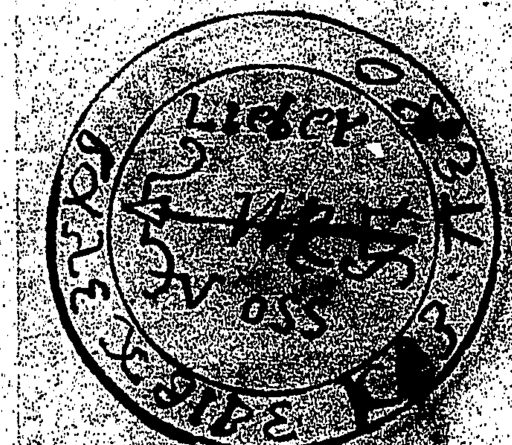
Cancer

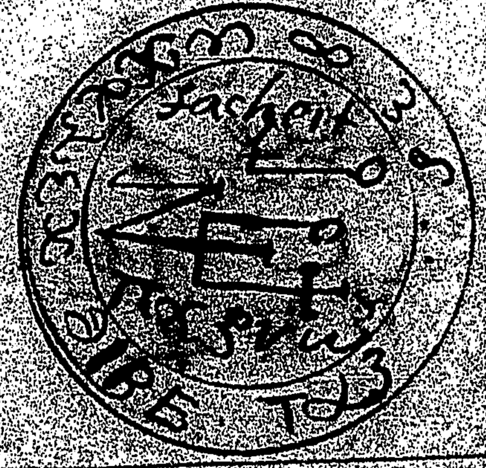
Leo





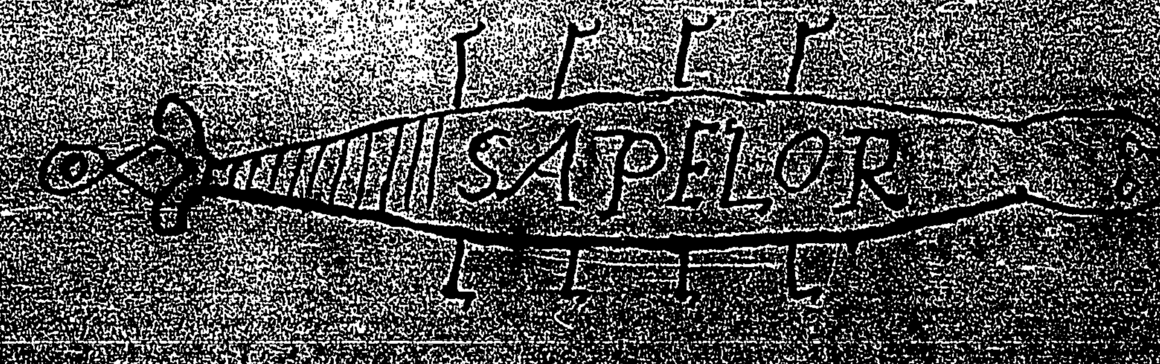
Virgo



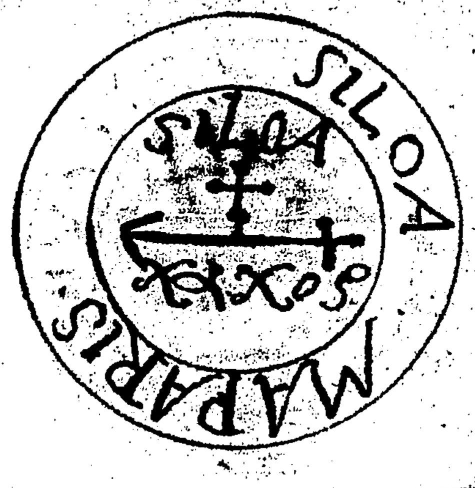


Libra

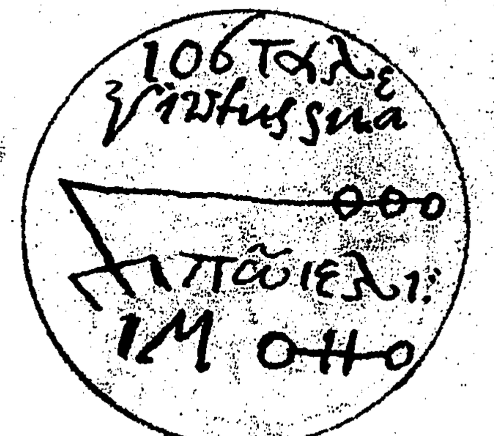
Scorpio



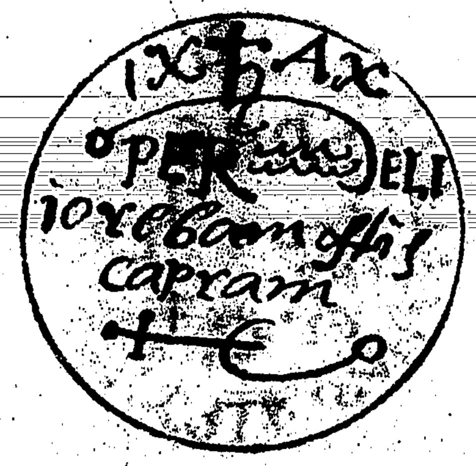
Sagitary



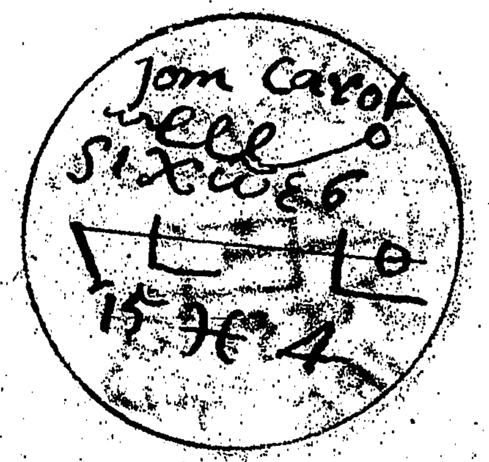
Capricorne



Aquary



Pisces



Characters of the third Booke varying from the former now Against Mice ALBOMATATOS. LVθειωσαλξ. ΠΠΠΩΙΛΙΟ NATVRA-SVA IL. CON. 3. ABEλα | For sheep &c

OEFFERRET HOGERET AGEREL ωιμαTE Γαλιτε ... ωυραω, sanox panox Tanox ... For the same AMbrams (alias AMbrabo Ambramno) Gowlis Vortix ... σεκνιω ωαρίχ ... the same Kupfermilon

The 5th Booke of magick ARCIDOXIS touching the Constellation of the Speculum

The way of preparing this Royall Instrument begins in this manner first of all every month throughout the whole yeare

you must diligently learne what degree of the ascendant of Heaven also the beginning of any signe must diligently be observed, and the signe which is upon the horizon together with the signes of the Meridian which is called the midheaven it is likewise further to be knowne in what parte of the heaven every planet is Resident in the houre & day of the beginning & setting about this mistery also whether the planet be ascending or beneath the Earth & when it will ascend above this our horizon moreover the conjunctions of the planets are to be knowne or in what signe or degree the sun or moone is also all the stars & changes of the moone and Especially to be understood as also the Equinoctialls themselves yet you cannot rightly compute them according to the rules or tables of Ptolomy for this cause the tables of Ptolomy were made in the yeare from the Nativity of our Saviour 140 at that time the Equinoctiall was on the 21 day of march two houres & foure minutes after noone therefore in this our age viz now in the yeare 1537 there is wanting of the account of Ptolomy almost 5 dayes 7 houres & 36 minutes for this cause in confirming this so Excellent a worke great care must be taken to finde the true Equinoctiall & the place of the Equinoctiall ought to be taken in the Ecliptick of the Eaight Heaven which I call the beginning of Aries by reason of Division & partition for the first parte of the Equinoctiall from the Ecliptick containeth 24 minutes of Declination so we finde the day of the Equinoctiall then the place of the sun is were to the Ecliptick division & that circle of the Equinoctiall in the Eaight Heaven & the parting containe therefore [illegible] the sun is posited whether in the ascendant or midheaven or else in decent there will be the beginning of Aries or the signes and the sun being Rightly knowne from which also [illegible] the beginning of Aries & of the signes when they consist in Heaven may be understood according to the sensible place & therefore according to that from the motion & place of the sun the ascendant is found in the [illegible] through the yeare also some places of the planets must be taken according to the Equality of the Ecliptick which equality [illegible] tion in the 8th Heaven is described by me The [illegible] all these being comprehended in their owne manner & circle we now proceed to the Artifice it selfe Each of these following 7 metalls must be taken according to the weight scribed in its owne due manner as shall here following be shewed R of Gold parts or halfe ounce [illegible] of Silver parts 10 of Copper parts 5 of tin parts 2 of Iron parts 4 of mercury parts 5 Every of these metalls powring must be kept apart upon paper [illegible] we must mention our Speculum of which the magnitude is almost according to this here figured The magnitude

Of this Speculums there must alwayes be thereof in one are from all Images of men as of theives Enemies others Likewise of the Also the formes or figures of beasts or armies of fights of Sieges moreover all things which men perpetrate doe are hand or and whether it be day or night the same are seen in this Speculum in [illegible] all [illegible] ings sayings words [illegible] [illegible] with all these things [illegible] in Counsells with all the [illegible] first done past [illegible]

[illegible] in the [illegible] and [illegible] all things written in letters & in bookes & whatsoever is figured with the pen although it is most secret & most occult or above unto what man [illegible] content Speculums of this kind are directed all things appeare which are don under the horison as well in places distant as in those that are nigh. whether they be done in the day or night openly or in secret. thes Speculums must be prepared for certain men & definite men all other men for whome they are not made can see nothing from them it is also to be understood that if the Speculums be made more larger more of every mettel must likewise be taken and indeed the greater the Speculum is the more may be seen in it for if great gatherings together of people be to be seen such as are made in warr conflicts & otherlike conflucers of people in so litel room neither the persons nor horses nor other cattel can be seen so very distinctly as in a larger & more Spatious speculum nevertheless there is no less labour Required in making & preparing a smaller then a large Speculum but only more of every mettel — after you have your mettels purged & purified they are then fit for this worke it also to be understood that every be begun to be poured in the very houre of his proper planet also the good or evill aspect of the good or evill planets towards that planet are diligently to be observed. Gold if it be 3 times melted with Antimony & afterwards transmuted by Saturne it needs no other purgation but only you must beat it out thin & macerate it in water of salt for 24 houres after [illegible] washt with pure water then [illegible] [illegible] it with a cleane linen cloth & [illegible] it for the time of use # Silver is thus prepared after it is beat thin in a plate it is boyled in water in which tartar & salt is dissolved the boyling is continued for a quarter of an houre then it is taken out & washt with pure water & wiped with a clean cloth & so reserved for the houre of use # Copper must be put into water of vitriol or camphor melt with vinegar for the space of 6 or 8 houres so it will be purged but after it must be washed cleane & dryed and preserved # Iron must be filed & the rust studiously washed from the filings & they afterward laid upon coles # Tin melt it & burne upon it sweet wax or honey then poure it out into faire water afterwards dry it & lay it up for use # Quick silver express this through a skin into a cleane wooden vessell what passeth through is good & effectually purged for this worke & what is left in the skin is of no value every of these mettels must be kept apart thus you have all Ready for a begining # This being done the complection of the person (whether man or woman) for whome this Speculum is to be made must be accurately & exactly knowne viz by calculating the nativity of him or her as wee before have clearly taught for as soone as the complection cannot be [illegible] of [illegible]
[illegible]

And point in which the almighty God infused a living soule into the young in the mothers womb where he first began to live which houre may exactly & truly be presaged or devined to every man whether he be old or younge from thes foundations first Theophrastus having laid & built moreover the nativity of a man being embalmed together with the planets & signes perfectly knowne This will be a sufficient helpe for the for the furtherance of this worke in this place it is not materiall to know what his fortune or misfortune what his Death life or diseases are it is sufficient that the Revolution of the yeare in which the man was borne be Rightly knowne and understood 68

Now followeth a table by which the begining of the Speculum is showed how to be operated for every man of what planet soever he be

At which the offspring of the planet be begining in this signe	The signes and the degrees	The houses of Heaven	The Sun in the degrees of the signes	The moone in the degrees of the signes
♄	♒ 12 Degrees	12:7	☉ 5 Degrees	♒ ☽ 12 Degrees
♃	♐ 11 Degrees	11:3	☉ 13 Degrees	♐ ☽ 19 Degrees
♂	♈ 10 Degrees	10:8	☉ 9 Degrees	♈ ☽ 10 Degrees
☿	♍ 3 Degrees	6:2	☉ 13 Degrees	♍ ☾ 7 Degrees
☉	♌ 12 Degrees	1:5	☉ 12 Degrees	♌ ☽ 4 Degrees
♀	♉ 7 Degrees	9:7	☉ 1 Degrees	♉ ☽ 20 Degrees
☽	♋ 6 Degrees	4:1	☉ 20 Degrees	♋ ☽ 6 Degrees

If a man be the offspring of Saturne the first begining must be made when the planet Saturne is in his own house viz in Aquary and if not by reason of the time in that signe yet at least in the 12 house of Heaven that is in the in the house of misfortune enmity & most all evills moreover the Sun must be in the 5 degree of Aquary but the moone in the midst of the 12th degree of the same signe then the before written & prepared lead in that very houre & moment in the which the moone entering upon the 12th degree of Aquary and put it into a new crusibel before prepared & set it on the fire in readiness melt the lead and when it floweth remove it from the fire & diligently cover the crusible and set it aside untill the planet Jupiter touch the 11th house of heaven or the 11th degree of Sagittary and the moone enters the 19th degree of the same signe Sagittary then take the Tin before named the Sun also makes his course in the 13th degree of Sagittary and put it as aforesaid lead to the fire and when it is in flux cast into it the tin that they may melt & flow together and stir them

from them In the third are beheld all things written in lett
ers & in bookes & whatsoever is figured with the pen. although
It is most secret & most occult in a word unto what man
Certain speculums of this kind are directed all things apeare
which are don under the horison as well in places distand as
in those that are nigh. Whether they be don in the day or night
openly or in secreet these speculums must be prepared for certai
ne & definite men all other men for whome they are not made
can see nothing from them it is also to be understood that if the
speculums be made more Large more of every mettel must like
wise be taken and indeed the greater the speculum is the more may
be seen in it for if great gatherings together of people be to be seen
such as are made in ware conflicts & other like confluences of peo
ple in so litel roome neither the persons nor horses nor other cat
tel can be seen so very distinctly as in a large & more spatious speculu
m as smaller then a large speculum but only more of every
mettel — after you have your mettels purged & purified they are then
fit for this worke it also to be understood that every be begun to be
poured in the very houre of his proper planet also the good or evill
aspect of the good or evill planets towards that planet are diligently
to be observed Gold if it be 3 times melted with antimony &
afterwards transmitted by saturn it needs no other purgation
but only you must beat it out thin & macerate it in water of
salt for 24 houres afterwards wash it with pure water
when washed exquisitely dry it with a clean linan cloth &
Reserve it for the time of use # Silver is thus prepared after
it is beat thin in a plate it is boyled in water in which
tarter & salt is dissolved the boyling is continued for a quar
ter of an houre then it is taken out & washed with pure wa
ter & wiped with a clean cloth & so reserved for the houre
of use # Copper must be put into water of vitriol or
Campher mixt with vinegar for the space of 6 or 8 houres
so it will be purged but after it must be washed clean & dry
ed & am preserved # Iron must be filed & the dust studiously
washed from the filings & they afterward dried upon cole #
Tin melt it & burne upon it suet wax or honey then power
it out into faire water afterwards dry it & lay it up for use
Quick silver express this through a skin into a clean
wooden vessel what passeth through is good & effectually
purged for this worke & what is left in the skin is of no value
every of these mettels must be kept apart thus you have all
Ready for a begining # This being done the complexion of the
person (whether man or woman) for whome this speculum
is to be made must be accurately & exactly knowne viz by calcula
ting the nativity of him or her as we before have clearly taught
For as some do the complexion cannot be judged of from the ho
from the houre of the birth calculated but it is truly & rightly
understood if judgment be made from the houre that houre and

And point in which the almighty God infused a living soule
into the young in the mothers womb where he first began to live: which
houre may exactly & truly be purchased or derived to every man whe
ther he be old or yonge from these foundations first Theophras
tus: having laid & built moreover the nativity of a man being
embalmed together with the planets & signes perfectly known
This will be a sufficient helpe for the for the furtherance of this
worke in this place it is not material to know what his fortu
ne or misfortune what his Death Life or diseases are it is sufficient
that the Revolution of the yeare in which the man was borne
be Rightly knowne and understood.

Now followeth a table by which the begining of the specu
lum is showed how to be operated for every man of what
planet soever he be —

♄	♒ 12 Degrees	12:7	☉ 5 Degrees	♒ ☽ 12 Degrees
♃	♐ 11 Degrees	11:3	☉ 13 Degrees	♐ ☽ 19 Degrees
♂	♈ 10 Degrees	10:8	☉ 9 Degrees	♈ ☽ 10 Degrees
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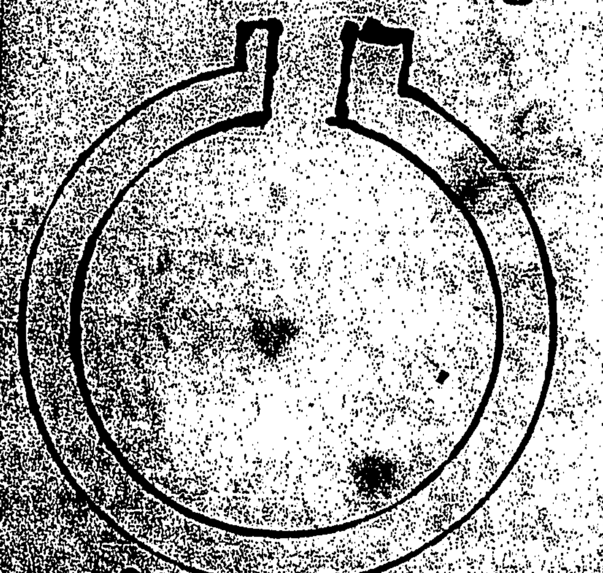
☉	♌ 12 Degrees	1:5	☉ 12 Degrees	♌ ☽ 4 Degrees
♀	♉ 7 Degrees	9:7	☉ 1 Degrees	♉ ☽ 20 Degrees
☽	♋ 6 Degrees	4:1	☉ 20 Degrees	♋ ☽ 6 Degrees
as man is the offspring of the planets being the signes	the degrees of the signes of the planets	the houses of Heaven	the Sun in the degrees of the signes	the moone in the degrees of the signes

If a man be the offspring of saturne the first begining must be
made when the planet saturne is in his own house viz in aquary
and if not by reason of the time in that signe yet at least in the 12th
house of Heaven that is in the in the house of misfortune: enmity
envy & indeed all evils moreover the sun must be in the 5 degree
of aquary but the moone in the midst of the 12th degree of the same
signe then Rx the before written & prepared Lead in that very point
& moment in the which the moone entering upon the 12th degree
of aquary and put it into a new crusibel before prepared & sett it in
the fire in redinesse melt the Lead and when it floweth remove it
from the fire & diligently cover the crusible and sett it aside un
til the planet Jupiter touch the 11th house of heaven or the 11th
degree of sagittary and the moone enters the 19th degree of the
same signe sagitary then take the Tin before named the sun
also makes his course in the 13th degree of sagitary and set
aforesaid lead to the fire and when it is in flux cast into it
the tin that they may melt & flow together and stir them

with a thick that they may be united then remove the vessell from
the fire & covering it as before set it aside untill warme in the af
ore: said manner &c. so you must do with all the other mettells
according to the tenour of the table untill all the mettells be
congressed & co: united But if venus be Lady of the nativity
you must begin with copper & of course this passed venus mercury
Sol Luna & then above from Saturn to Jupiter & mars untill you
come to venus this in numbering all and repeated the begining
being allwayes made from the lord of the complection or nativity
mercury onley when lord of the nativity must be the last be
caus his mettel abides not in the fire but universally fromes
away otherwise he shall hold his one order Especially when
he is not Lord of the nativity ‡‡ also the ij mettells being
confused as is said you must have two tables of Iron [illegible]
plished formed & bound together with Iron wyer so as they
may within them containe the amplitude of the speculum
when it is molten & cast betweene the two Iron tables on
the superior parte there must be a mouth or orifice not
large but so made only as through it the mettells may
be conveniantly poured according to the following figure
almost like a flatsided bottel shewed but before the infusi
on: you must have thes Iron tables hot & anointe them
with suet that the mettels may not stick & that the spec
ulum may be smooth and very hard ‡ the forme of
the fusory Instrument into which the speculum
Is to be cast ‡ all thes things being in readiness you
must dilligently have regard to the time
when the Lord of the nativity is below
the Earth that is the 1. 2. 3. 4. 5 or 6
house of the Heavens & the moon holds
the 12 degree of the house of the lord of
the nativity & also yf there be no other
malignant aspect such are ☐ & △ or ☍
then in the name of the lord put out

all the mettells being melted in your crusible into that
forme this is the first speculum in which are [illegible]
ally as men Images beastes & other animals yet the fi
nit in which the moone enters the 10th degree whether
it be in the day or in the night it is all one
afterwardes take out the speculum from out of the
form or fusory Instrument and keep it aparte but

out of
the remaining greanes or fragments of the mettels mix
together in a crusibel yet not before there be a conjunction
of the lord of the nativity and the moone in the house of the
conjunction againe melt the mettels into on mass so have
them in the crusible and make ready your form or fusato
ry Instrument and when the lord of the nativity occupies
the 10th house that is in the midst or highest part of Hea
ven poure out the second speculum & at that time the moon
must be constituted in on house or signe of that planet which
is Lord of the nativity and as the moone before was in the 10th
degree of capricorne so now shee must be in the 10th degree
of aquary for if saturne should be lord of the nativity he now
ti haue to houses viz capricorn and aquary if the sun and
moon are choise in the nativity each of them have but on
house viz leo & cancer with this consideration all the 3 spe
culums are to be melted & prepared when the moon is in the
10th degree of leo: or in the 10th degree of cancer in this moment
is compleated the second speculum by which may be knowne all
speches wordes & sayings allredy past as also the dayes times and
houres in which every of thes was done ‡‡ afterwards againe
conjoyne the mettels into on when the lord of the nativity is in
conjunction with the moone for if another planet be in conjunction
with the moone the thing is the same take out your second speculum
and keep it aparte as before make redy your fusory instrument when
the planet which is lord enters the 7. 8. 9. 10. 11. or 12 house above
the earth also when the moone againe holds the first signe or hou
se but the planet in the 10th degree and no evill aspecte there ‡
then must one poure out the third speculum in this are seen all ‡
writings or things written delimated and printed in letters bookes
in a word than all hidden things which [illegible] are made for the humo
If any [illegible] be remaining after the making of this you may
employ it how you pleas but the speculums must be kept signed
with their numbers 1. 2. 3.
moreover when the sun is in the signe or house of the Lord of
the nativity from the 5 degree to the 7th thes speculums must se
verally be lengthened upon a stone and polished on on side for ther
may be no roughness nor blemish perceived for this would much
hinder the inspection after this is done no one of them must touch
the other but each must be kept aparte but the begining of the
[illegible] may be when [illegible] time will permit for although
all the three must not be melted and cast at on time yet that is
not any thing to this purpose they being [illegible] [illegible] [illegible]
diligent must be given when the next new moon after [illegible]
[illegible] will be in the [illegible] pointe of the new moon [illegible]
[illegible] [illegible] [illegible] the first speculum must [illegible]
[illegible] it will be cleare & bright in the next following new [illegible]
the [illegible] [illegible] of this time the [illegible] [illegible]
be [illegible] again polishing [illegible] must no more [illegible]

together or conioyned but each of them kept apart but when
the Lord of the nativity is in the seventh house that is in the
house of envy secret or hiden things & the Sun or moon at the
same time be in the house of the Lord of the nativity and
also when a coniunction of two benigne planets happens
then these 7 speculums conjunctively must be put into a pure
fresh & cleare fountaine water so as under the water they
may againe co-unite let them lye in the water for two howers
space untill the coniunction be over past afterwards take
them out & wrap them in cleane linen and keep them for use

Thus may these riall instruments be prepared in 13 monthes
space if it be begun in a fit time & an accurate observation of time
be adhibited this worke may be set about in any yeare yet one
yeare is more comodious for this then another especially if
the Lord of the nativity be Governour of that yeare or per-
fect of the part of fortune ——

The sixt Booke of Magick Archidoxis

Touching the Composition of mettels no man can deny but
that the compositions of metalls operate wonderous things
in supernaturalls this may be confirmed by many reasons
as heare following shall more cleare be taught for if you
compound all the 7 mettels in a commodious order & due
time & melt them together into on masse ye will have such
a mettel as in which all the virtues of the 7 mettels will
be inserted and remaine all these I say you shall finde in on
only mettel which we call ELECTRUM this doth not only
containe in it selfe the naturall virtues of pure mettels but
besides these also various supernaturall virtues for pure and
simpel mettels by and in them selves have no more virtues
then what God and nature hath infused in them and all these
are naturall only so it is knowne to you that gold which of all
mettels is the most nobel most perfect & most excelent having
the soveraigne with all its species & copper & mercury consolidate
all externall ulcers & wounds so likewise all other metta-
lls have there peculier virtues which we in this place sha-
ll not mention but speake of the virtues of mettels in gene-
rall and yet their metallick essence being undissolved &
unaltered they can performe or effect nothing in
curing without hurt or detriment but if they be to exer-
cise

exercise their medicinall virtues the metallick essence of
them must be first destroyed and then changed into anothe-
r species viz into their arcanums or as balsoms tinc-
tures quintessences calx & the like & in this state exhibite
to the sicke & without such a preparation they by their natu-
rall virtues can contribute nothing in a supernaturall man-
ner as our Electrum doth which is compounded & coagmen-
ted according to the course of Heaven as we heare following there
in the praxis thereof therefore we not without cause
assigne prayes to our Electrum for the virtues of it is great
yea so exceeding great I suppose it in this place will be a thing very
necessary that we should describe the virtues and faculties of
our Electrum and omitting the treating of pure mettels proceed to
comment upon this only for it is more cleare then the sun that these
cannot in the least be in comparison with our Electrum if a
cup or plate be made of this Electrum poyson in it can be given to
no man nor by inchantments & witchcraft can hurte be in-
ferred on him if the said cup or plate be well observed for in our
Electrum is costant & infallible simpathy latent which it hath with
man the 7 planets & superiour stars co-operating as by reason
of a singuler consent & condolency it both sweates & is spoted as
soone as it is touched or taken in the hand of man and this is the
cause why many things were atributed to our Electrum by
the antients of which they also made many vessels apt for
conteining meates & drinkes some of which even in our dayes have
been found & digd out of the earth with which they were conten-
ted also of the same Electrum ornaments & juels were
in times past as Rings Braslets medals seales Images
spoones money & some of which for conseling the ar-
canum were covered over with silver & gold but these are
in our age is altogether out of use the thing it selfe
are like continued and forgote — yet that the mistery of nature
and these excelent magnalia of God may no longer be
hiden in these latter times but be publickly knowne & brought
to light I cannot chuse but describe & discover to my posterity
those things which have so long been hid & been obscure
in the darkness of solitudes but it seemes not expedient
here to write all the virtues & potencyes of our Electrum
for if we do so this our study will be calumniated by the sophisters
giving affront to the ignorant be derided by the abject
abiding by the wicked and impious against all those silence
is the best security yet in the meane while in this
place cannot chuse but write some of the wonderfull
powers and virtues of our Electrum which we have
seen done with these our eyes and therefore can
witness the truth ——

The truth of them with a good concience for wee have
seene Ringes of this kinde which whosoever did weare
the cramp would not trouble nor the passion Effront nor
any dolour torment likewise neither would the Apo
plexy nor Epylipsy invade and if a ringe of this kinde were
put upon the ring finger of an Epileptick man in
the time of a most grevious fitt the fitt presently
abateing and the sick imediately arose from the place
where he was fallen wee have also seene and knowne
that if the man weareing such a ring on his finger
were at that time affected with any occulte disease the
ring suddainly did not only sweat but by reason of the gu
[illegible] sympathy did also contract spotts & deformyty as wee
more cleerly declare in our Book of Sympathy ‡
moreover it is also to be knowne that our Electrum is the
Celestiall operation presented as also the influence of all
the 7 planetts that it drives away all malignant spirits
it is therefore the Antient Magicians & Chaldeans perform
and performed many works of this kind all which
if I should perticulerly rehearse to you it would make a
wonderfull chronicle which notwithstanding for the a
voiding of scandall I have omitt for in so doeing I shou'd
be accounted the greatest sophister & the Highest magissian
and Enchanter ‡‡ neverthelesse I cannot pass over in si
lence one exceedingly wonderfull thing I once saw done in Spaine
by a certaine Nigromancer who had a bell weighing at
the most but two pounds as often as he rung this bell he
could raise up very many spectrums and visions
of spirits for when he was disposd to such actions he writ
certaine words & characters in the internall superficies of
the bell then he strook or rung the bell & imediately a spirit
would appeare in what forme soever he himselfe would with
the sound of the same bell he could also draw to himselfe or
expell from him either visions or spirites yea & more ca[t]
tell also if he so pleased as I with these Eies have seene done
by him yet as often as he intended any new thing so often
he renewed the words & characters he would not reveale
to me those characters or words untill I my selfe more pro
foundly ruminating and considering the matter did at len
gth happen to finde them out which notwithstanding or
the Examples of which I have studiously declined yet I
did without difficulty perceive that more of moment
was fixed in the bell than in the words themselves

for that bell was undoubtedly made of our Electrum of
which also was the mixtion of virgiles bell at the sound
of which all adulterers & adulteresses resident in the court
of king Arthur were so exceedingly terrified as a convulsion or
[ver]tigo seized on them by which they were plunged headlong in
to water no otherwise then as if they had been strook dow
ne with lightening this is no fable but a true thing and wor
thy to be remembred therefore it seemes not unworthy of your
beliefe since all such things are possible to nature for if the
visible man can call & so compell another by the sounde of his
word as he must do what he commands without all force of
weapons or other violence interveneing certainely much more
easily can the invisible man doe the same who can compel both
the visible & invisible not only with a word but also with the thou
ght of a word for necessarily the inferiour must alwayes be
obedient and subject to the superiour: what other thing is the in
visible man then the exterior it selfe latent in the mind
and cogitations of the invisible man and by the imagination
of man [illegible] [illegible] himselfe now if the [illegible]
[illegible] and conveighed to another by the [illegible] spirit then the [illegible]
may also be invisible and in [illegible] [illegible] [illegible] to a
ther by the power and helpe of the stars may be far more sublimely
exalted then they can be by nature as wee teach in the other boo
ks of this magick Archidoxes Gold & liveing mercury may
by for Example to you if they [illegible] be compounded & united
by amalgamating exactly in the time of the conjunction of Sol
and mercury and in that conjunction the sun have dominion
over mercury they thenceforth may easily be fixed togather
so as to give tincture to liveing mercury which may be
afterward augmented with other liveing mercury in that
a conjunction this is an admirable secret of nature &c ‡
The likewise without this conjunction gold & silver
may be [illegible] compounded with common mercury in the
manner if gold be had over our [illegible] mercury [illegible]
cury according to the gold in the [illegible] of [illegible] & make
[illegible] [illegible] [illegible] as [illegible] in the same manner
silver may be handled also this wee are wont to call the
magnesia of the philosophers in the search of which many
as Thomas de aquinas [illegible] with their followers have
[illegible] to no purpose and they [illegible] [illegible]
singular that mercury with [illegible] [illegible] [illegible]
silver copper [illegible] [illegible] to [illegible] in the [illegible]
easily melt togather [illegible] [illegible] and prepared [illegible]
[illegible] for changing mettalls as wee [illegible] [illegible]
more amply in our books of the Transmutation of me
talls — further more touching common mercury

This also is to be understood viz as it with it owne fume putrefa-
all mettells calsines & disposes them to its owne nature so not
bells: also with theire fume coagulates living mercury for
we have found mercury within of exceeding great holde
and that it can no other way be coagulated then by the great
[illegible] cold which fully & perfectly [illegible] & fution assends or ex-
pires from mettels in the spetios of fume for what cannot abide
in the fire & heat ishsueth out from mettells in the fire of this
kind is the arsnick of mettels which assends from mettels in
theire melting like a spirit # moreover it is to be knowne that
mercury is a metalick spirit and as a spirit is more then a body
so also mercury is more then all the other mettels and as a spirit
penitrates all walles so mercury passeth through all mettels
for mercury performes and operates wonderfull things in
mettells all which wee shall not heare explicate but leave it
to another place I my selfe have seene and found that if living
mercury be certaine times sublimed as cinibar from a calsigned
mettel and calcinate be againe reduced into its owne mettell it
will thenceforth be made more fluid then any lead whether it
be gold or silver copper or iron or steele so as it will become
fluxible at a candel or torch like wax and will melt like
snow or ice in the suns heate & therefore by digestion for #
sometime it will all be turned into running mercury wee
also make mention of in our litel booke of the Resuscitation
of naturall things when wee speake of the mercury of
mettels # In this manner is prepared mercury of gold mercu-
ry of silver & of copper & of iron & of steele & of tin & of lead
touching which Arnoldus & Aristotle & other pilosiphers have
indeed delivered many things but rarely or never saw
them with theire owne eyes therefore this is to be accounted
the highest and most noble mistery of nature which ought
studiously to be conserved and not to be rashly commited to the
hands of adversaries viz of the unworthy for what will
a gem or pearle profite a goose who neither knows it nor can
she use it but preferre any thing she can swallow before it the
understanding & ingenuity of sophisters is the very same #
therefore they are not worthy of those arkanums nor must
they be imparted to them least pearls be cast before swine
and what is sacred given to dogs which God himselfe hath
seriously forbid to be done # But that wee may come to the prac-
tis of our electrum touching which wee began to speake
above and which ought to be compounded & prepared accord-
ing to the motion of the heavens and conjunction of the
7 planets the process of that praxis is as followeth

First attend the coniunction of saturne with mercury
that beaing all instruments must be in readynes
as fire crusibel pure lead beate thine or in smalle graines
living mercury &c that nothing may be a let to your purpos
the coniunction as I said beginning make your lead to flow not
so smale heate as if mercury be poured upon it it may not
fume away or expire wherefore in the first point of the con-
iunction take out your crusible with the lead in flux from
the fire and then poure in your mercury afterwards per-
mit them to cole together this being done likewise attend to
the coniunction of Jupeter with saturne or mercury then
having all things prepared in redines studiously endever
that pure english tin may be melted in a vessel aparte at
the very point of that coniunction & your [illegible] lead and
mercury in another peculier vessel in flux also at the
same time first take your lead and mercury from the fire
when that mixture is warme condensation then poure in
your tin and permit it to cole together thus you will have
the three most fluid mettels coniogned together in one
body which three indeed should allwayes be first coniogned
afterwardes againe attend to another coniunction viz of
any of the other planets whether ☉ ☽ or ♀ or ♂ be
coniogned with any of the other three aforesaid viz
either with ☿ ♄ or ♃ for then againe you having
all things in redines as wee said must melte either
apare in the pointe of the coniunction mix them as
afore you did the other 3 & reserve that quaternary
mixture with the same: also you must handle the three
remaining mettels untill all the 7 be coniogned together
into one mettel according to the due coniunction of the
planets so you will have the ELECTRUM prepared but
having described the same I will heare put an end to this
littel Booke.

The Seventh Booke of Magick Archidoxis: Touching the Seales of the planets.

It is certaine that a great power & virtue is included in the sig-
ills of the planets if they be duly prepared made in their hour and
time according to the course of the planets [illegible]
and for no man can deny but that the superior stars and
influences of heaven can do much in transitory and [illegible]
all things if the superior stars and planets can

goverre rule and as it were as they please compell the Animall man although he be made after the Image of God Endowed with Life and Reason How much more may they go verne less things viz mettels stone & Imagess on which they Em poss themselves or which they with all their vertues & Effica cy according to the mesure of Influence do so occupy as if they were in them with all theire substance as they are in the firmament it selfe also it is possible for a man so to Endow them into a medium as in that they may Efficatiously ope rate whether the medium be armet[?] or stone or Image or any other thing ## it is also a thing very worthy your Cons ideration: that the 7 planets have greater vertue in no one thing then they have in theire proper mettels viz Sol in gold Luna in silver Venus in copper Jupeter in tinn Mercury in quick silver Mars in Iron Saturne in Lead therefore we have described the Sigills of them & teach to make the Seale of Every planet of its owne proper mettel

The Seale of Saturne this sigill must be made of pure & fine Villachian Lead in the rotundity of which make a quadrature on on side devide this quadrate into 3 columns & inscribe in every colome 3 contains 15 on the otherside the Image of the planet must be Engraven viz an aged man bearded with a shovell or Spade in such wise figured as if he were diging the Earth on his head must be after with the name of Saturne but for impressing this sigill you must signatory Iron in strument redy cut and Engraved that in the Exact time of signing the sigill you may Empress in as many ye stamped viz that by this meanes the worke may proceed the more Expeditiously then Else when in the day of Saturne the moon Enters the first degree of taurus or capricorne & the planet Saturne is of a good course & nature then melt your sigill powre itt out and stamp it between the to signatory Irons as we said when it is so prepared keep it carefully in cleane black silke

The Seale of
Saturne

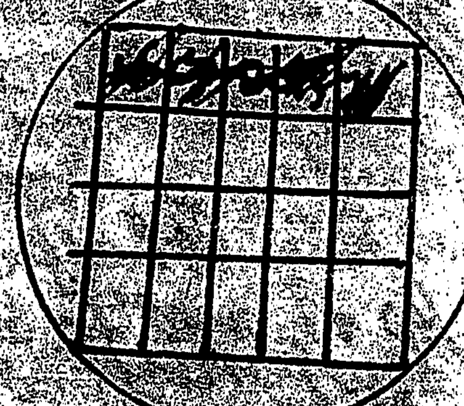
2	9	4
7	5	3
6	1	8

This sigill profitts pregnant women if they weare it about them in the berth they will finde no dificulty also to what ever this Seale is aplyed that will be multeplyed

And increace if an horsman care it in his left boote no man can hurte his horse But if this Seale be made in the day and houre of Saturne when Saturne is retrograde it resistes all good Enterprise and if it be aplyed to anything that day by Decreases is dimishes and perisheth also in a time of warre if it be buried in that place where Soldiers Rest they shall have no success but will hastily remove their camp and be gone

The Seale of Jupeter 73

This sigill must be made of good English tin in the round ness on on side a quadrangle must be Ecterided and that multiplyed with the quaternary number and every line must containe 34 in the other side of the sigill the Image of the planet must be graven viz a sacerdo tall and liberall man holding as it were Reading a booke in his handes upon his head after and the name of Jupeter also for this sigill you must have two signatory as before prepared as is said then in the day of Jupeter the moon En tering the first degree of libra the planet Jupeter most constituted prepare and finish this sigill and keep it in blew silk



The Seale of
Jupeter

16	3	2	13
5	10	11	8
9	6	7	12
4	15	14	1

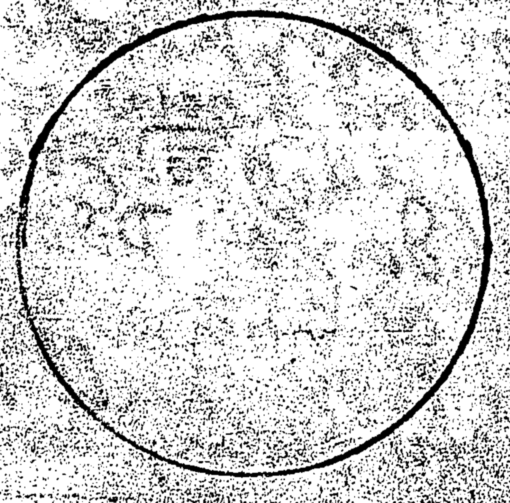
If this Seale be worne it procureth Love and favour with all men to whatsoever it be aplyed that multiplyes and dayly increaseth & makes the bearer happy & prosperous in all his affaires and it drives away all care and sorrow

The Seale of Mars

This sigill must be formed of Corinthian Iron in an orbe of the magnitude of the figure following and kept with the first time for impressing it on on side must be a quadrangle multiplyed with the number five so at every line on both may comprehend 65 on the other side must be engraven the Image of the planet viz a soldier armed holding a [illegible] in his left hand & in his right a sword upon his head after the name of Mars added [illegible] there two [illegible] Instruments [illegible] shall be made for the sigill then being in readiness attend to the day of Mars when the moon enters the first degree of [illegible] and the planet Mars hath a good motion & state and in [illegible] at that time your Iron sigill must be Red hot in the fire that it may the better be figured and signed when stamped keep it in Red silke &c

The seale of Mars

14	10	[illegible]	22	18
20	11	7	3	24
21	17	13	9	5
2	25	19	15	6
8	4	23	16	12



This Sigill conferrs strength and victory on the bearer in fights and combats so as in all conflicts he shall triumph and not be hurt. If the same seale be buried in a castle or fort in fight all enemies or assailants will be confounded so great are the virtues that the planet contributes to this seale but if it be prepared when Mars is retrograde under a very malignant aspect then happy the contrary happen where wars it is said there wars strife contention hatred and envy yea all unlucky chances or mischiefs will be rife

The Seale of Sol this sigill must be made of the best arrab...ck or Hungarick Gold; where also you are to make a quadrangle on one side and that is to be multiplied with the number 6 so as in every line transversely numbering from may be 111 here you are to note that the numbers in every Sigill are the secret and hidden numbers of all the stars by God subjected and attributed also that as we teach in our booke of stars for a planet is called a precursor or primary stare therefore it is behoofull it should have the other stars under it which to it are to be governed &c on the other side the Image of the planet must be engraven viz a king crowned sitting on a royall throne shining with kingly majesty and holding a scepter in his right hand upon his head the sun and the name Sol but before his feet the Image of a lion for this sigill likewise the signatories are required afterwards observe when the day of Sol the moon enters the first degree of Leo if at that time the planet Sol be of a benigne motion engrave the seale when engraved keep it in yellow silke ‡

But you are also to understand that this way of empowering sigills is not only institute that by reason of time no empowering may intervene but that all things may be done ... and quickly but this very empowering is also an expression of celestiall virtues for as celestiall empressions and influences of superior stars are supernaturally made most swiftly and in one moment so as an arrow thrown not swifter from above nor as a bullet shot out of a gun so swiftly and hastily an empowering ought to be made ‡‡ the sigill pronounceth the bearer grace and favour among great men kings princes courts and daily advanceth the man so as as he continually increaseth in good and honour and is greatly esteemed among all men &c.

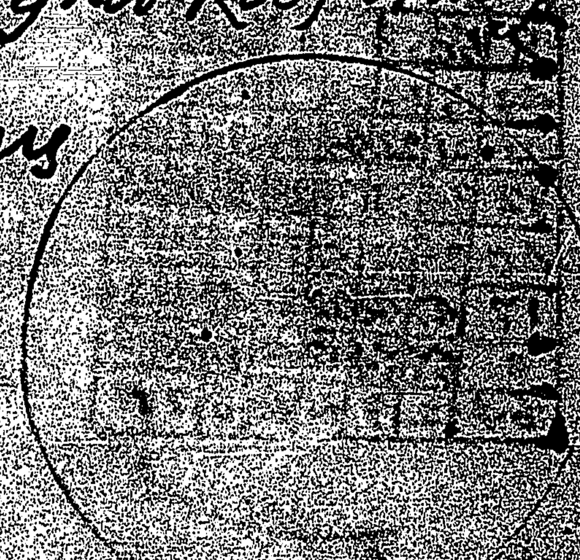
6	12	3	24	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

The Seale of Sol

The seale of Venus this sigill must be made of copper on one side of it figured with a quadrangle multiplied with the number 7 every line containing 175. on the other side must be exhibited the figure of the planet viz a woman night to whom stands an infant with a bow and five arrows and she bearing a psaltery or other musicall instrument in her left hand upon her head a starre and the name of Venus when you have made ready to perfection your instruments for this seale then observe when the moon in the day of Venus enters the first pointe of taurus or virgo at that time precisely signe it and when signed keepe it in greene silke

The Seale of Venus

22	47	16	41	10	35	4
5	27	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	19	8	33	2	27	45
46	15	40	9	34	3	28

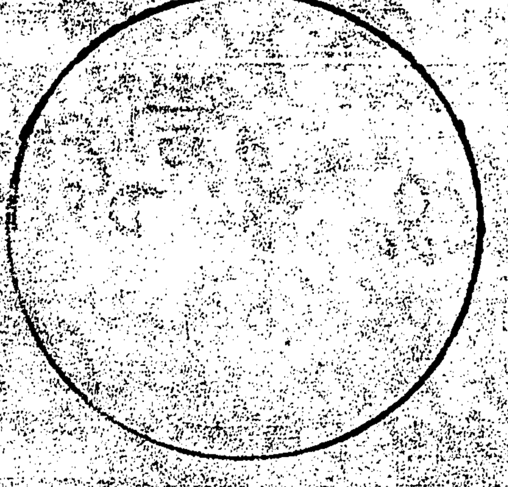


he who weareth this sigill will be of a wonderfull and admirable great estate and will acquire to himselfe the love of men and women the same drive away all envy and hatred if you command your dreamer shown to drinke wine in which this seale hath been infused he will become a most ... friend to you thinking no more of malice but studying all the good he can also it conferrs here and a happy progresse in the science of musicke ‡‡

The seale of Mercury this seale must be made of congulated mercury for nothing hollow unless it be such as can be impressed so neither can this coagulation ... unless prepared in the manner ... therefore afterwards is required ... of ... be engraven in the ... of ... the image of the planet ... touching the empowering ... sigill on one side must be quadrangle ... quadrangle multiplied with the num...

The seale of mars

14	10	[illegible]	[illegible]	18
20	11	7	3	24
21	17	13	9	5
2	25	19	15	6
8	4	25	16	12



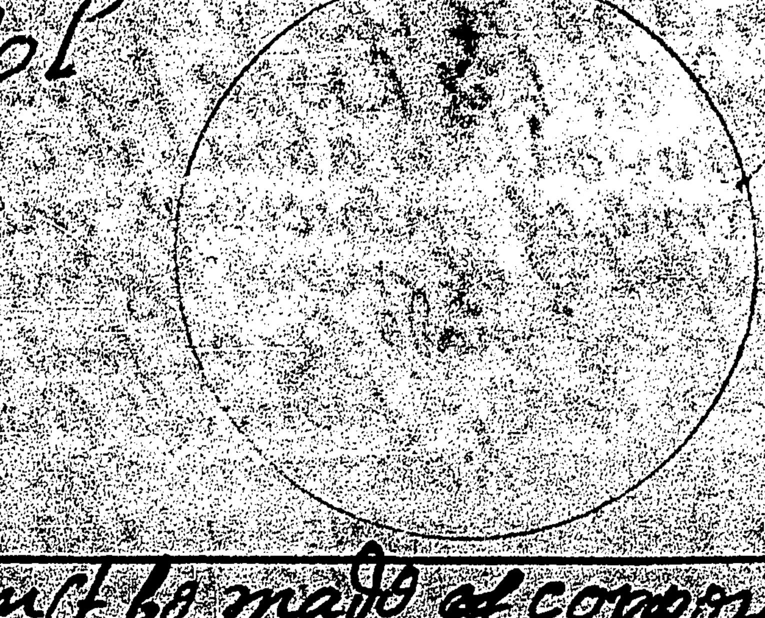
This sigill conferrs strength and victory on the wearer: fights and combats so as in all conflicts he shall triumph and not be hurt. if the same seale be buried in a castle or fort in fight all enemies or assailants will be confounded so great a virtue doth the planet contribute to this seale but if it be prepared when mars is retrograde: under a sore malignant aspect then happ the contrary happeneth whereof it is said there will be strife contention hatred and envy yea all unluky chances or mischifes will be rife

The seale of Sol this sigill must be made of the best arrab[ick] or Hungarick gold where also you are to make a quadrangle on one side and that is to be multiplied with the number 6 so as in every line transversely numbring there may be 111 here you are to note that the numbers in every sigill are the secret and hidden numbers of all the stars by God subjected and attributed so that as we teach in our booke of stars for a planet is called a precursor or primary stare therefore it is behofful it should have the other stars under it which by it are to be governed &c on the other side the image of the planet must be engraven viz a king crowned sitting on a royall throne shining with kingly majesty and holding a scepter in his right hand upon his head the sun and the name Sol but below his feet the image of a lion for this sigill likewise the signatures are required afterwards observe what day of Sol the moon enters the first degree of Leo if at that time the planet Sol be of a direct motion empress the seale when impressed keep it in yallo silke ‡

But you are also to understand that this way of empressing sigills is not only instituted that by reason of time no empediment may intervene but that all things may be done &c [illegible] and quickly but this very empression is also an expression of celestiall virtues for as celestiall empressions and influences of superior stars are supernaturally made most swiftly and in one moment so as an arrow flies not swifter from above nor is a bullet shot out of a gun so swiftly and hastily an empression ought to be made ‡ this sigill procureth the wearer grace and favour among great men kings princes & lords and daily advances them so as as he continually increaseth in goods and honours And is greatly esteemed among all men &c

The Seale of Sol

6	12	3	24	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

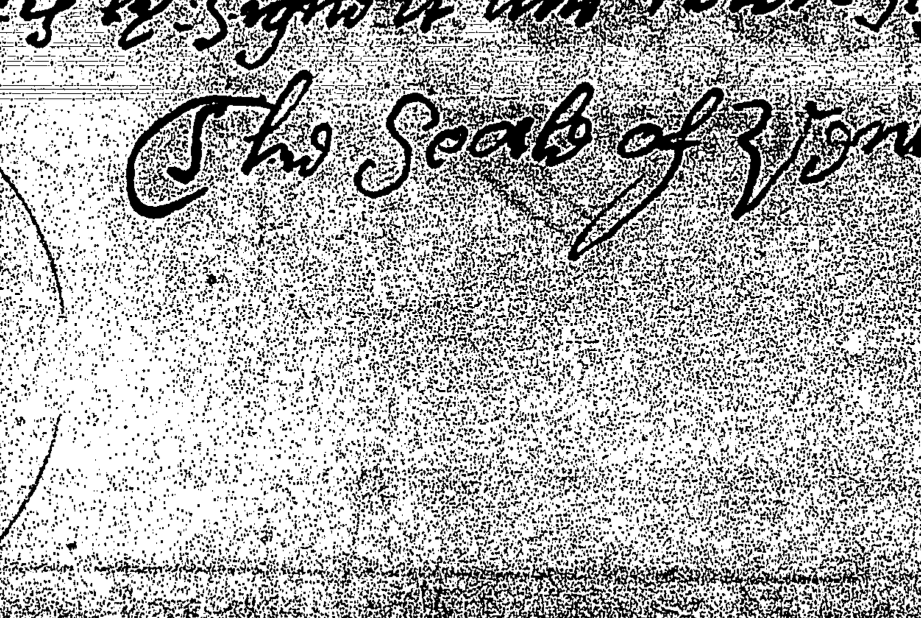


74

The seale of Venus this sigill must be made of copper on one side of it figured with a quadrangle multiplyed with the number 7 every line containing 175. on the other side must be exhibited the figure of the planet viz a woman right to whom stands an infant with a bow and fire coming over the woman bearing a psaltery or other musicall instrument in her left hand upon her head a stare and the name of Venus when you have made ready to precisiosly [illegible] [illegible] for this seale then observe when the moon on the day of Venus enters the first pounte of taurus or virgo at that time produce the sigill and when signed keep it in greene silke

The Seale of Venus

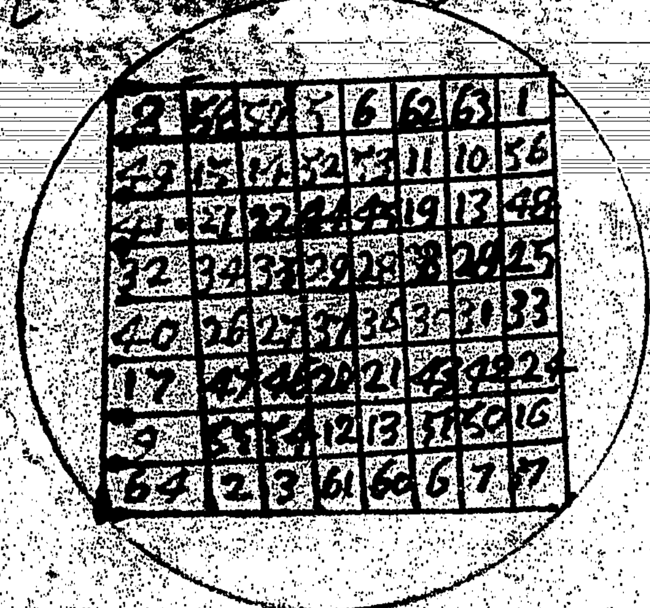
22	47	16	41	10	35	4
5	27	43	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	19	8	33	2	27	45
46	15	40	9	34	3	28



he who weareth this sigill will be of a wonderfull and admirable great estate and will acquire to himselfe the love of men and women the same drives away all envy and hatred if you command your [illegible] enemy to drinke wine on which this seale hath been infused he will become a most constant friend to you thinking no more of malice but studying all the good he can also it conferrs there and a happy progress in the science of musicke

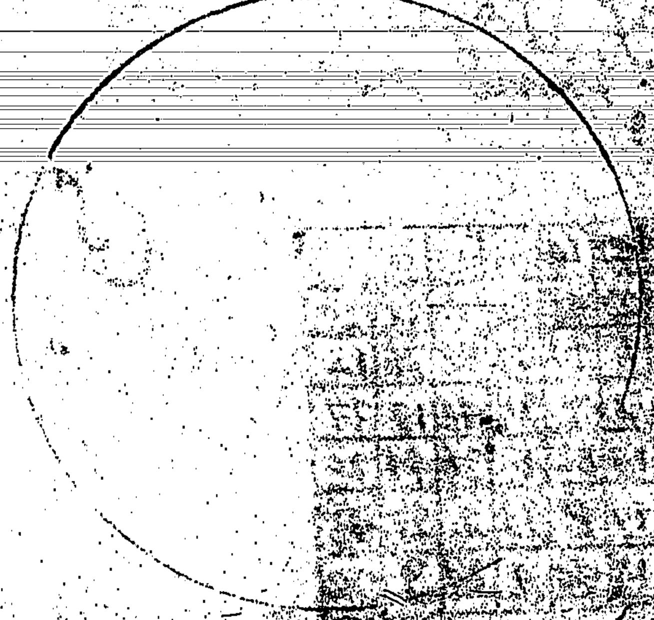
The seale of mercury this seale must be made of coagulated mercury for the most that [illegible] it be such as can be improved so neither can this coagulation of mercury unless prepared in the manner we have [illegible] we must for that therefore a [illegible] is required of the [illegible] of which may be engraven in the numbers and on the other the image of the planet as we have [illegible] touching the empressing the other [illegible] this sigill on one side must be a quadrangle and the quadrangle multiplied with the number [illegible]

Line containing about 262 on the other side standeth the Image of the planet viz an angle winged on the back and at his heeles figuring in his hand a rod with two serpents wreathed about it crosswise but on his head a star and the name of mercury: mercury is coagulated with lead for no mettel is of more affinity to mercury then Lead the coagulation is thus made ℞ of fine Lead ℥ij make it flow in a crusible then take it from the fire and let it cole a litel when it is nigh condencation power in of mercury ℥ij also observe when in the day of mercury the planet is benigne the moon entering the first degree of Gemini or Scorpio: at that time make your coagulate mercury to flow with a very soft fire and power it out into the form or mold before prepared knocking the same a littel that the mercury may slide downe a litte the better it will very well wax cold in the form but this form must first be anointed with wax or with a burning taper that nothing of the melted mercury may adhere to the forme but slipperily and with ease flow in all the engravings thereof yet if in casting this sigill be not sufficiently pure and exquisite you may cut it as you thinke good afterwards keep it in purpel silke &c



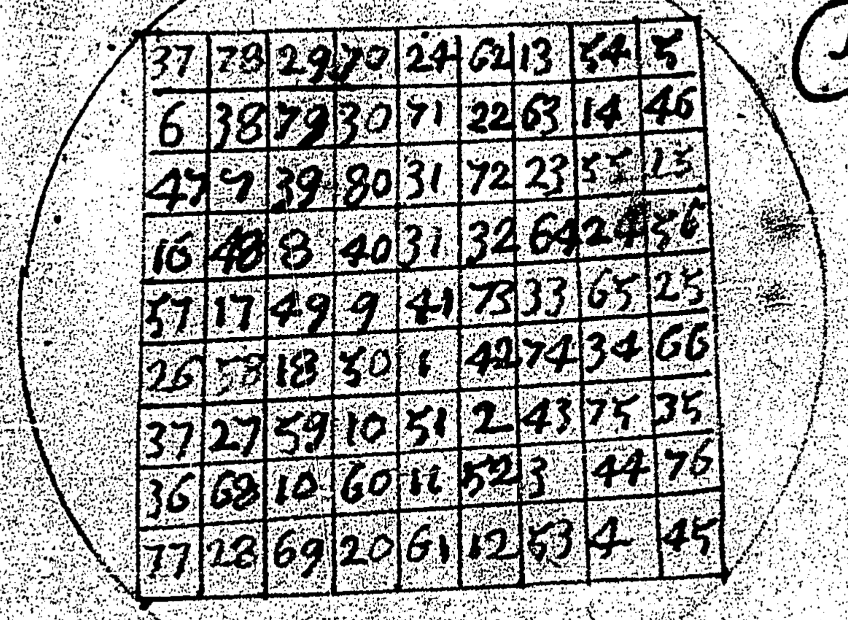
2	[illegible]	[illegible]	5	6	62	63	1
49	15	14	52	53	11	10	56
[illegible]	21	22	44	45	19	13	48
32	34	35	29	28	38	[illegible]	25
40	26	27	37	36	[illegible]	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	7

The Seale of Mercury



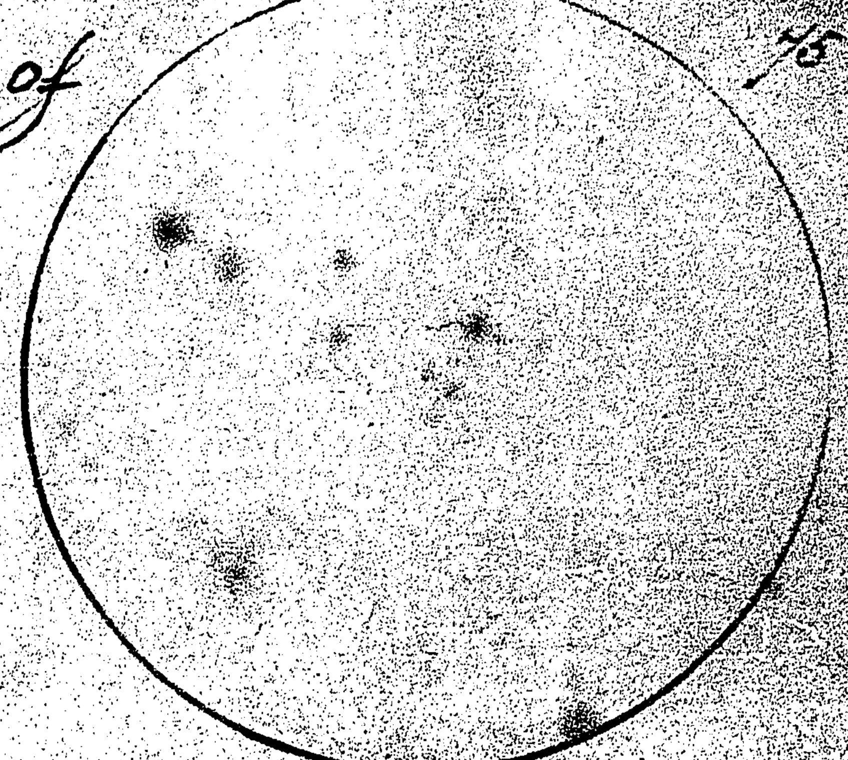
If this seale be worne it confers great grace and favor upon the person that weareth it and for learning philosophy and also other naturall sciences and if one drinke of this sigill he conceives a happy memory and is delivered from a fever if a man lay it under his head whiles he sleeps whatsoever he prayes to God that he may see he shall see and experience &c

The Seale of Luna this sigill is made of pure silver and the character of it numbered so as every line containes about 369 on the other side standeth the Image of the planet viz a woman with a close and careless garment standing in an half moon in her right hand also holding an half moon on her head a star and the name of Luna these signatory instruments must likewise be prepared for this seale then you must diligently observe when there is a benign course and habbit of the moon in the day of Luna the moon entering the first points of capricorne or Virgo at that time signe this seale and keep it in white silke.



37	78	29	70	24	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	31	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
37	27	59	10	51	2	43	75	35
36	68	10	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

The Seale of Luna



This being worne preserves from many diseases it is also profitable in women with child and to husbandmen especially against theives and robbers also it causeth all things to which it is applyed to abide and persist in one nature &c

The End of the second volome of the whole workes of Theophrastus PARACELSUS

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SL. 3847.

103. E.

MS. B: ~~1506~~.
3847
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Jekylls sale. 1739/40.
Lot 373.

The work of Solomon the wise called his Clavicle revealed by King Ptolomeus the Grecian — fo 1.

Opus mirabile de quatuor Annulis Solomonis — fo. 65. b.

What Stones and Herbs are appointed appropriated unto 15 Stars according to Gower — fo. 84.

Liber Hermetis tractans de 15 Stellis 15 Lapidibus 15 Herbis et 15 harum rerum figuris — fo. 85.

Dictum Thebit — fo. 100. b.

Liber Imaginum Zobel alias Zoel — fo. 102.

Michubales
Decem principalia Nomina divina — fo. 115

Divers Spells — f.o 125.

Liber Razielis — fo. 166.

The Worke of Salomon the Wise.

Called his Clauicle Reuealed by King Ptolomeus ye Greacian.

The fumigation of ♃. is Saffron

Sachiel. ♃ [symbols] ♓ [symbols] ZEBAL.

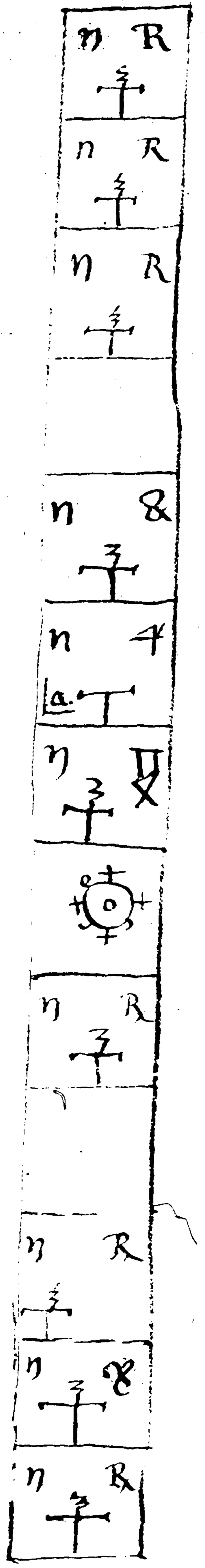
Towards ye South.

Nastegon, Sexagip. cors. temercenca feliops.

Versiel. Astrondes. ♄ [symbols].

Truly copyed verbū pro verbo by H: G: in anno

Xpo 1572. in mense Aprielis circa octauo.



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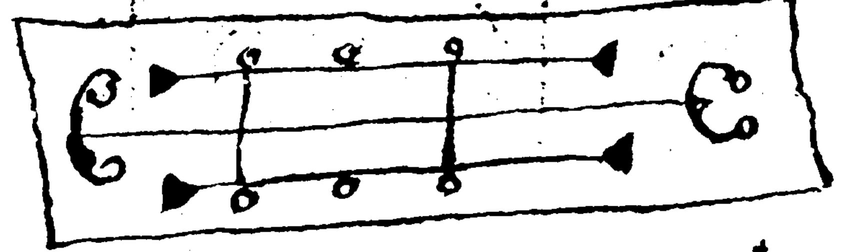
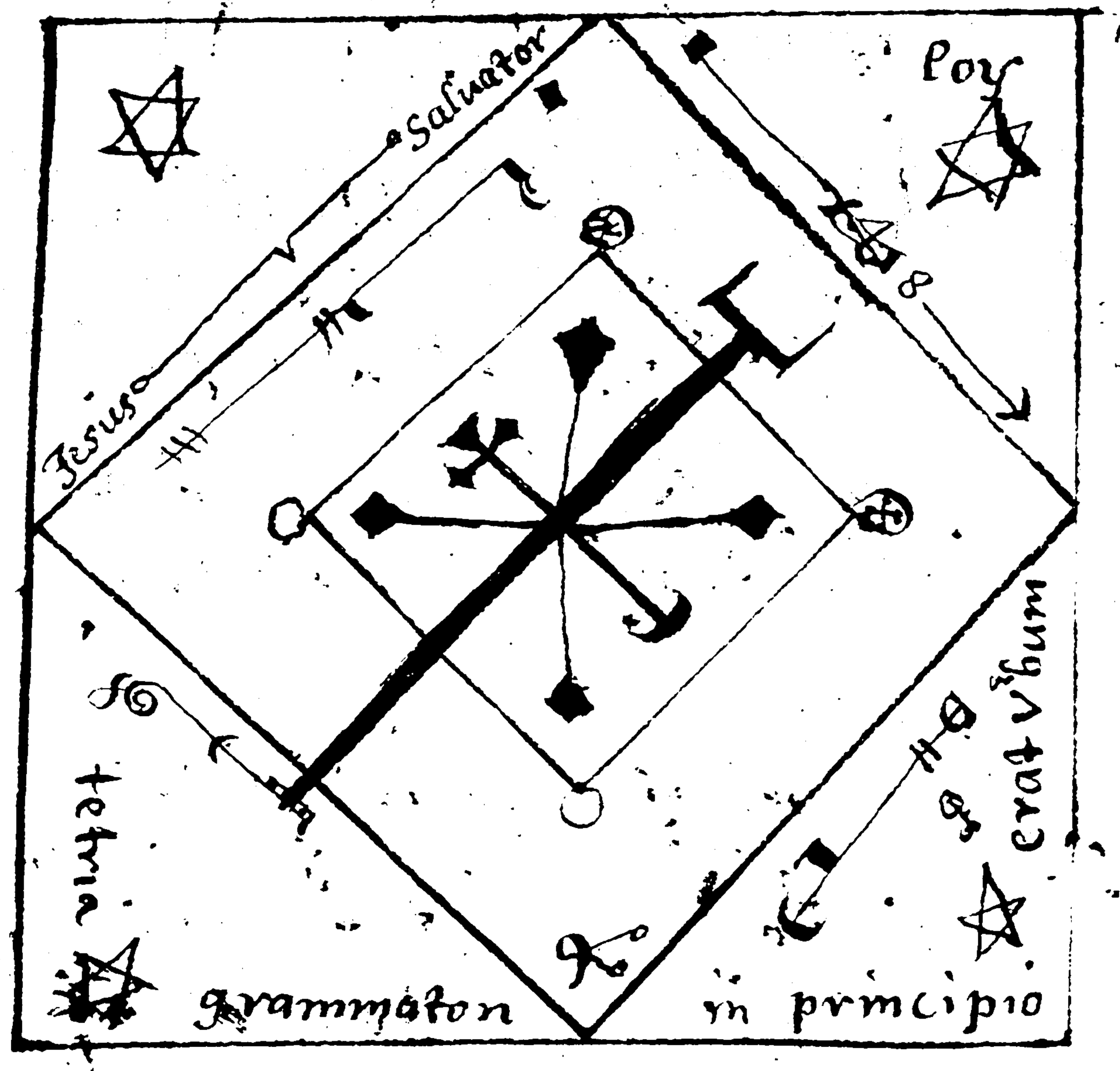


remember proportion



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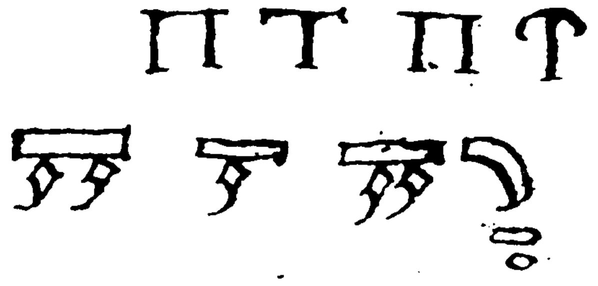


Heare beginneth the prologue of ye Booke of Clauicles
of Salomon contayninge the secrets of all Secrets
of all crafts magicall of Nigromancy, the wch booke
of craftes as Ptolomey the most wisest philosopher
in greece, doth testify, Remember my Sonne Roboam
more dearer to me then Isaack, for I had all my
Scyence of ye Creator of all creatures. Roboam sayd
what haue I deserued, why should I in any case
be Likned to my father. Salomon, sayd, I haue
reuelation by an Angell of God, it chanced one
night, in my Sleepe I named the holy name of god
Isaack and I desired to haue the ineffable wisdome
of god, for ye Angell Raziell appeared tome, in my
Sleepe, shewinge this enarration gently, Salomon: Shutt
or tye the secretts of Secrets, for it shall be time yt
all wisdome shall be destroyed and shalbe hydde and
shall come to nothing, and ye shall know that time
is nye, I awaked from my Sleepe and rose vp as a man
being dronke and fearefull from his dreames and I
remembered what should be done in this businės, &
consideringe yt all my Science should be Lost in one
day, I did gather before me all the Sciences of wise
men and all the craftes of ye prophets passed yt
I could get, that were concerninge this time and ye
time to come, and I found many confusions &
albeit, the artes mathematicall were by ye Power of
god yet there was noe arte perfect, and I saw it
openly, but by the reuelation of ye Angell, I made

a certaine secret worke and most secrets whe[...]
I haue hidde refined and Locked vp the secret[...]
Secrets, of all magicall craftes wthout ye which
any secret of this Science is not complete an[...]
therfore I haue reformed and kept, least thy[...]
Secret should come at any season into the han[...]
of fooles, take therfore an example my sonne
Roboam, haue therfore one craft prepared or
els some experiment of thine owne or els if al[...]
prepamts be in them of other mens soe tha[...]
ye dayes and ye howres be well ordinated of th[...]
and doubtles the worke wthout this booke is
Deceitfull, for in it Lyeth hidde all secrets, wh[...]
ye wh nothinge can be done, and as I say of o[...]
craft, soe I say of all experiments and arts y[...]
be in ye world, and that shalbe to come, and t[...]
this my worke I haue not put the clauicle[...]
Secrets; therfore my sone Roboam, I com[...]
thee by my Blessinge that thou ~~k~~ thinkest to
haue of me thy Father, to cause a caskett[...]
Ivory to be made, and therin to put this m[...]
clauicle, and keepe it sure, and when I sho[...]
departe, Let them be cast alltogether into m[...]
sepulcher that they may not come into the
handlinge of fooles, and as he comanded it wa[...]
done, and when his sepulchere had stoode a Lo[...]
time, certeine philosophers of Babilon that w[...]
his fellowes his Schollers and of his Counsell[...]
renew his sepulchere to make him new againe[...]

for the honour of soe wise a man to make him more
goodlier, and that his rememberance should spread
abroad all ye world, therefore when his tombe was
Broken vppe to be renewed againe, they found there
his casket of Ivery wherein was the clauicle of secrets,
and the philosophers when they had this clauicle, they
could not vnderstand it for obscurity of wordes and
exhibition of Science; for they were not worthy of
soe great Science; amongst them was one a very
wise philosopher a grecian named Ptolomeus, he
went into his chamber, and began to weepe bitterly
strikinge his handes vpon his brest sayinge, what
haue I deserued that I cannot vnderstand nor expound
the Science of my Father and my Lord, Salomon would
keepe noe secret from me, therefore why be these wordes
soe obscure, wherefore is this, why should it be, that I
should not know it: he kneeled downe and held vp his
handes towards heauen and with a prostrate body prayed
vnto god sayinge these wordes followinge; O high Creator
of all creatures and Lord that knowest all things that
gauest to Salomon the sonne of King David all science
for thy most holyest and incomprehensible clemency,
Father omnipotent, graunt me reuelation for thy
mercy and pitty, that I howbeit vnworthy and most
wretched sinner may haue intellection and knowledge of
ye secrets confused and obscured ineffably in this Clauicle,
and incontinently an Angell appeared vnto him sayinge O
thou greatian Ptolomeus, doe not marueill that the secrets

of

The prologue.

of salomon be obscure and Darke to thee; because ou
Lord would not ~~that~~ soe great a science should come
into the handes of fooles; therefore promise me th
ye will shew it noe creature Liuinge, except he be 1
sufficient in science and operation, and ye fyerfull
Angell sayd vnto him Looke and reade the clauicle, 2
the words that were obscure vnto you, be made open
in all thinges; and the Angell ascended by the cloude
of fyre into heauen from whence he came forth,
the Ptolomeus the greacian knew it was the Angell
our Lord, and he reioysed with much gladnes, and
read salomons workes transmuted, and he prayed ou
Lord that his worke should not come in ~~to the~~ han
or handlinge of fooles, and he sayed, I coniure
him, that shall haue these secrets, by the bloud of
ye Body and by the Body of Christ and by the heart
of his Body, and by all thinges that he desireth and
purposeth to doe in this world; to deliuer it and ope
it to noe man, and if he open it; Let them be wise
I pray god that, yt he desireth may neuer come to
passe and effect; and as Ptolomey the grecian
coaduanced by the grace of god hath made cleare
the profound and obscure secrets of this arte, as h
was that yt followeth, that were closed in the cheast
of Iuory, and these be the words of ye said Clauicl
that he declared marueilously in these two
Bookes / followinge /

The Table.

Heare beginneth the first booke of ye Clauicles of secrets
as the most wisest philosopher Ptolomey the grecian sayeth

first of ye howres and poynts nessesary in experiments and
artes mathematicall and magicall /
of all arts magicall or of Nigromancy, or of certaine spirits
how they shall be ordered /
how and in what maner the pentacles be made in the
which all the science of ye Clauicle consisteth,
how experiments for these should be ordered /
of experiments and of Inuisibility,
of experiments of Loue, of what maner soeuer they be.
of ~~I~~ experiments of grace and fauour, and Nupetracion.
of experiments of hatred and Destruction
of experiments of mockes and direction,
of experiments extraordinary, that be forbidden
of good men;

Heare endeth the chapters of
the Rubrice;

Here beginneth the first booke of the secrets of the clau
as the most wisest greacian Ptolomey, doth testify,
which dayes, howres, and poyntes nessesary and expimen
magicall; The beginnige of our clauicle, is to feare
god, and to honour him with contrition of heart, and
with great deuotion, to worship him, and call vpon
him in all thinges that we will doe and worke, and soe
god will gouerne vs in the Right path, if ye will
finde any thinge of the foresaid sciences first ye mu
ordaine a sure order of dayes, of ye changinge of the
moone, and of howres, and soe ye may come to your
purpose, of ye howres how many be in the day and
night . 24 . and in euery howre one of ye 7 . planets
ruleth and reigneth . and it beginneth with saturn
♄ is highest of ye planets, and vnder him is ♃ .
vnder him is ♂ . vnder him is the ☉ . vnder the sonne
reigneth ♀ . vnder venus ☿ . vnder him is the ☽ .
that is the Lowest of all the planets, ye must
keepe the order of the planets one this ~~order~~
maner; first ♄ . that is first, vnder he reigneth
and ruleth first, in the first, howre, one saterday
betweene the grisspinge of the day, or the morninge
and the risinge of ye sonne; in the 2d houre . ♃ . in
the 3d ♂ . in the 4th the ☉ . in 5th ♀ . in 6th
☿ . in the 7th the ☽ . in the 8th ♄ . in the
9th ♃ . in the 10th ♂ . in the 11th the ☉ . in the
12th ♀ . in the 13th ☿ . and in ye 14th the ☽ . and
fourth of euery howre, betweene the day and ye ni

vntill

vntill 28 . howres, and afterwarde . ♃ . reygneth in the
first, howre of ye same day, of ♃ . then in ye 2d day of ♃ .
reigneth . ♂ . and soe of euery one of the howres, betweene
the day and the night; vntill 28 . howres of the same
day of . ♃ . then ruleth . ♂ : in the first howre of
the same day, reigneth the ☉ . in the 2d . ♀ . in the
first howre of ye monday reigneth the ☽ . in the
2d . ♄ . and soe forth of eche one of them . the course
and the order of ye planets, expleted, obserued and
kept and knowne : whensoeuer ye will doe or prepare
any craft or experiment, it is nescessary that ye doe
after that course in howres, poynts and obseruinge
of ye moone beneath written; what the howre of ♄ .
♂ . and of the ☽ . be best to make arts magicall and
Nigramanticall, and to speake with spirits and to find
theft; but it were better to doe this aforesaid in the
dayes and howres appropriated to them and they rei=
gninge, and likewise in the first howres of that dayes
but yet, in whatsoeuer day the foresayd howres doe app=
eare, whether by day or by night, it is best to doe &
prepare the foresaid & crafts as it shall be contayned
in these chapters aforesayd, and if ye forgett these
thinges beforesayd, ye can neuer attayne to the pfection
of your arte, the howres of the sonne, of ♃ . and of
♀ . and that of the same day whatsoeuer day they doe
appeare in best to prepare and to proue all expiments
of grace Loue and impetracion, and of inuisibilitie ~~all~~
~~last~~ as it is contayned in there chapters, soe that be
added aboue all preparements that is contayned of such a
matter in our workes contayned in there chapters, and if

it

it should be otherwise, it should never have strength nor vertue, the howres of ♄ and of ♂ and there dayes in whatsoever howre they appeare, be best to make experiments of hatred, and wronge, and adde the beginninge of that, that is contayned of this matter in his prop chapter heare followinge, and soe it shall have effect; the howre of ☿ and his day ~~and n~~ in whatseuer day he appeareth betweene day and night is good to prepare all experiments of deceite or mockes: that is seene to be of impossibility, addinge first the preparaments of this our worke, the howres of the sonne, of ♃ and of ♀ and there dayes in whatsoever day they appeare, be good to prepare all expiments extraordinary, that be not perfect of every kind, addinge first the preparaments of our worke; Likewise the Rubrice of ye howres, if ye ~~thinke~~ it greevious to finde the howres and such other, consider the moone from the prime ix and aplye her soe, that she be in some of the foresaid dayes in his first howre, betweene the first red of ye morninge and the risinge of the same; if the howre be looked for, the art magicall or for theft Let the moone be upon that day ordayned in a signe of the earth or of ye ayre, if for Love, or for invisibility Let it be ordayned upon that day in the signe of fyer, Likewise the rubrice of the howres, also if ye think it painefull to doe, behold well the moone for her p unto the begininge of her declinacion, and in one of the dayes Let the sonne be in equall number, that is to say that the moone be in the signe the sonne is in; then ye may doe or write, or prepare all experments that ye will

make

make, signifyinge fyer in a certaine chapter of our worke, and then in the foresayed dayes howres and points and Lunacions ye must make the foresaid artes or sciences, soe that ye keepe an order first, of this our worke;

of arts magicall or nigromancicall or
of some spirits how they should be ordered

If ye will doe, or prepare any arte magicall or nigromancye; or any expiment for some spirits, have the craft or experiments before rehearsed, and ordinated with the dayes and howres and all thinges nessesary, and see that nothinge Lacke, or els it shall be the spirits will not appeare, then for the wordes of that arte, then rise uppe and take the sword that ye made the circle withall and make with the same sworde after the maner of a crosse in the ayre as though ye smitt the ayre, and put your right hand with the foresayd sworde upon canderias or pentacles beinge upon thy breast, and say with a Lowe voyce the oration followinge, with the exorsyzation, before ye say the oration, suffumigate your self and your fellowes in the circle, all with the fumigations as it followeth, and sprincle your self, your fellowes and the place, with water and such Ysope as it is said after; after that, Let the coniurer sit downe in his place and comfort his fellowes and after that Let him say the oration and the coniuration, and note this, that when ye have said the oration, the divills will feare, and by ye vertue of ye pentacles, will come to doe your will, that noe spirit can be of power and prevayle against you, and consider that the pentacles have not this vertue onely, but they have innumerable vertues as it followeth heare after, in the first how pentacles should be made;

Oratio

it should be otherwise, it should never haue strength
nor vertue, the howres of ♄ and of ♂ and there
dayes in whatsoeuer howre they appeare, be best to
make experiments of hatred, and wronge, and adde the
beginninge of that, that is contayned of this matter
in his prop chapter heare followinge, and soe it shall
haue effect; the howre of ☿ and his day and nig[ht]
in whatsoeuer day he appeareth betweene day and night
is good to prepare all experiments of deceite or
mocken that is seene to be of impossibility, addinge
first the preparaments of this our worke, the
howres of the sonne, of ♃ and of ♀ and there
dayes in whatsoeuer day they appeare, be good to
prepare all expiments extraordinary, that be not
perfect of every kind, addinge first the prepa
ments of our worke; likewise the Rubrice of ye
howres, if ye thinkest greeuious to finde the howres
and such other, consider the moone from the prime to
ix and aplye her soe, that she be in some of the fore
said dayes in his first howre, betweene the first re[d?]
of ye morninge and the risinge of the same; if the
howre be looked for, the art magicall or for theft
let the moone be upon that day ordayned in a signe of
the earth or of ye ayre, if for loue or for invisibility
let it be ordayned upon that day in the signe of fyer,
likewise the rubrice of the howres, also if ye think
it painefull to doe, behold well the moone for her pri[me?]
unto the beginninge of her declinacion, and in one of the
dayes, let the sonne be in equall number, that is to say
that the moone be in the signe the sonne is in; then ye may
doe, or write, or prepare all experiments that ye will

make

make, signifyinge fyer in a certaine chapter of our worke,
and then in the foresayed dayes howres and points and lunacions
ye must make the foresaid artes or sciences, soe that ye keepe
an order first, of this our worke;

of arts magicall or nigromancicall or
of some spirits how they should be ordered

If ye will doe, or prepare any arte magicall or nigroman=
cye, or any expiment for some spirits, haue the craft
or experiments before rehearsed, and ordinated with the
dayes and howres and all thinges nessesary, and see that
nothinge lacke, or els it shall be the spirits will not ap=
peare, then for the wordes of that arte, then rise uppe
and take the sword that ye made the circle withall and
make with the same sworde, after the maner of a crosse
in the ayre as though ye smitt the ayre, and put your
right hand with the foresayd sworde upon canderias or
pentacles beinge upon thy breast, and say with a lowe
voyce, the oration followinge, with the exorsyzation,
before ye say the oration, suffumigate your self and
your fellowes in the circle, all with the fumigations as
it followeth, and sprincle your self, your fellowes and the
place, with water, and such Isope as it is said after;
after that, let the coniurer sit downe in his place and
comfort his fellowes, and after that let him say the
oration and the coniuration, and note this, that when ye
haue said the oration, the divills will feare, and by ye
vertue of ye pentacles, will come to doe your will, that
noe spirit can be of power and preuayle against you,
and consider that the pentacles haue not this vertue onely,
but they haue innumerable vertues as it followeth heare=
after, in the first how pentacles should be made;

Oratio

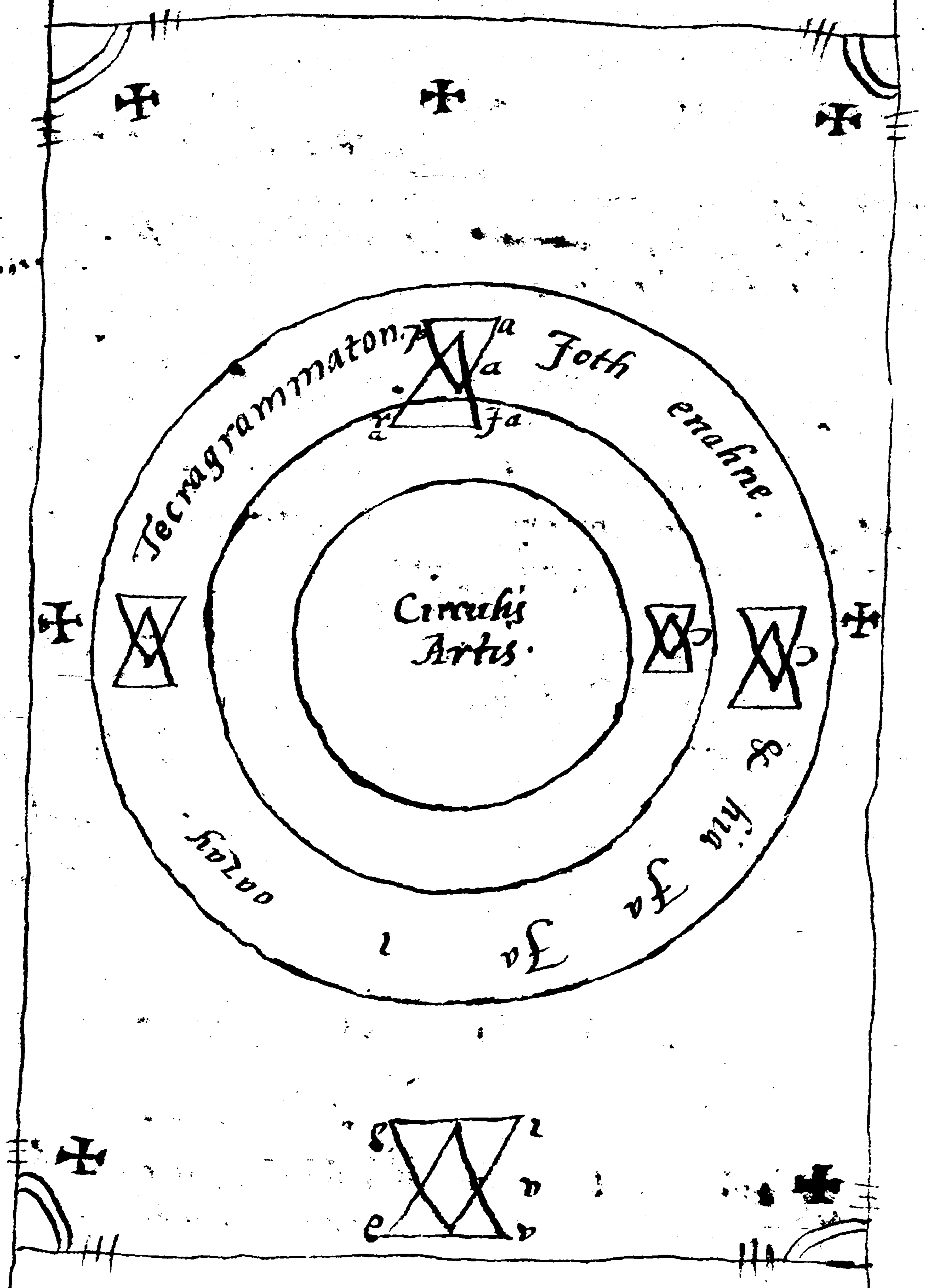
Domine Jhesu xpe fili dei qui Illuminas omnem hominem venientem in hunc mundum illumina cecitatem cordis mei et accende in me ignem sanctissimi et suauissimi amoris tui, dona mihi fidem rectam spem certam, et charitatem perfectam, et reliquas virtutes per quas Intelligam te timere et amore, et precepta obseruare et mihi extrema dies finisque vite mee admittat me mundatum omnibus delictis angelus pacificus suscipiat et de potestate diaboli me eripiat vt merear in sanctorum tuorum consortio perpetue requie perfrui et ad dexteram tuam collocari, presta hec queso fili dei vivi qui dixisti petite et dabitur vobis pulsate et aperietur et invenietis /

alia oratio.

Omnipotens sempiterne deus pater omnium creaturarum pietas tua veniat super me quia per te domine creatus sum d. precor te domine Jesu xpe vt me defendas ab omnibus aduersarijs meis et secundum pietatem tuam confirmes sub manu potentie tue ac proteges me tibi domini commendo animam meam et corpus meum quia in nullo spem habeo nec habere volo nisi in te deus meus.

Oratio
Ad ...

Sequitur Circulus.



Adiuua me exaudi in quacunque die inuocauero ne de
relinquas me domine Jhesu xpe et per tuam immensam
miserecordiam ne discesseris a me, intende in ad-
iutorio meo domine deus salutis mee, indues me domine
Jhesu xpe viscera misereccordie tue, et voluntatem,
benignitatem, prudentiam, iusticia, fortitudinem
temperantiam, modestia patientia, concordia,
pacem et in hys ~~[illegible]~~ omnibus perseuerantia
et castitatem tribuere digneris

alia

Pie et exaudibilis deus et domine sancte pater Jhesu
xpe clementia tua cum omne clementia et sup-
plicatione de poscemus vt per interventum beate gloriose
semper virginis matris marie omniumque sanctorum
angelorum archangelorum patriarcharum prophetarum
apostolorum martirum confessorum virginum et viduorum
monachorum et heremetarum et omnium cunctorum sup
iorum ecclesie tue ste catholice fidem augeas pacem
rectoribus ~~nostris~~ tribuas et nobis remissionem et
indulgentiam omnium peccatorum concedas anime, infirmis
presta salutem, Lapsis reparatione dampnosis commo-
ditatem, et nauigantibus atque iter agentibus fidelibus
iter optimum ac salutis portum tribuas tribulatis gaudium
opressis reuelationem captus relaxationem pignus
remissionem et absolutione et ad patriam reuersionem
angelum sanctum tuum hic et vbique custodiendo,
confiteor tibi domino deo patri celi et terre
creatori tibique bone benignissime Jhesu christe
vna cum sancto spiritu et, coram sanctis angelis tuis
& coram omnibus sanctis tuis et coram vera maiestate
tua et cruce tua existente coram me qui in peccatis
conceptus sum et in ~~[illegible]~~ peccatis post Baptisma

Usque

Usque in hanc conuersatus sum.
Confiteor etiamque peccaui in superbia visibilia et
inuisibilia in vana glorea in extollentia tam oculorum
quam vestium et omnium actium meorum in inuidia in odio
in auaritia tam honorum quam pecunie in tristitia in
ventris gula, in comestionibus, in fabulis ~~otio~~ otiosis in
ebrietatibus, in osculis, in amplexionibus immundis in gen-
itatibus in tremoribus et in ~~omni~~ omni genere fornicationis
et in adulteriys quibus in me feci et in me l alijs facientibus
consensi, in sacrilegiys in piuriys, in furtis, in rapinis in
homicidiys, in facultatem, in prodigalitate, in fide in spe
in charitate, in accipiendo corpus et sanguine christi
indigne, in exitationibus, in adulationibus malignis, in igno-
rantia, in necligentia, in insurrectionibus, in dandis & accip-
iendis muneribus et hospitalitatibus, in recepcionibus pauperum
in despectionibus proximquorum in oppressione pauperum in
afflictione populi mihi comissi et non visitando infirmos
secundum euangelij ~~[illegible]~~ precextum et non in visitando
incarceratos non sepeliendo mortuos, non vestiendo
pauperes, non reficiendo esurientes non potando
sitientes solemnitatibus papiu a ac feriys dominicis
honorem non imponendo nec in eis sobrie et caste
vinendo, ~~[illegible]~~ consensiendo suad-
entibus in malum, manus quam in adiuuando, senioribus
ac proxiquis nec non principalibus et subditis nup
detrahendo in blasphemando amicis ac proxiquis meis
in bene factoribus fidem non seruando et debita obsequia
non recipiendo animalium et pecuorum combitus conscientia
immunda netiquia in ecclesia spernere instando, sedendo
et redendo et ~~[illegible]~~ ociosas fabulas, ac turpubus colloquiys
in ea visitando cum alijs vasa sancta et misterium sancta

pollato

polluto corde et manib9 immundis tangendo orationem
et Psalmodia atque officina diuinu necligenter in
ecclesia dei faciendo et audiendo [illegible] peccaui
in cogitationibus pecime in meditationib9 peruersis
in suspectionib9 falsis, in iudicijs temerarijs in concursu
malorum in consilio impiorum, in concupiscentia carnali,
in delectatione immunda, in verbis ociosis superfluis
et Luxuriosis atque contumeliosis, [illegible] ac falsi=
tatibus in iuramentis multis modis et [illegible] in
dissentionib9 assiduis in malis discordijs seminandis
in irrisione, in malignitate, insusurratione, in
maledictione in murmuracionib9, in blasphemijs
in scurrilitate, in insultationib9, in dissimulationib9
in vigilijs deo contrarijs, in transgessione progressionum
de, in negligentia proximi in dilectione dei et
proximi, in visu, et audita, gustu, et orbatu & tactu
superfluo et immunde, et in omni immunda cogitatione
Locutione, voluntate et actione deliqui, quoniam in hijs et in
omnib9 alijs quibuscunque cogitando, aut Loquendo, aut
operando aut delectando, aut concupiscendo, peccare potest
in omnib9 me peccasse et in conspecta dei super omnes
homines me esse reum cognosco et, ideo confiteor & supplico
vobis, omnibus angelis et omnib9 sanctis dei in quorum
conspectu hoc confessus sum vt testes mihi sites in die
Judicij contra diabolum et hostem et inimicum Johani
generis hec omnia confessus fuisse quatenus non quandeat
de me inimicus meus nec glorietur ad aduersum me in die
Judicij dicens peccata et scelera mea me tacuisse et
non confessum fuisse sed sit gaudium de me in celo sicut
de alijs iustis peccatorib9 et confessorib9 et ita mundus
et confessus de peccatis meis coram tua presentia
altissime pater omnipotens per tuam sanctam in=
mensam clementiam presta mihi vt videre & cognoscere
omnes spiritus quos vocare voluero et cunes complere

possum

possum omni modum mea voluntatem, et sicut dicit dominus
in euangelio d'vno peccatore presentia agente e apropin=
quabit regnum dei; It appropinquare per te deus possum
desideria mea / Amen;

these prayers followinge ought to be
sayed at your vprisinge;

Domine deus sancte pater omnipotens qui consubstantialem
et ceterum tibi ante omnia secula ineffabiliter et in magna
sapientia filium genuisti; cum quo atque cum sancto spiritu
exutroque precedente, celum, terram mare, et omnia que in
eis sunt visibilia et inuisibilia, solo verbo creasti, te Laudo,
te adoro, te glorifico, esto propitius queso mihi peccatori,
et ne despicias que opus manum tuarum sum; sed salua & aduna
propter nomen sanctum tuum et illumina sensum illa sapientie
tue, aufer assensu meo desideria habet vndis ac stulti Loquij,
cecitatem, dona mihi seruo tuo cor docibile ad intelligendum
cacume omnium scientiarum et dicendi facultatem retinendi
quib9 possum desideria adimplere et disciplinam studijs acquirere
et sacre scripture reuerenter inclinare dignare etiam mihi
facundiam tribuere vt quia mihi seruo tuo Largitus fueris
valeam ad altiorem erudicione pacienter et humiliter pertingere
per eundem [illegible] dominum nrm, Amen;

Domine sancte pater et misericors qui cuncta creasti et
cognoscis et nil a te est absconditum, neque impossibile quia
scis quod non facimus causa probandi tuam virtutem sed causa
cognoscendi veritatem omnium occultarum rerum vt per tuam
misericordiam et pietatem et per ineffabile et venerabile
nomen tuum yaly; per quod tremit omne seculum
tuendum nomen tuum yaly; per quod tremit omne seculum
cuius panorem omnes obediunt creature, nobis tribuere.
digneris vt secreta secretorum omnium spiritum nobis humiliter
coram nostri presentia pateficant obediendo nostris mandatis
per te sanctissime Adonay cuius regnum et imperium sine fine
permanet per omnia secula seculorum, Amen;

the

the Rubrice of exorsization,

When the oration and confession, and the other oration is finished, Let the coniurer rise vppe and put both his handes after the maner of a crosse vpon the pentacles and Let one of his ~~[illegible]~~ fellowes euer hold a booke before him open wherein the coniurations be and exorsismes, and let him Looke still into the ayre after the manner of a crosse, from the 4. partes of ye world and Let him say, Domine deus meus esto mihi turris fortitudinis a facie inimici, et a facie omnium Spirituque malignorum, then Let him incline himselfe towards the east and to ye South, and to ye west, and to the north and toward every parte Let him say these words, ecce signa et nomina triumphatoris et redemptoris per que vos quotidie expavistis et timatis obedite ergo per hec secretissima Secretorum, and incontinently by these wordes Let him beginne to call them, as it is playne ~~as it~~ in that craft that ye goe about, and when this is said and donne he shall see them cominge one every side, and if they haue impediment one any part, and then canot or will not come, ye shall begin with such a coniuration as followeth and note, they that be bound with chaynes of Iron if they canot come to thee, they will send certaine messengers, and handle them as well as you can,

the Coniuration

first in ~~the~~ the east and south, then in ye North & west

Coniuro vos (spirites) and name what spirit ye will and comfort your fellowes and say the coniurations followinge per patrem et filium et spiritum sanctum et per illum qui venturus est Judicare vivos et mortuos et seculum per ignem per nativitatem et baptismum mortem et resurrectionem christi, et per virtutem spiritus sancti paracleti, et per sanctam mariam virginem matrem domini nostri Jhesu xpi et per virginitatem

eius et per septem dona spiritus sancti et per nativitatem beati Johannis Babtiste et per 4.or ~~animalia throni dei potentia occulos ante~~ seniores et per 9m ordines angelorum et archangelorum thronos et dominationes, potestates, cherubin et seraphin, et per virtutes omnes celorum et per 4.or animalia throni dei potentia occulos ante et retro habentia et per duodecim Apostolos Petrum, Paulum, Jacobum Andream, Johanem Thomam, Phillippum, Bartholomeum, matheum Simonem Judam, mathiam, Jacobum, et per omnes martires similiter, Stephanum, vincentium Laurentium, et omnes alios et omnes confessores similiter, Silvestrum nicholaum et omnes alios et per omnes Heremitos monachos et abbates et per omnes prophetas, et per omnes virgines et viduas et per omnes sanctos et sanctas quorum solemnitates in conspectu glorie xpe celebrentur in toto orbe, terrarum quorum meritis precibus divina maiestas sit in nostro auxilio in omnibus et per omnia ad nostra genera cohercenda,

Amen, Amen, Amen,

Heare followeth the Admiration,

Adiuro vos per Dominum Nostrum natum ex maria virgine passum a Judeis suspensum in cruce motuum et sepultum inde venturum iudicare vivos et mortuos et seculum per ignem. Coniuro vos Demones spiritus per omnes patriarchas et prophetas apostolos, et evangelistas, martires, et confessores virgines, et viduas et virtutes celi et terre, et per 4.or elementa mundi per celum et terram et per omnium que in eis, sunt, et per sanctum petrum apostolum Romanum, et per spineam coronam quam deus in capite suo habuit et per vestes eius deauratas. que divise fuerunt per sortem, et per omnia que dici et putari possunt de summo creatore et per summam trinitatem et per omnem celestem turmam et per illum qui in principio cuncta creavit ex nihilo et per salute humani generis descendit in terra ex maria virgine natus passus sub pontio pilato

Crucifixus mortuus et sepultus descendit ad infera
tertia die resurrexit a mortuis ascendit ad celos
sedet ad dextram dei patris omnipotentis inde venturus
iudicare vivos et mortuos et seculum ꝑ ignem et
et ꝑ spiritum sanctum paracletum qui a summo patre
et filio ꝓcedit in specie columbe in Jordanis
flumine quod xpus baptisatus fuerat et quievit xpum
super apostolos suos varijs linguis euangelia dei loquē-
tes, et ꝑ trinam Deitatem atque unitatem venerabilem
et ꝑ illorum sanctorum agmina qui die ac nocte que
non cessant clamare trina vocent dicentes spiritus
Sanctus, sanctus deus, deus sabaoth pleni sunt celi et
terra gloria tua, Osanna in excelsis benedictus qui
venit in nomine domine; Osanna in excelsis et ꝑ
144°. martirum collegia qui mundum sequi nolentes
pueritia passe sunt supplicia: Coniuro vos spiritus
per dei tonitrua corustaciones et fulgura qui si mihi
non obedieritis in vobis et in ꝑsonis vestris ternentur
et ꝑ 7.ens candelabra ante altare dei lutentia, et ꝑ
7em. dona spiritui sancti, sancti parcleti, et ꝑ
omnium sanctorum angelorum archangelorum et sanctorum
miracula et per omnia documenta que fidei
Christiane sunt instituta et ꝑ sanctorum agmina
agni immaculati et ꝑ omnes sanctos quos deus
elegit ante constitutionem mundi et ꝑ eorum merita
deo benignissima placentia ;, /
Adiuro vos spiritus in quacunque ꝑte mundi sitis ꝑ
annuntiationem et ꝑ adventum xpi et per Nativitatem
xpi ꝑ transfigurationem xpi in monte Thabor ꝑ
crucem xpi ꝑ passionem xpi, ꝑ coronam spinarum
quam Judei in Capite christi imposuerunt et ꝑ
arundinem cum qua Judei genu flexo ante eum illude-
bant dicentes, aue rabi rex Judeorum et ꝑ clamorem
xpi in cruce dicentes; hely: hely Lamazabathany; et

ꝑ

ꝑ mortem xpi, et ꝑ manus xpi ꝑforatus et ꝑ flagellum
christi, et ꝑ clavos xpi quibus ꝑforati fuerunt manus
et pedes xpi et ꝑ eius vulnera, et ꝑ sanguinem xpi,
et ꝑ corpus xpi, et ꝑsudarium xpi, ꝑ sepulchorum xpi
ꝑ panem quem fregit deditque discipulis suis dicens hoc
est corpus meum et similiter accipet vinum calice et
dixit hic est eum calix meus novi Testamenti quod pro
per vobis effundeteir in remissionem peccatorum et ꝑ
sepulchorum in quo Jacuit dominus et ꝑ eius descentionem
ad inferos, et ꝑ eius gloriosam resurrectionem atque
ascentionem et ꝑ sanctam consolationem beate marie virginis
matris et ꝑadmetum xpi. in die Judicij et ꝑ omnia eius
mirabilia, Coniuro vos demones spiritus ꝑ virtutes omnes
herbarum lapidum arborum et ꝑ omnia celestia terrestria
et infernalia, et ꝑ omnem creaturam et ꝑ 2. fontes
maris et ꝑ maiora celi luminaria die ac nocte mirifice
claritate radientia et ꝑ solem et lunam et ꝑ cuncta
cela sidera et ꝑ cuncta dei terrena de deo plena et ꝑ
cuncta que ꝑ terram sunt crescentia et ꝑ terram
sedibus sedentia, et ꝑ omnia maria et ꝑ omnia ge=
nera piscium que in mari sunt natantia et ꝑ omnia
que in mundo sunt placentia et nascentia et ꝑ omnia
visione dei iustissime ꝑfruentia; Coniuro vos demones
per dominum totius creature artificem nostrum et admirabilem
et ꝑ enoc et helia morituros, a manibus Leviathan, et
per angelum sanctum qui ante diem Judicij spiritum oris sic
ipsam Leviathan interficiat, et ꝑ ipsa signa atque ante
diem Judicij sunt ventura, et ꝑ omnes potestates celi
et terre, Iterum atque iterum vos coniuro Demones
Spiritus in quacunque ꝑte mundi sitis ꝑ supradicta et
ꝑ sanctissima nomina summi ac veri dei scilicet, on. Seneon,
heloe, heloy, Sabaóth, hely, hele, adonay, Lameth, saday,

Tetragramaton.

Tetragramaton, alpha, et omega, principium et finis qui est, qui erat et qui venturus est dyā, scie ajene; et p nomen sanctū domini quod 4or litteris destribitur scilicet, Jesse vel Jessem, et p illud sanctū sacrificiū quod hodie celebratur p universū mundū et p omnia illa sanctuaria que ante sunt nominata, et p sanctā figurā xpi. et p sancta ecclesiā catholicā, et p omnia que in ea dicuntur et p humanam generationē et p illā trinitatē psonarū et p unitatē substantie et p eius providentiā quā dominus habuit anteque mundus fieret et p illā bonitatē quā postea fecit et p illā sapientiā quam deus sup celos fecit et p illū qui celū supra terrā fundavit et p maria et p profundū abbissi et p confusionam elemdutorū et p omnia mundi elementa, et p omnes creaturas dei que sunt in celo et in terra, et in mari et in omnib9 abissis, et p omnipotentē potentiā conditoris mundi ////

Adiuro vos demones Spūs p hec ineffabilia nōia dei Radrnnnlas Asaac, zephice, Phany, Harn, chara Adonay, Harneatha, Philac, avos hyra, bolera, Volem, Ladadoc, acazel, heloy, amagir, abraicio, archadul, Baratho. Famull, mel, chabac, tracha ely, aya Annstram, hungrma, mathea, david, dan hiarchel. vrel, hemon, segdon, gemnas, Jesus deus qui fecit celū et terrā qui palma metiti est kelus qui pugno terrā mensurasti qui sedes sup cherubin et seraphin et ipsa scilicet volatilia in aerū cursibus in luce in mensa xpi natura humana transire non potes quia es quia fecisti ea ad tuā ministrationē sex animalia

que

que habent vi alas 4or ex ipsis mirifica voce cantant seu pclamant, sanctus Stus, Stus, dominus deus sabaoth qui cherubin vocent domine deus omnipotens qui duos angelos exposuisto in paradiso ad custodiendū lignū vite quod vocatur seraphin tu enim es domine p qui facis mirabilia tu enim es domine p Jherusalem et admirabile nomen tuū tetragramaton quod est, Joth, heth, hi, vau, et p sanctū ac ineffabile nomen tuū Ancreneto, fac omnib9 spiritib9 facere nostrā voluntatem omimodam ut p tuā virtutē eos possimus constringere et ligare, *.

Coniuro et contestor vos demones in quacumque parte mundi, sitis ut non habeatis licentiā morandi in aere, nec in terra, nec in aqua, nec in igne; nec in aliqua pte mundi, nec in aliquo loco estimabitur infern9 et penitus implevatis. Concuro vos p duas tabulas moysi et p quinque libris moysy et p 7m. ferias que fuerunt in Chanaan galilee, et p 7m. candelabra aurea que ardent in celesti Jherusalem ante dominū, et p 7m. lampades ardentes que sunt 7m spiritus dei, et p 7m vasiaurea que sunt ante conspectū dei plena odorib9 et orationib9 sanctorū et psanctas animas iustorū que salve facte sunt in archa Noe, et p nomen sanctū atque admirabile atque potentissime cuius nomen est Gabriel, qui omnes Spūs sustinet et detinet ab ipsa damnatione temperali usq in celestem consumationē et p ista ineffabilia atque inenarrabilia dei nomina que quotidie tremitis; Varuch, Barncan, Panchater, samna, Aferet, Othierel, Atotay, honorion, tetragramaton, Alpha, et omega, Grabathon, Arabacon, kyrion, orzizomus thairthan, Centen, mathiorta, gylla, Adonay, Oly heloe, Fale, soolere. alla. aalleluia, agios, agillios, yskyrios, otheos, ymas, deus fortis ut statim et sine mora aliqua coram nobis veniatis, et si tunc bone quod non

venerint

venerit et socios primo confortet, et postea dicas
hec enim sunt signa et nomina secreta secretoru
quis ausus est contradicere, et esse rebellus signis
ac nominibus triumphatoris et redemptoris qui
totu mundu regit et gubernat veniatis ergo
coram nobis de quacunque pte mundi sitis et non
tardetis ad videndu, secretissima secretoru et
ineffabilia signa et nomina recepturi fragrantia
suauissima odoru et nobis humiliter responsuri et
si tunc apparuerint ea hora ostende eis pentacu
et cu non apparuerint, exaltet vocem sua sibilum
magnu exeat cum magna ꝑtē quasi aere verb
erans vndique socios iteru iteretur et voce firmi-
ssima dicat Vinculum Salomonis ecce enim vos
coniuro et contestor et exorsizo ꝑ potentissimu
et corroboratu nomen dei el. forte et admirabil
ꝑ laudatu mundu glorificatu, virtuabilem bellu
magnu, sanctu, justu, et terribile vos exorsizo
et vobis impero vt nullo modo mora faciatis et
sine strepitu et cu omni affabilitate et absque
omni difformitate veniatis vos exorsizo atque pote-
nter impero ꝑ eum qui dicit et factu est et ꝑ
omnia nomina xpi in nomine dei; Adonay heloy
heloym, sabaoth saday quod est dns deus excelsus
et omnipotens rex Israel faciens, et ꝑspens
sup omnia opa manu nostraru et dominus in
hac hora vel in hac nocte et in omni tempore
in nostris sit labiis et in corde nostro et ꝑ ista
verba nomen et ꝑ omnes virtutes eius ne tortuosi
aut deformes ad nos veniatis sed in omni pulchr
for appareatis vos potenter exorsizamus ꝑ nome
y. et v. et in nomine y. et v. quod Adam audiuit
et locutus est et ꝑ nomen sui, et in nomine

gyn.

gyn. quod Noe, nominauit et deliberatus est cu octaua
familia sua, a diluuio, et ꝑ nomen y. et v. quod Abr-
aham audiuit et optime cognouit deu, et ꝑ Joth, et
in nomine Joth, ~~quod~~ Jacob audiuit ab angelo secum
luctante et liberatus est e manibus fratris sui Esau,
et ꝑ nomen Eloy, Azer, hehe quod moyses in monte
ores audiuit et meruit loqui cum deo et audire ꝯ ipsu
in flamma loquente, et ꝑ nomen Athanaton et in noie
Athanaton vel anarenethon, quod Aron, audiuit et
sapiens factus est, et ꝑ nomen Sabaoth, et in nomine
Sabaoth quod moyses nominauit et omnia flumina et
paludes de terra egipti verse sunt in sanguinem et
computruerunt, et ꝑ nomen Oristion, et in nomine
oristrion, quod moyses nominauit et omnes fluuij de
terra egipti ebullierunt ranas et ascenderunt in domos
egiptioru omnia destruentes, et ꝑ nomen Elaym; et
in nomine Elaym; vel Alaym, quod moyses nominauit
et percutiens puluerem terre, et facti sunt fines vel
ciuifes in omnibus et in jumentis egiptioru ipsas guter
molestando et ꝑ nomen artisne quod moyses nominauit et
omne genus mustaru misit in egyptu vt fructus des-
truerent, ꝑ nomen Gephaton quod moyses nominauit
et grauis pestis pcutit equos asinos, camelos, oues, et
kones, egyptioru et mortui sunt et ꝑ nomen Arbiteos
et in noie Arbiteos, quod. ne tulit cinere et puluere
de camino et spargit in celu et fact sunt vulnera
dedicariu ingentiu in omnibus et in omni terra egypti,
et ꝑ nomen helyon quod moyses nominauit et fuit
grando talis qualis non fuit ab initio mundi vsque ad
presens tempus, ita quod homines et iumenta qui vel
que fuerunt in terra egipti ceciderunt et mortui

sunt

sunt et p nomen Adonay, et in nomine Adonay
quod moyses nominauit et apparuerunt ~~Laste~~
sup terram et deuorauerunt egipti quorum
residua erant grandina, et in ~~no~~nomine Panteon
quod moyses nominauit et tenebre facte sunt
horribiles tribus diebus et trib9 noctibus super
terram egipti, quod omnes timore mortui sunt,
et p nomen Armyon, et in nomine Armyon
quod moyses nominauit et mare audiuit et diuisum
est et totum populum Israeliticum liberauit po=
tenter, et p nomen gegerion, et in nomine gegerion
quod mare audiuit et diuisum est, et p nomen
Fristion, et in noie Fristion, quod moyses nom=
inauit, et tremunt omnes exercitus pharaonis, et
p nomen Anabana, et in nomine Anabana, quod
moyses nominauit in monte Synay, et audiuit et
nerunt tabulas saluatoris manu scriptas accipe,
decrementum egiptiorum, et p nomen Egirion,
p quod Josue nominando pugnauit cum inimicis
in dupicidis quos destrupit et habuit victoriam
et p nomen Pantheon, et in nomen Pantheon
quod sanctus Dauid, nominauit, et Liberatus
fuit de manu Golie, et p nomen Isaac, et in
nomine Isaac, quod Salomon sapientissimus au=
diuit in gabaon et nerunt in somnis audire et
impetrare mensam scientiam et sapientiam,
et p nomen pentacraton et in noine Penta=
craton, quod helias nominando orauit et celum
dedit pleniam et terra fructum suum, et p nomen
heloy, et in nomine heloy, quod Elizeus nomi=
nauit et sustitant summanitis filium, et p nomen
Athanatos, et in nomine Athanatos, quod Jeremias

nominauit

nominauit et prestituit captiuitatem Jerusalem et
p nomen Alpha et omega, et in nomine alpha et
omega, quod Daniel nominauit, et p idem destruxit
Bel; et Draconem inter fecit, et p nomen Emanuell
et in nomine emanuel, quod tres pueri sidrac misaac
et Abednego, in camino ignis, ardentis cantauerit et
p hoc illesi et illibati fuerunt, et p hec nomina et
omnia alia nomina dni nri Jesu xpi omnipotentis uniu
et veri dei, vos qui culpa vera de celo excelso trono eiecto
fuistis, et qui vos ad horribilem Locum piecit vos ex=
orsizam9 et viriliter impamus p eum qui dicit et factum
est ante conspectum diuine maiestatis, et p 4.or animalia
contra sedem diuine maiestatis gradientia et oculos
ante et retro habentia, et p ineffabile ipsius creatoris
virtutem et eius potenciam, et p ignem ante thronum
choruscantem, et p angelicas celorum potestates et
Dominationes q sub de cantics nominantur ecclesie, et p
summam potentiam ipsius omnipotentis dei et p annulum
et sigillum Salomonis ~~ab~~ quod ei reuelatum est, ab altis=
simo creatore et p celestis cauderias eodem modo ipsius
Salomonis pro corporis tucamine reuelatus, quas in hijs
nostris pentaculis secretorum secretis scriptas ha=
bemus quas hic supra pectus meum videre poteritis con
~~consecratas~~
secratas, quatenus sine mora aliqua veniatis
coram me facturi que Jussero, et Coniuro vos p sacra
tissimum nomen dei quod timet omne seculum, quod 4.or
Litteris describitur, Joth, heth, he, vau, in Litteris heb=
raicis et p vltimum diem tremendum Judicij et p sedem
Baldachiem et p hoc Sanctum nomen, Pnewmaton, quod
moyses nominauit et abiecti fuerunt in cauernas abissi
Dathan et abiron, alioquin virtute huius nominis Pnewm=
aton, maledicim9 vos in profundum abissi vsq ad vltimum diem
Judicij vos ponim9 et obligam9 si dictis nostris secretissim9

rebelles

rebelles fueritis, Amen,

A After you have donne in the east and South, then say to the west and north pts,

if they doe not appeare for these foresayed words
in the east and in the South, turne you by and by to
the north and the west pt, Lookinge vpe into
the ayre, makinge vpon your forehead the signe
of ye holy crosse, ✠ · sayinge in nomine patris et
filij et Spiritus sancti Amen; Jesus Nazarenus
rex Judeorum; then blesse the place with signe of
the crosse beatinge the Ayre with your hand
make a hissinge, and say toward the ~~toward the~~
west and the north, ecce signa et nomina
Sumi triumphatoris per que titus mundus tremit
et contremit per illa verba secretissima secretorum
et timore eorum et virtute eorum vos Coniuro
et admiro exorsizo et contestor et per potentissi=
mum et corraborutum nomen dei el. forte et
admirabile vos exorzizamus atque imporamus per eum
qui dixit et factum est et per nomen y. et v. et
in nomine y. et v. quod Adam audiuit et Locutus
est, et per nomen gla, vel gle ~~t~~ l. gly. quod nomauit
Noe. et Liberatus fuit cum octaua familia sua
de diunio et per nomen yo. et x. et in nomine
yo. et x. quod Abraham audiuit et cognouit om=
nipotentem deum et per nomen tetragramaton quod
enoc et helyas nominauerunt ad pugnaudum contra
Leuiathan et terram pmissionis reducti fuerunt
et per nomen Anabea, et in nomine Anabea in
quo deus precipitauit vicinum terre vniuerse in
monte Syon, et per nomen artificem, et in nomine
Artificem quod angeli ab h. constituti Cornubus

et tubis

et tubis de aerum sumtis terribile iudicium de sonitu
tuba mire insonabunt, et tunc peribit memoria cum
sonitu, et per nomen Adonay, et in nomine Adonay,
quod deus media nocte clamabit ad quam vocem om
nes boni ac maligni in ictu oculi resurgerent et per
nomen gegeon, et in nomine gegeon; in quo Justi
resurgent ac angeli in aerem domino obinam rapien=
tur electi, et cum eis recipientur et confestim
reuiniscentur, et hoc erit iudicare vinos, et per nomen
Enoythion, et in nomine enoythion omnia que vit=
alem spm acceperunt resuscitabunt in etate 30a,
annorum qua erant vel futuri erant, et per nomen
stimulaton, et in nomine stimulaton, in quo refor=
mabit deus de eadem materia et aliud corpus ver idem
de facile reformabit cui omnis deformitas absit et
omnis integritas adsit et decor seu pulchritudo quis,
vnum quisque membrum t. corpus in locum suum restaurabit,
per nomen eloy, et in nomine eloy; in quo deus tribu=
labit flumina et maria et pisces vexabuntur et inter
se debellabunt et morientur vna die cum tertia parte
hominem in circuitu homine habitantium pre con=
fusione ~~sonitus~~ aneris et fluctum, et per nomen on.
et in nomine on, in quo deus restaurabit maria et
flumina et omnes Bestias insaniro et interse de=
bellarum et omnes vna die morientur, et per nomen
Arbitrall, et in noie Arbitrall, in quo deus dest=
ret turres et domos et omnia edificia vna die et non
permanebit Lapis sup Lapidem et per nomen Sother in
quo deus facit Lapides vnum aduersus alium destruere
et simul debellarum et tunc dicant, gentes montibus
cadite sup nos et colles coopite nos, et per nomen

Emanuel

Emanuel, Et in nomine Emanuel in quo deus omnia volatilia que moventur in aere faciet insanire nexare et simull debellare et perire vna die, et per nomen Anakencon et in nomine Anakenon in quo deus omnes montes humiliabit et colles et valles implebit et erit totus mundus equalis et per nomen Pentatoarimon et in nomine Pentetoarimon, in quo deus faciet solem et Lunam abscuere et omnes stellas, cadere, et per nomen Sabaoth et in nomine Sabaoth in quo deus ad Judicium veniet et sicut imperator qui ingressus est Civitatem coram coronatus et alia insignia pferentur per quod adventus ipsis cognoscetur et ita deus cum ordinibus angelorum veniet, angeli et elementa turbabunt in tempestate ignis et fulgaris maximis vndique ferientur, vnde dicitur ignis ante eum praecedat et in circuita eius tempestas valida et tunc pugnabit per eo omnis orbis contra insenstatos, et per nomen Athanatos et in nomine Athanatos, in quo deus diabolum cum toto corpore id est pacto Judicio et cum totis impijs in carcere et in stagnum precipitauit, et sponsa sua cum omnibus electis cum triumphali gloria in Celestem patriam reuertetur, et per nomen Alpha et Omega in quo deus faciet quas diluuij prevalescere super omnes ita faciet igne tunc per nulle cubitus accendere celum et multiplicabitur et volutabitur Jaculum Collegetur primis eius status monebitur vt immovatur, et per nomen

matheon

matheon et in nomine matheon, in quo deus elementa purgata permutare faciet vt Dicitur mutabit ea et mutabuntur et omnia et alia nomina ipsius dei vobis imparamus et potentor adiuramus per teribilia nomina dei, et per opera que supra diximus et facturus est, et per sanctissima sedem acbeatudinem in qua gloriosus regnat et imperat regnaturus est per omnia secula seculorum, Amen; Quatenus in virtutem et per virtutem sanctorum dei nominum et dominum hinc in antea non auditaui in aliquo Loco permanere, sed festinater coram nobis veniatis sine diuisione t. delationes aliqua pagats, et in Virtute et per Virtutem sanctorum dei nominum de hinc in antea non auditorum aliquid facere faciat, quecunque vobis insserimus, aliogui dignite privavimus triburimus eternaliter esse credendos in quacunque per te mundi sitis venite et videte signa sua et noia sua triumphatores, et per virtutem eorum vobis, obedire tenemini da vos Ligabimus et coram nobis contra vestram voluntatem conducimus quin verba de meo exeant et exient sunt sicut ignes fortissimi et ferventissimi quod vos comburent eternaliter, et sunt verba per quod totus mundus contremit, Lapides evolmuntur aque non fluunt ignes non ardent omnis creata contremit et vos rebelles estis vestra creatori rubrica tunc si sunt Ligati cathenis ferreis venient nisi sunt in ~~aliquo~~ alico gravissimo Loco vel articulo detenti vt suos certos nuncios mittent per quos poteritis cognoscere quid sint facturi.

Then if they be bound in Chaynes of Iron they will come except they be in some greevous place or

holden

holden or els they will send some certanie messengers wherby you shall know what they will doe, if they doe not appeare, then for these wordes, then let the coniurer rise vp boldly, and strongly and comfort his fellowes, and let him beate the Ayre toward the 4 · p̄ts of yͤ world and standinge in the middes of yͤ Circle vpon his knees and his fellowes with him kneelinge and holdinge ~~and~~ the booke, let him say with submissiue voice toward the east, Ubi est vos tales spiritus Angeli fuisti de 9ʳᵘ ordinib9 venite, venite per celestia signa et ineffabilia nomina n̄ri creatoris et p̄ nomina Illorū angellorū qui vestri socij extiterunt, Iterū et iterū atq₃ iterū vos exorzizamus atq₃ imp̄amus p̄ potentissimū et corroboratū nomen dei omni. et p̄ nomen domini El, forte et admirabile p̄ laudatū mundū et glorificatū virtuabile sanctissimū Iustū bellū magnū et terribile vos exorzizamus atque impan ut nulla morā faciatis et sine strepita ac cum omnī affabalitate et absque omni difformitate veniatis et nobis ad interogata respondeatis, And then if they will appeare ~~shew~~ them the pentacle, and they will talke with thee and graunt thy petition, si vero non apparerit reformet magister circulū vel circulos et faciat crucē ✠ cū dicto cultello sine gladio Cibrlū propiciat in 4ᵒʳ p̄tibus mundi et manibus iunctus, et genibus flexis contra Septentrionalem dicat,

In

In nomine Adonay, eloe, eloyn, Sabaoth, saday, quod est domin9 deus excelsus et omnipotens rex Israel faciatis ergo vt prosp̄ū sit sup̄ omnia opera manuū n̄rarū, et dominus in hac hora ubiq₃ tempore tempore n̄ri sit in labijs et in corde meo, post, ~~hec~~ surgat exorzitor et aperiat brachia sua sicut vellet amplexare aerū dicendo at 4ᵒʳ p̄tes mundi, Coniuro vos Demones in quacunq₃ p̄te mundi sitis p̄ potentissimū et corroboratissimū nomen dei El. forte et admirabile, et Adonay, et p̄ nomen istius libri p̄ omnes eiusdem libri virtutes ne tor=osi aut deformes ad nos veniatis sed in omni pulchra forma ad nos festinetis, p̄ nomen et in nomine Adonay sabaoth eloe, eloyn, saday, egge, soth heth heuau vase quod est tetragramaton ineffabile quod est dominus virtutū deus excelsus deus Israel qui in septimo celo sedes sup̄ omniū girū humanitatis et in terra potestas eius p̄ eū et in nōie eius eius et in terra potestas eius p̄ eū et in nōie eius qui dicit et factū est qui precepit et stara om. facta qui ~~sit~~ supra oīa dominantur, et p̄ nomen eteloy, et in nomine quod iterū petrus est Za Za, Adonay, sabaoth, deus deus, dominus virtutem egge quod dicitur ego sum qui sū et p̄ nomen et in nomine Adonay quod nomen dn̄i dei vivi rex Israel inopia exorzizare et oInipe iterū coniurare super vos malignos sp̄us et etiā sup̄ omnes demones malignos sp̄us vt preterit et p̄fecti sitis et cū stridorum habeatis, et a 4ᵒʳ Angelis simili conueniatis cum

omni

omni Lenitate et principaliter, et ꝑ nomen
et in nomine Saday omnipotentes dei vivi et
corroborati, elfertis et ꝑ Laudatum mundum
virtualis sancti sancti iusti belli magni et
terribilis et nomen V. V. V. V. Ja. Ja. Ja, qui
secula plasmenit et timore vel panorum suo
totum, ~~tom~~ contremit et qui terrore sui pote
ntie Locum aridum et vmbra mortis infernale
e mortale conterendre faciet, et mirabiliter
vobis obimpe precepimus et firmiter imperamus
vt cito et citius de omnibus Locis et de omnibus
montibus vallibus et collibus et agris et ~~[illegible]~~
moribus et fluminibus et stagnis mercatis et
muris et de omni Loco vbi sitis ad nos sine aliqua
mora veniatis sicut vobis precipue imperamus
et potentor precipimus vt cito et citius cum
omni tranquillitate et mansuetudine et omni
equitate et non in ira nec in furore, ~~terrore~~ nec
in terrore et sine strepita et absque omnium
difformitate ad nos veniatis creatis ac cum
omnium affabilitate et ad nostram peti
tionem faciendam sicut ictus pupille occulorum
et ꝑ nomen quod moyses audiuit in medio rubi
et contabatus, et ꝑ nomen et in nomine
quod Israelitici sup montem Sainay audiue
uerunt et mortui fuerunt, et ꝑ nomen et
in nomine quod mare audiuit et diuisum est
et ꝑ nomen ~~quod patre audient~~ et in nomine
quod ignis audiuit et diuisum est, et ꝑ nomen
quod patre audient et fracti stet vt a 4or angulis
seculi strideatis et nomino panorum ꝑ terram

et

et in pace et cum omni mansuetudine veniatis et
omnem nostram petitionem et questionem ꝑsolutis
iterum sup vos in istis corroboratis nominibus et verbis
que sequitur vos potentor exorzizamus et viriliter
coniuramus ne absitis vestris verbis viribus omnibus
gratulenter ꝓpter voluntatem et 9em aduentum
ad nos veniatis anteque palpebre oculorum coniungi
possunt ad omnem nostram voluntatem et petitionem
pleniter et ꝑfecte facienda, et ꝑ sancta illa nomina
ꝑ que vos exorsizamus que sunt tam timenda veneranda
abediendu, Ganat ~~gete~~ getah, gerasinomion, negorgenas,
ythamsethac, cena, acu potsopeth, quia omnis Littere
istorum nomina sunt angelorum vos in isto exorzismo
ꝑ ineffabile et admirabile summi ac veri dei vivi
vos potentor precipimus et exorzizamus et coniuramus
viriliter, ꝑ nomen et in nomine explanat secreti quod
sup tabulas Ligneas Scriptum sint quod deus moysi
dedit in monte Sinay, et ꝑ nomen et in nomine
explanati secreti quod ꝑ 4or Litteris scriptum est
quod nomina xpi appellantur, et ꝑ nomen et in
nomine in quo deus omnem seculum creauit et vere ipsum
a sempiterno vnus est, ipse ignis et eius noia que
scripta et explanata st ignis est et exigne sigillata
sunt et ante ipsum ignis ambulat a Latere suo ignis
flamma et ipse est ignis ignem deuorans et ipse oes
igneos creauit et omne firmanentum et firmanentum
celi hostibus planum est et ignis ante eum devorans
ignem exit et eum ꝑcutiet et comburet quecunque
ei contradixerunt et verbis suis non obedierint et
ꝑtimus nram petitionem non faceritis habitare

at

ac affabiliter ante nos et sine strepitu et absque omni difformitate ad omnem nostram voluntatem faciendam qui non venierunt sine estis in maribus, montibus, collibus, vallibus fluminibus et aquis, rivuli et stagnis mercatis ac plateis balneis, et in aere, et in quocunque loco sitis venite sine omni strepitu et coiter veniter, a 4or angulis seculi habiter et affabiliter et humiliter absque ullo terrore nobis imposito et absque ulla deformitate hinc ante circulum istum et cum omni serenitate vos congregate et petitionem nostram et questionem ex toto et penitus persoluendam atque adimplendam petis ad nos; nolumus inter veniendum tardare, vos potenter ac viribiliter coniuramus atque exorsizamus ut in unius hore atque omni vestrorum apparatu et cum vestris servis et vestrorum exercitu et cum omni mansuetudine et tranquillitate et non in ira vel aliqua difformitate et omnem nostram petitionem et id oem nostram voluntatem pacifice placide et sine strepitu veniatis, atque acceptabiliter veniatis vos potenter coniuramus et constanter exorsizamus per lapidem in quo nrorum coniurationem et per coronas vestrarum capitum imperatorum et per biled filii aneds dni vestri hic vos pacifice placide et sine strepitu veniatis et equaminiter currati unus vel unusquisque vestrum qui et mansueto et sine omnium motu veniatis, et per nomen

et

et per nomen in nomine istorum nominum quem vos quotidie expandesceris sed Autsbias ~~vnl~~ vnib vnas et ygram aisere Jowach, et per nomen et in nomine duorum angelorum qui super vos ante constitutionem mundi ordinati sit ineffabiliter et omnes spiritus qui de duabus etiam angelis timore et tremore habeant ex ipsis quorum noia sunt hec sirndal et Astrel, sestis a 4tuor autem mundi partibus vel equaminiter vel habiliter hi coram nobis ante circulum istum ad satisfaciendum nostra desideria veniatis per summi ac vino dei virtutem coniuramus et exorsizamus nos per moysi virgam et annulum Salomonis filii david regis magnini quo sunt scripta nomina dei, et per nomina angelorum cum quibus omnes demones temporales Salomo abligavit et omnes eorum collegas religavit et cum istis omnes spiritus et condemnaturam suam in enerrabiliter dietatem extrahat per minimum illos apositare faciet et hec sunt hel: ay: Atumel, dicumdel, gle, hy banch,, et per nomen magnum Adriani gey, el, deus, A. Ar doly. mel, ut modo humiliter veniatis et ante circulum istum iucundum et sine ulla deformitate stature veniatis, et vos ad hunc ve isto loco mondri nolite donec nostram petitionem et questionem de quacunque re interogavero ex toto pleniter humiliter et affabiliter ad prius nobis faciatis et angeli nomen qui potenter et fortiter regnat super vos; et per creaturam quam sanctum benedictus creavit in seculo; quam ipse est ignis et de ore suo flamma

ignis

ignis procedit et ista creatura, Cherubia et
Seraphia vocem et centum Sanctorum habet ora
orationem ducentum Linguarum et qualibet Laudem
et decorem suo dant creatri qui dicit et statim
seculum factum est, benedictus ~~et eius nomen~~ est
ipse et sanctus et conspectus et eius nomen
est benedictum, et per nomen et nomina 4or.
Literarum explanandarum nominum quae hic scripta
sunt que qualibet Littera nomen ~~terribilissimi~~
terribilissimi Angeli dicit et hec est illud
nomen 4or Litterarum a. b. giteunas, em zi.
~~At~~ Auafal, nedos xuxili, hahachinel, Jo, et vos
Coniuro et exorsizo per annulum vchiel et per
annulum Dachiell, et per annulum danzachiel, et
per annulum menchantium et spiritus enenel, qui
famulus dei est, et nomen viri simiqui submingi
vocatus est, et per annulum anchora helyas sanctus
mr, et per annulum Affriel, et per annulum michoel
qui sicut deus est in terra, et per annulum
Archiel, et per annulum zurichiel, et per annulum
Affribel, et per hec sancta angelorum nomina, istorum
vos exorsizamus vt de omnibus vallibus et collibus
fluminibus ripis et stagnis mercatis ac plateis et
cisternis et de omnibus Locis ad faciendum totam
nostram voluntatem et omnem nostram ~~istam~~
~~et~~ petitionem cito Ladenetis velociter et plene
et fideliter et habiliter ad nos veniatis, et per
nomen et in nomine explanatorum nominum quae hic

Scripta

scripta sunt scilicet, duath, cethas, onybenan, regay,
gymas, othas, crethagus, thona, agyrnum, poth seth,
vos, potenter exorsizamus atque coniuramus per istorum
Litterarum explandcionem quo ignis ex eorum vecordacionem
factum est et ne illi creatorum illorum Laudent et call-
audent, et renera, hec sunt illa nomina, aduron,
bargon, gruron, grach, bara, celemia, crethano,
camaria vothnaya, adiria, seguria, malathia naaria
nsataria, goria, beutharia Lalia, gerestia sigomia boalia,
dereria, ramizay, zazia, coathaia, gagadame, damel Beth-
ara, amanenel, anama, chathi, chatha taia, nocuago,
gedal, sariagera, diam, Jamyta, pethoyta, vsuar, natharia
cauehaya, seadrucedia, redosia vacle, vasia zadaa, theli,
melia, semephoras, Aue, kenelon, roasath, per hos vos
exorsizamus atque coniuramus per benedictum et sit ipsius nomen
gloria in sempiterno Amen; et vos cum istis mundis
abus obligamus et cum signo viui et vere dei per quo ipsa
mone sigillatum est vt non ambularet nec super Ariam suis
aquis sigillamus personas venit de sancta, sede Adonay, et
heloe quod est domini dei sabaoth, et de eo descendit [illegible]
quod vos coram nobis veniatis coartamus vos sigillo solis et
Lune et stellarum vos constringamus et Ligamus et per
4or. Bestiarum nomina quae excelsa et super elementa
portant et eorum perfectorum exorsizatorum vos Potenter
et prudenter Ligamus et sigillamus et vos precipue
coniuramus et terribiliter exorsizamus et sine terrore
et absque omni mora et sine vlla deformitate de
omnibus Locis curratis et ante circulum istum ad
faciendum ~~totam~~ nostram voluntatem supplices et mansueti

et

et cum omni discretione, discreti ante nos repu
astate Idioque hoc magno odorante odorofica
oderits et ~~et~~ eu erit vobis valde suauis et
videbitis nostri creatoris figuram et sigilla et
et deus nomina et eius ~~angelos~~ angelorum ineff:
abilia sed hoc stitote, audite et intelligite
q3 si ~~re~~ptimus et in Leticia ad omnem ~~nostra~~
q3 si ~~ex~~ptimus et in Leticia ad omnem nostra
petitionem faciendam non volueritis et sine vllo
petitionem facienda non volueritis et sine vllo
terrore et sine aliquo strepitu vos repente
nostraueritis vos iterum atq3 iterum exorsiza
mus atq3 coniurabimus seu ~~omni~~ etiam repet:
unus omnia verba nostra supra dicta istius
exorsismi nostri et viriliter et potenter
recordabimus et si forte creatori vestro rebelles
fueritis et verbis ~~p~~recepti resistere volueritis vos
~~omnes~~ in Spectissima Lepra cadetis et omnes
de mirabili morte moriemini et ignis qui nos
vret instillabit et ex ipsa die poena exieret
qui vos combureret et insup vos sine fine in
flamma ignis sitis redacte, et propter hoc rest
ibimus et in ignem sulphuramini figures vestros
eternaliter ~~p~~icienus et omnes vestros vultos
nomine vel deterimi pfecta Iperum efficietur
nos ergo, sup psonas nostras firmiter et potenter
precepimus et mouemus vos et honestu nos
~~p~~spitit ne aliqua Ludibria et Ludibriosa vel
Aliquas deformitates nobis in alicubis faciatis,

quapropter

quapropter nos ab isto circulo non admonebimus
donec vos conueniat et pfecto nos demonstraueritis
et nobiscum Loquimini Iterum vos adiuramus coniu:
ramus atque exorsizamus, p nomen ~~et~~ in nomine
Ja, Ja, Ja, Ja, quod interpretatur vel vocatus deus,
et p nomen et in nomine Va, va, va, quod inter:
pretatur deus et dominus, et p nomen et in noie
Egge quod interpretatur sum qui sum, et p nomen
et in nomine tetragramaton ineffabile quod est, Jothe,
heth, he vau, et p nomen et in nomine igis igie
Deuorantis, et p nomen et in nomini ~~p~~ ignis qui poten
ter potentatus et supi omnem ignem dicantur ~~et~~ et
p nomen et in nomine noim q omnia igne explanata
sunt et q inflamma ignis inflamati sunt ineffabiliter
et inenarrabuntur potenter coniuramus et exorsizamus
vt ad nos veniatis cum Liticia et in veritate et non
infalsitate, hoc explet videbitis v.
when this is done ye shall see the spirits cum and the
diuells Like vnto Emperours entringe into the Citye
first the trumpetors shall come et patores 2dly
Like soldiers or domicelli, 3dly and Lastly there King
cometh and before him all Kind of Instruments and
of vices and dulcifluous orgaynes and harmony of sweet
melody the the coniurer, he seinge them shall show
him the pentacle that be vpon the brest of the
Coniurer coured with a cloth of gold, when he
hath seene the pentacle the prince and ruler of
them incontinently followeth downe vpon ~~him~~

his

his knees before the Coniurer, and will say, sr.
What will ye, for what did ye cause me to com
then the coniurer somewhat disdayninge, shall
Comand all thinges to be pacified and silence
to be had, and then he shall renew fumigations
and cause a goodly smellinge savoure to be made
and when silence is made he shall uncover the
pentacles, hearinge great miracles of divers
thinges in the world, of prophesie and of all
science, then the Coniurer shall uncover the pen
tacles, and shall aske of ye prince what he will
and by and by, he shall graunt it whether one spirit
alone, or els whether 2. be called forth, they
will doe the same, the Coniurer shall say by and
by; Let every one of you turne into his place
peaceably, and peace be betweene us and
you, and then Let him say St. Johns Gospell

Inpricipio erat &c, credo in deum, and Let them
goe out of the circle, one after another, and
wash there faces of the exorsized water as it
is said after and Let them goe an other way
and doe there deedes or operations; .

And knowe this, that this Coniuration only and
they were bound in Chaynes of Iron or of
wood, they cannot tarry, but come foorth
if they be Coniured and held by some meanes
that they canot come, adde in Coniuratione
that they send incontinently there pursevaunts

and

and messengers to you shewinge you what they will
doe, if they be any thinge rebellinge or stubborne
against the Coniurer, and will not come Let there
names be written in paper and Let the pap vitempetur
of Clay and dust, Let now fyer be made, and put in
fyre of brimstone and of evill and horrible sightes making
a stinkinge savour holdinge the pap over fyer sayinge
Coniuro te ignis per illum qui contremiscere facit orbem
quod istos spus Comburas et cale facias ut in suis per
sonis Consentient in eternum, then cast it in the fyer
and say, maledicti blasphemati sitis perpetualiter et
eternaliter et Nulla requies sint in vobis hora
aliqua nec de diem nec de nocte nisi statim veneritis
obedientes verbis que dicuntur de illo qui contremiscere
facit orbem, et per hec nomina et in nomine istorum
nomina quibus omnis creatura contremit humiliter
obedit et per timorem et panorem eorum omnis creatura
contremit et in eis fulgura et tonitria sunt parata
que vos et vestros subditos destruent que sunt hec,
Arctenoton, Joasat, paty, semephoras, Allia, Aleph,
beth, gymel, daleth, he, vau, zay, teth, Joth, caphe
Lameth, mem, nun, sameth, ayn, phe, sade, coph
res, syn, tau, per ista nomina vos maledicimus et ab
omnium officio et dignitate vestra vos privamus et
per eorum virtutem in stagnum ignis et sulphuris et
usque ad profundum abissi religamus eternali cocremendos,
then without any tarryinge they will come one every
side sayinge, Sr Comand us what ye will and deliver

us

..vs out of payne, then in that howre write
there names agayne and make to them a sweet
smellinge savour, and shew them the pentacles
and aske what ye will, and when ye be ans-
wered say, per virtutem pentaculorum dei ipsis
pentaculis et verbis creatoris obedientes
fuistis, pax inter nos et vos et condonati
citis fragrantia odorum suavissima ita in pace
et cum benedictione illius qui vobis scire talia
dedit, parati semper venire quo vocati estis in die
solemnitate aliqua observata, Amen; ..

And by this Coniuration ye may Consecrate
the booke and all that ye will;

How and by what maner the pentacles
be made whereupon the science
consisteth

In this Clavicle or Canderiam consisteth
all the Science of this Clavicle for there all
the Science beginneth and therefore in the
operation of this booke the clavicle doth take
his effect, and he that will be perfect in this
craft, let him begin soe as it is declared of
the pentacle and of the same pentacles be
certayne exorsizmes and names ineffable and
Carectors and signes of all the science, there
fore in them the whole science of all this
art lyeth hydd the pentacles or candenie be

uncertayne

uncertayne with most glorious and holyest names
they were written in the tables of moyses and
salomon by devine revelation had them and gathered
them together, and consecrated them to all ~~necess~~
necessity of mans body; and for there safegard:

Of Pentacles:

The Pentacles be made upon ☿ day and on his
howre the moone exconiunctione in the signe of
the Ayre or of ye earth beinge equall with ye
sonne in argument pardice, for if the sonne be in
the signe of the wether in ariete and the moone
be in the same and soe of other signes have a house
or secrett chamber cleane and goodly wherein shall
none inhabit, but the cheefe coniurer and his
fellowes, and make a fumigation there and sprinkle
it with ye water as it is sayd and let the time be
cleare, and have ~~have~~ your paper or more of virgin paper
and begin that howre to write the foresayde pentacles
of noble Collour as is emabrum or celestem coniured
and exorsized as it is sayd followinge, the pen and
the Inke let them be writt and other things to be
exorsized, and when they be written perfectly that
howre if they be not completed, doe not cease untill
they be fullfilled when ye may, then take some noble
cloth of silke wherein ye may hold the foresayd pent-
acles, and have there an earthen pot great, and full
of coales, and let there be of Ligno mastico masculo et
& Ligno aloe, coniured, and let ye coniurer be cleane

as

as it is meete, and haue there prepared Artham nupatid in the Joyce of pipnell and the blood of a goose made and Completed vpon mercuries day in the angomentinge of the ~~moone~~ moone where vpon let 3 masses be songe with gospells and fumigate it, with fumigations of ye knife, that ye must cut and make maiccd Jsopi, with your whole minde and humble ~~est~~ deuotion, sayinge these Psalmes with ye oration followinge Domine deus noster domine deus meus in te speraui, celi enarrant, dns illuminatio deus deus meus respice, beati quorum, miserere mei afferte domino filij, deus iudicium tuum, deus in noie tuo: saluum me fac, ecce nunc ~~benedicto~~ dno. Adonay sanctissime et potens om; pijssime qui es Alpha et omega, qui omnia in sapientia condidisti, qui Abraham primum fidelem in seruum elegisti eius semen sicut stellarum celi multiplicasti, qui morsi seruo tuo in ignea flamma de medio rubi apparuisti, et p nomen sanctum tuum quod est, echie, asse, eche, ei, reuelasti, qui populum sup mare facile pedibus ambulare fecisti qui moysi seruo tuo in monte sinay, saluatoris dedisti, qui salomoni ~~regis~~ filio regis dauidis precunctis hominibus sapientiam tribuisti et presentia pentacula

smie

smie canderias pro tutamine corporis et anime saluationis eo misericorditer reuelasti tuam supplex adoro maiestatem et suppliciter adoro ~~misere~~ cordiam vt in virtute tua ista pentacula smie canderia consecrantur, et preparentur quemadmodum gnouit, et virtutem quam optimere debeant aptineant, p te sanctissime Adonay cuius regnum et imperium pmansit in secula seculorum Amen.

Say this 3 dayes continuall after vpon the foresayed pentacles and cause 3 masses to sayed of ye holy ghost, and one of our Lady, and afterward put ~~in the~~ foresaid signes, in a silke cloth with goodly sauours and put them vp in a cleane place, and when it is neede, ye may worke as it is said of the artes magicall, if thy cloth were decked with gold it were of more efficacye, and when they be put in a cleane place, fumigate them and sprincle them with water and Jsope and soe let them alone, they haue innumerable vertues as it is contained heareafter, if ye coniure any spirit in whatsoeuer pte of the world he be, whether he be in mans body, or any other place, he will obey thee, and if ye constraine any spirit to come before you and when ye haue showed him ye secret pentacles, there is none dare say against your

minde

minde without any sacrifice given to him, they
have not only vertue in this, but also in divers
necessities, they succoreth the bearer, they
be good against parrells of ye earth and agues
against all Langowres, and necessities and
against all enemies visible, and invisible,
against drinkinge of venome or poyson,
against maleficitatos, against feare and cutting
against subtill thunders and Lightninge &
tempests, and in every place wheresoever ye
be ye shall be sure and safe all the time of
his Life, both day and night, and in every howre
you shalbe safe, watchinge, sleepinge, drinking
and eatinge goeinge and standinge, and in do-
inge all your busines, in battell in fightinge
and ye shalbe invincible in every thinge, and
noe man shalbe of power at any time to with
stand you, they give grace and victory of
Lovers and enemies visible and invisible, and
by the vertue of them, the fyer is quenched
and shall not passe your Comandement, and
the water standeth still, all creatures were
made in the recomendation and feareth by
there, feare, and all thinges heavenly, earth
ly, and infernall doth obey them and all pills
of the world be delivered by the healpe of god

cu

cum patre et filio, et sic honor et gloria in secula
seculorum : Amen :
Now we shall beginne the science of this booke
first before the inception of this ~~booke~~ worke
Let Arthamus be made, of the which incedat
manicus speculi, and for this ye must in every op-
ation of this booke, worke with holy water, after
that ye must consider the dayes and the howres,
in the which the foresayd pentacles shall be
purged or made, and the midds of all, Let the
maiesty be with angells Like as he shall come to
Judge both quicke and dead, and in the circuit
of the maiesty, Let the names ineffable be writen
and of ye Angells, and when these be fullfilled, Let
there be made and ordayned as in this chapter is
contayned and when ye will worke in this
science of this Clavicle, have ever with you
in every operation these pentacles, and by the healp
of god, you operation shall have effect, and first
in this Chapter, all the science consisteth, and
if they consider of every chapter of ye second booke
in ye which ye shall find all documents in this
chapter, and for this in this Chapter, consisteth
the beginninge and ende of all the science of the
Clavicle of Salomon, and if ye understand the
chapter hereafter written, how of the worke of

Images

Images of Astronomy the beginninge and the endinge of all the whole scidnce of the clavicle, in this Chapter is comprehended by this chapter of worke of Images, and by this of ye whole science cominge to effect and in every worke ye may be perfect;

Heare followeth the formes and maner of ye pentacles or caunderariu distirecoes;

These pentacles and ineffable names should be glorified with great honor and beloved and ought to be seene by noe meanes, but with great devotion, for they be holynes of all holynes; for the defence of the body and the soule; hi Veniunt ~~[illegible]~~ initus

In nomine patris et filij et Spiritus sti Amen: ✠ ecce signa et noia ineffabilia fugite ptes adverse Vicit Leo de tribu iuda radix david alta alta · moriendo mortem destrupisti et vitam resurgendo reperasti miserere nostri nomen domini omnipotentes succere mihi, in omnibus negotijs, Semyel, semel, Anabana, Joth, heth, henau, breth, Jsoporn myros, princeps Emanuell, Adonaysa, tetragrammaton, agios, melcha, sonsyoux, sage obs, ysfri

ysfri acciomos, vau, thau, sahapayos, auareneton theyeas, cadah, grain, gard, galcas, pax, mors, pron, Saton, odoor pantharias, xpus via primogenitus, Lux Lapis poyta, angelus, agnus, ovis charitas, primus et novissimus propheta, sacerdos mortalis, on pater, on filius, on Spus Sanctus, carozo, ata, elemanos, sanay, gloria dedora, agla glasse, Jothe, achienos, occionos, ylon, bonitas, fons, oriso fundamentu Unigenitus saluator humani generis, Nantham Ips, rezo, gentes sub passibilis, summu bonu incorporens immensus, ineffabilis inestimabilis, inenarrabilis, messias Jesus nazarenus immortalis genitus, Unigenitus primogenitus principiu, propheta sacerdos, custos in pamos Virtus Athanatos ego sum bos sponsus, fama, veritas, agnus, atheos, Justitia pax, concordia, misericordia, bonitas, claritas, maiestas, ✠ tetragramaton, cratonsum Asydey, gaboth, eru, Lameth qui esde quo eras Seiemene, eesram, besser, acaosa, zophute, pharm, porta, haruca, eloy, amongrary, ara, austrea, hugyma, inthea, dona, et rex, Judeoru Amen: ✠✠ timete et videte omnes deleth, he, vau, sayn, heth, teth, Ceph, Jothe, caph, Lameth, surtam, et onan, shy, baracata, patole, senna, foret, thrizon, tan, tad,

ten, mathi, orta, gyranali, eloe, sarletrium:
phatorem ac redemptorem domi nri Jesu xpi
ecce crucem ✠ domi p cruce tuam salua
nos rex xpe. redemptor qui mortem nram
moriendo destruxisti qui pro nobis passus
es clementer ✠ tetragramaton dextera
dom fecit virtutem xpe, on, elion, cedion,
plansion, debalguth, cuthar, el, ella, sabba
si dea dona, tra, ait ellam, aday, adonay,
sanna teleth, de dona, he, heloye, heloy, agla
Vrion, sother, paclitus, pastor, Johee, Amy,
gegeon, ~~au~~ au ande, andi, phenaton, noan,
Joazat: semephoras, sa, gaba, mane seth
maned, pharos, messias, Athanatos, theran,
veritas sapientiam, virtus mediator, vriell,
hoo, vsion, vitulus, serpens, Aries, Leo, vermis
Imago, verbum, gloria, salus, misericors, rex,
Jesus xpus, pecus, teloy, herubbem, robeus
rabbe, aiassa, sebus, amorei, homo, Canguy
humanus, mas, panchiron, sade, anaphaneto
emephandton, adel, vermis, hiede, deziza,
creator, spes, Lux, sol, splendor plantacio,
alpha, et omega, ~~incomutabilis sumo rex~~
~~pfectus virtuus ecclesie, oriens Lumen~~

domin

~~dominatur verbum~~ incomutabilis eternis spiritus
Invisibilis, Incorruptibilis, sumo rex, pfectus
Virtuus ecclesie oriens Lumen, dominator, ver:
bum caro manus, Imago, figura, brachium dextra sums
ho. dei mediator intercessor, messis, missus, theos,
pantonas craton, yrus, yrenem, eleyson, veritas
Athanatos, yskyros, ymas Jcub, fortis Ictus magnus
admirabilis dietas humanitas, patientia, obedientia,
panchaseron, hely, hely, Lamazabatami, on,
smudon, helye heloe pater ysaac iabrunbac silac,
Alabauas, hura, volur, Ladadoc abrucem, Athe,
dramath, spannul, mel, cadac xpi.. hirachel,
boel, beron, segem, gemmas, Jhesus deus deus
Dns oata que videbit h. triumphansia scilicet,
aleth, beth, alam, gemel, mem, murm, nym
sameth, ayn, s. sade caph ~~caph~~ ceph, rex
ochiel, athochar Anoryon, grabaton, chirion cebion
sade, sadys, atta,

heare Let the maiesty of god cum

How expiments should be made ~~and~~ ordayned ~~For~~ Theft :

Ye shall finde expiments my Childe to finde Theft, prepared how be it should be, either by the invocation of ye art of spirits, either in writinge the carects or by other wayes, if in such an expiment, the day and the howre be not that is attributed to such experiment as it is sayd before of howres, and afterword ye ought to doe that yt followeth in the expiment to finde theft, when yt is prepared, that ye will haue, say in your heart this oration of greecke ;

messac Faberimlac, filac, analonas, Virabon, Lemisadados, achazel, cophete, phanu, harmata, adonay, eloy, emagus, abraxiu, chodil, bwach, siammil, molchadach, hora, ely aya, Anustra, qm qa, mathea, dnu, dama, hirachiel, tehel, hemon, segem, gemas Jesus deus deus qui fecisti celum et terra qui palma metitus es celos, qui pugno terra mensurasti, qui sedes sup cherubin et seraphin, et ipsa volatilia aereis cursibus in Luce minensa ubi humana natura transire non potest quia tu es qui fecisti ea ad tuu miseriu C. aia. q. s. alias 4tor quidem qui volant mirifica voce dicentes, sanctus stus stus ~~stus~~ dominus deus sabaoth, pleni sunt, celi et terra gloria tua osanna in excelsis domine deus pater qui adam exposuisti in paradiso ad

custodiendu

Custodiens Lignu vite, quod vocatur, Seraph
tu enim es domine ~~qui~~ facis mirabilia solus,
tu enim es Dne qui Jerusalem Ciuitatem tuam
et p admirabile nomen Tetragramaton,
quod enan, Joth, heth, he, vau, et p stud
nomen tuum atque venerabile, atque mena-
rabile Amrenton, da mihi vim et virtutem
in hoc expimento ita pficere valeam, te,
omnipotens pater et dom deprecor qui
omnia ex nihilo creasti, herbas et arbores
de terra p tuam admirabilem potentiam et
p tuam ineffabilem deitatem insisti omnibus
viribus et actibus hominum dedisti et dom
nomina secundum vires imposuisti te deprecor
sancte pater et unigenitum filium tuum dominum
Jhesum xpm cum quo viuis et regnas deus p
infinita seculorum secula, Amen; qz mihi
tribuas de hoc expimento cognoscere veritatem
After that suffumigate the place, Let him
be fayer and ~~priuate~~ priuate as ye shall see
after of places, with such fumigations and
sprincle the place with water and Isope,
at it shall be sayd, and if it be necessary in
this expiment of this booke to doe any other
thinge, doe as it is sayd of all ~~exp~~ preparments
with such experiments as is contayned

before

before, and after in the chapters of the first
and the 2d. booke, afterward when ye haue or-
dayned such an expiment say the Coniuration
of this expiment and adde in it those wordes in t
the end, pater noster qui es in celis, anima ~~~~
nos et p nomen sanctum tuum, Joth, heth, he,
vau, quod 4or litteris scriptum est, et p hoc
exorsismum huius artis possimus tenere veritatem
Ja, Ja, Ja, ya, yath nomina, J, ya, ya, ya, nuh
sancta dei faciatis rem istam, N. quam querimus
spiritibus manifestare et apparere, aperte;
Coniuro vos Sptus p nominatos omnia nomina
supradicta et p quem timet omnes creature ut
cito vel citius in vel hm pus rem istam quam
querimus. N. monstrare debeatis,
When that is said, the spirit will show him by and by
the matter that he seeketh openly and ~~~~ such a
worke, Let such a Coniurer be, as ye shall reade,
and if the expiments be such be such that the
Caracters be written, and ~~itis~~ it is necessary how-
soeuer the expiments be to finde theft, if it passe
the preparments of this expiment, Let him doe
as it is contayned in this Chapter, and doe all other
necessetie or solemnities ~~followinge~~ necessary in
such craft, or expiment, as it is contayned in
the chapters of the first and 2d. booke, if it
be done otherwise, it shall neuer come to effect;

how

how expiments of Invisibilitie
showld be preparede , ,

If ye desire to make an expiment of in:
visibilitie, doe yt experiment as it is con:
teyned in it, if ye day & the howre be well
ordinate, and if the day & the howre be not, take
the day and the howr as ye reade, and if it be
necessary that this expiment be written
all in Virgine pap with a pen as it is said
and if such an expiment be with the Conivra
tion of Conuocation, before ye make your
conuocation, say these verses in your heart;
Stalbontem nacherm Assoy elingit gabelm,
Semenoy meme nobal balbonetem netemolat,
balnonetem, meme nobal, tigimol, insegabe,
renenes, nara, head, hearma, harde, yessa,
ayes, esay, seya, renenes, caturas, sondy,
hondy, barkata, attacurab, cata, racula,
Vncarat, carucab, p misericordia quam
habetis erga mortales pficiats, hoc opus vt
invisibilis ire possm; Then make your Inv
ocation surly and make it well, if it be
neede make a Circle in such an expiment
make such as it is sayd ~~of~~ beneath of circles
and if it be needfull to write with any

blond

blond, make it, as it is sayd, of the blond of ye backe,
and if it be neede to write carectors, write the
masse, as we have written hereafter of carectors,
and let this expiment be prepared, if any invoc=
ation be made adde at the end of these wordes,
o tu parezon, maiester invisibilitatis cu mini=
stris tuis, thouchoch marath modragmo pries,
Dianedris, Vgenonis, abdon, pransbusick, tangoudou,
Liesiden, suthencar, bebelgi, berid, el, tutrad,
rastrad, o, bethel, gmiro, te pauaroson, et ipsos
ministros p illud qui intrare fecit in virgine
et deus est cu homine et p illud qui contremissere
facit arbem, et p celu terra et p cherubin et
Ceraphim, vt hoc expimentu pficere facias
vt in quacunqz hora voluero, possu ire, invis:
ibilis item Coniuro te et omnes ministros
tuos p Stalbontem nahdriny abuingit assdy,
gabasni, semenoy, vt statim venias cu omnib9
dictis ministris tuis vt pficiatis hoc opus sicut
vos sitis, vt p hoc expimentu invisibilem me
faciatis et nemo videat, et ita ego ad effectu
perueniam, And if ye have an expiment of invis=
ibility, in any other meanes have that expiment
prepared as ye shall finde written, withall,
solemnityes necessary in that expiment, doe as it
is contayned in the first and 2d. booke as through

all

all, and when ye haue done the solemnitys of all the foresaid Chapters, doe this expiment surely, and soe ye may finde it, and if ye should doe it otherwise, it should neuer come to effect; ,,

how expiments of Loue should be ordayned ; ,

Whosoeuer will make or prepare any thing vpon any woman, first he must be such a Coniurer ought to be, then Let him take that experiment that he desireth to make and doe as it is contayned in it; and if the day doe fayle and the howre, doe it one such day and howre as it shall be sayed, and if the expiment be with an Image of wax, or of some other condition, before the Image be made, Let the wax be such as we shall speake of, then say ouer the wax, when it is prepared those verses or charmes, Venus est Astropoli astro, asrio, mercuri Jupiter, et saturnus, synoy, dunsy, sume, esnum, vomese, vesin, reesse, sother, reces, deres, esort, tesor, roset, trese, socoe, erastertes, miloportus, Lasarr op, ptas, molacor, sponil, Lmoporota, portare, Line, ~~molacor, sponil~~, enclira, Stoep, Lopest, arme sempolater, rathal-

apmos

rathalapmos spira, Lonetos, nozo Loportiza, resen, omas Senerdas, saom, masa, amos, soma, esam, moas, vel maes, maso irtobabigalni, vrsicus, astorath, draco, dratutius, affatill, ara, arab, egel, aray, atray, vel belial, racifal, aray, arary, zaicut, suenoth, arel, reman caymo, pistad, ben, berifor, omul, zarol, agoma, arili arayma, bebima, genital, cephore, corilian, zagan ochalioth, asmodeus, taliz, caymon, bormoney, Cagaoth, temptator, sompniator, et Lapidator, Commeo, sequens, omniu ministrorum Amoru, Coniuro vos omnes ministros amoris et fornicationis, p illud qui destruere et edificande, pt et p nomina ipsius, qui vos quotidie, constringit vt hanc presentem, ceram quadadmodum conuenit, consecretis et confirmetis, et virtutem, desideratu quam optinere debeat, p timore sanctissimi nominis adonay, omnipotentis cuius regnu et impiu sine fine p manet in secula seculorum Amen; quod huic cere faciatis, habere effectu venit, enim de sancta sede adonay timor qui vos voluntatem nostra facere, coartabit; when that is done you shall forme your Image as it is sayd in that expiment, and if it be necessary to

write

write any other thinge vpon the Image, ye
must write abone the Image with a ~~pen~~
needle or a pen, such as is sayd beneath of
them, and if it be necessary to fumigate
the Image, Let it be with such as we shal
speake of, if any other necessities or sol-
emnities, be necessary, Let them be as it is
contayned, and if any Invocation be one
the Image, when that is sayd after the
order of ye experiment in the ende of that
Invocation, Let a fume be made aforesaid
and hold the Image ouer that fume and
say, O, tu oriens rex egregie qui in ori-
ente regnas et imperas et superas, O, tu pay-
mon, rex potentissime qui in occidente
potentissime dnaris, O tu Amaymon rex
maxime qui in Australi parte viriliter
principaris, O tu Egyn potentissima et
clarissime cuius regnum et imperium in 7tem-
trione fere comprobatur, ego vos voco
et attente deprecor et eum qui dicit et
factum est, qui solo verbo cuncta creauit
omnia regit et per voluntatem disposuit, et
per nomen sanctum eius per quod tremit omne

seculu

seculum quod 4or Litteris scribitur quod est, Ioth,
heth, he, vau, et per nomen celestes cancerias et
per earum virtutes et signa et nomina creatorum
vt presentem Imaginem quemadmodum quem
consecretis et confirmetis vt virtutem quam
obtinere debeat, obtineat et quam obtamus,
that done ye shall coniure againe your coniu-
rations, tha be in that experiment, and if ye woman
come in that howre it is well, if she came not
then put that Image vnder thy bedds head, and
ye shall see, before the 3d day, great marvayles
of ye woman, that shall come incontinently to
thee, or shall send her messenger to you, and
if ye doe this that is sayd aboue any prepament
of such a craft, chaynes of Iron shall not hold
her, if the Image be perfected, or if the Caractors
be written, or the names, and he tell not with
whome they be written or be perfected, ye must write
with such a thinge, as it is sayd after, of pen and
Inke, and soe of virgin parchment, and if ye haue
neede to write with a needle, write with such
a one as we spake of, and if the day and the
howre be not, Let the day and ye howre be taken
as it is sayd, and Let all solemnities that be neces-
sary for such an experiment, be in that day as it is
contayned ~~in the~~ in the chapters of ye first and 2d.

Booke

Booke, and such an expimeut prepared
Let it be worked and prepared ond such
an howre, compleate, as it is sayd after
and then, Let your expimeut be expleted
y^t the weme be tranget^s, and if thy expim^t
be of powder, such condition that powder
should be made of any thinge for to cast vpon
her, or to be giuen her to eate or drinke, let
the solempnities be made the dayes and the
howres in our Chapters, then ye shall say
over the powder this Coniuration, what=
soever p^t of y^e world ye be in, and in
whatsoever names ye call ; Coniuro vos
et Contestor vos demones qui potestatem
habetis subvertendi corda hominu et muli=
eru p illud qui vos formavit et creavit et
destruere potest quatenus in hac nocte
consecretis sup rem istam et sine mora
ipsam rem quemadmodu convenit et v^r tute
habeat coarcendi oes hoies et mulieres quos
vel quas ad amorem meu desidero,
then worke vpon such a matter such an
howre, as it is sayd after, when any exp=
iment of Loue, shall be written or a figure
or a Caracter to shew vnto women, or to
passe foorth, or to touch her, ye must doe it

the howre ♀ and his day is best fo Loue. also observe the mone for her prime vnto her

be-

after

after the howres, and after our Chapters, that shall
be necessary in such epiments when the caracter
figure or Image, shall be prepared written in
pap, when these shall be prepared because of vse,
or because of touchinge a woman, say vpon these
thinges prepared this Coiuration :- Coniuro vos
eyes, teyel, tayel, ministri amoris et acceptatores
amititie qui potestatem habetis ponedi calore in
hominibus et mulieribus, et accendere illos ad
ignem amoris, Coniuro vos, p illud qui vos creare
et creari missit et p tremendu domine Judicii
et p illud qui reget orbem terre et qui contre=
misere facit omnem creaturam q in hac die et
nocte consecretis et confirmatis hos Caracteres
Vel figuris vel Imagines scriptas ve hanc
Virginem quemadmodu convenit et obtineat in
se virtutem ꝑ talem quod cuicumq hunc figura
vel dedero vel monstravero vel de ipsis tetigero
vel sup ipsa transire potero vel fecero me
possit amare et deligere et me amet et diligat
et semp me solu cupiat omnes alios pro nihil
habeat tota sua cogitatio et requies sit sup me;

beginninge of her de=clination is that she be in the same signe y^t the sonne is in, soe it be a friday signe, on a friday then doe or write prepare all experiments of Loue to=wards the north;

After that keepe this expmient vnder an aulter, and ye
shall worke such and howre as it is sayd after of places,
and if you will that your expimeut shall be true, ineffable
and while ye doe say the Invocation for dreaminge behold
the ayre, the moone and the starres of the firmament,

Standinge

standinge in your Chamber, say to the ayre in your heart or minde with a low voyce: Agla, Joth, heth, he, vau, Ja, Ja, Ja, Ja, Va, Va, yha, yhac, Johdne, Aniti, melcha, Joy, Jony, Jegeo, Le, Lesy, agay: occyonomos, holtab, gegeon, oy, anaphdon, Anarendon, noon, Jeorzat domine sancte pater qui cuncta creasti et qui cognoscis corda hominum et mulierum per tua Sanctissima nomina ista, flumina cor et mentem talis N. ut ipsa me diligat equali dilectione et ego ipsam diligo, et quod ita ipsa faciat velle meum sicut ego sum paratus facere velle suum et da vim et fortitudine huic experimento et per te sanctissime paterpillos spiritus ~~[illegible]~~ sine per ubi huius experimenti valeat ad effectum producere; then doe that experiment as ye ought withall his solemnities of our Chapters of ~~our~~ the first and second Booke, and soe it shall appeare true as it is sayed before; if ye

apples will make any experiment with an apple, ~~ye~~ prepare that day and howre, as ye may so after, and have an apple fayre, and maculate or some other frute, in thy hand in some secret place; or before ye take him from the tree, sprinckle him with water and Isope as it is said, and fumigate him with a fumigation

afterward

afterward say unto the apple or frute, this followinge, Deus qui fecisti Adam et Euam, ex 4or elementis de igne aere, aqua et terra, et fecisti Euam de costa ipsius a deo q dedit ei ad ~~comedend~~ comedendum de fructu et fecit eum procare ita vo q vel q de isto fructu comederit vel viderit vel tetigerit semper votum faciat meum, Coniuro te pomum vel fructum per ista nomina elya, ely, et per michaelem et gabrielem et raphaelem et per eum ~~te~~ qui te creavit et per virtutes eius et nomina eius ineffabilia.

C. Joth, heth, he, vau, Joazar, patri, ~~vau, vau,~~ va, va, vah, vay, agla, anarendon, per qz creavit omnia seculum ut qui vel que de isto pomo comederit vel viderit vel tetigerit nulla requies sit in eis nisi totam meam compleverit voluntatem; And if ye ought to wright any other thinge in the apple or frute, let it be writte with a needle or a poyntell such as we speake of, and ye shall worke upon such an oration as it is sayd, after such experiments of Love be made in lookinge onely the sight and the secrets of women; let such experiments be made and prepared in howres attributed unto Love; if ye doe as it is sayd; and if ye prepare such experiments they shall appeare very sure.

How experiments of grace and impetration should be prepared.

yf

Yf ye purpose to make an expiment of grace & impetration ye must Consider this experiment how it is made, and if the dayes howres fayle in it, ye must take them as it is sayd of ye Chapters of howrs, and if ye reade not of what ye ought to make the expiment of grace, Let it be written of that, that is sayd after of pen and Inke, and Let it be fumigated and sprinkle it with water and Ysope, and if in that breve the careckters be written, Let them be made like as it is sayd of ye writinge of carectors, and Let that breve be put in a cloth of silke and Let this be sayd over it followinge :. —

Adonay, sanctissime el potens qui es alpha et omega, p tuam misericordia qui plenus es nomine et veritatis qui dixisti petite et dabitur vobis dona nobis domine ut in virtute tua hoc expimentu consecretur et pficiatur venit de sancta sede adonay qui in isto breve vutem impauit; that donne Let that breve be put vnder a Cloth of ye aulter, for one day and an night, afterward if ye will obtayne grace & fauour of your freindes, Let such one be ordayned opened in thy hand, and aske boldly one such an howre, as ye may see after of

howres

of howres, and he shall have noe power to deny thee the grace, that ye aske him; and without this document, any other experiment of grace and impetration should be nothinge worth, and in whatsoever breue, or Coniuration it be, Let this verse be written or sayd at the ende, and it shallbe as we have sayd;

S. Sator, arepo. tenet, opera, rotas, Ioth, heth, he, vau, y. hac, Ia, Ia, Ia, papos, Ioazar, anarenete nomina sancta ad implete voted Amen, Baltazar, Iapher, melchior, Abraham, Isaac, et Iacob, Sydrac, misaac et obednego, marcus, matheus, Lucas, Iohannes, Ioron, sizon, tiris anfraton, adestote omnes in adiutoriu ut a quacunq creatura volvere possim gracia impetrare;. and soe such a breve shall came to effect, by gods healpe;. ;

How expiments of envy and destruction should be ordayned :, :

The experiments of ~~ey~~ enby and destruction, may be any wayes; consider, the expiments that ye will make whether, it be done with an Image or by some other meanes, and if the day doe fayle, Let them be taken as it is written after, and make an Image & when that is made, Let him be fumigate it with an horrible fumigation; and if it neede to write any thing

upon

Vpon the foresayd Image, write with a needle
and sprinkle it with horrible water, as it
is said of water, and Isope, and afterward
say vpon the Image, those wordes, followinge,
Arator, Lapidator, temptator, somniator,
subuersor, iquator, signator, sudator, com=
bustor, pugnator, ductor, seductor, comestar
deuorator, vos omnes socij et ministri odij et
distructionis et seratores discordie et qui libeter
talia opera faciatis et tractetis eo quod est,
necce vos coniurare Ideo vos coniuro, et
deprecor quod ad ministrets et consecrets
ista Imaginem et odiu fiet inter tales. N. et
N. then Let it be put with an horrible
sauore by all ye night, then Let the Image
be made on such an howre, and if the expi
ments of hatred and destruction be done
otherwise as it is with carectors, or in
names or in touchinge them that ye Loue
or in wordes, or by any other meanes, the
dayes and the howres be necessary, and if
any other thinge be necessary, ye must doe
that thinge that is Contayned, in the

Chapters

Chapters of the first and ye 2d. booke, if it be neede
that any breue be made, becuse of discord, Let the
names beforesayd be written in that breue, as
Arator, Lupidator, &c. if the expiment be to giue
any thinge to your Louers to eate or to drinke, because
of discord first, Let that thinge be taken for the dayes
and the howres apt for it, and when they be pre=
pared, and ordered, put these things before thee,
and say; Vbi es sompniator, arator, et Lapidator,
temptator, et deuorator, seminator, discordie et vbi
est auditor odiu pondus et positor discordie ~~agatores~~
et agatores inimicoru; Coniuro vos et contestor p
illud qui creauit vos et p illud qui ad hoc ministeriu
vos ordinauit, et Libenter faciatis talia opera,
Rogo vos et deprecor que ista faciatis ita qz q vel
que de ista comederit vel aliquo modo tetigerit,
nuqz possuit ad concordia convocari; and afterward
ye shall giue that thinge to your Louers such an howre
as it is sayd afterword, and it shall be; yf any exp=
iment of Destruction be, Let it be made after the
chapters pertayninge vnto such expiment, that be
in the first and second booke and soe it is very
trew :: ::

how expiments of mockinge
ad Laughinge should be prepared

expiments

Experiments Ludibrions and derysions be made many wayes, whensoever any expiment transf=atorie when it is sure make a day and an howre meete for him for it as it is sayd, above, and write all this expiment, as it is sayd in it, if it must be written in pap it must be writt as it is sayd of pap, and if it be not sayd of what it must be writt, ye muste write it with the bloud of a batte, as it is sayed after of pen and Inke, and if in such the carecters be writt with the names they must be made, writt and wrought, soe as it is Conteyned in the first and ye 2d. booke, and Chapters of the first and ye 2d. booke, and when it is soe ordained, have before thee all that expiment, and say upon it with a Low voyce, in thy heart these wordes, Seternel, abac, abdac; istac, restac, audaac, castroac Cobac, batoc, Lustor; crusator, derisor, besator, incarcerator, Adestote triumphatores et faciatis apparere talem rem sicut sitis quia omnes aspicientes sunt orbiculati et prospiciendo semp cogitavit in vestro fruitio ut videndo ~~talia~~ talia qualibet sit in Ludo et in eis

appeat

appareat quod non est veniatis et sedeatis et consecre tis istud breve vel incantamentu istud quia Jesus Nazarenus vos ad talia dedicavit;. after that breve or incantation, be made, Let it be ordayned such an howre as it is sayde, after of howres;. and the foresayd words Abac, &c: ought to be writt in an experiment ordayned there, and if it be made otherwayes without the wordes aforsayed must be repeated howsoever they be, and soe ye shall come to effect by gods grace, whose honor and glory be in everlast=inge world Amen:. :.

How expiments extraordinary be prepared and ordayned:.

We have sayd before of all expiments collected of all the world, and put together in certayne Chapters, now followeth of experiments extraordinary, as ex=periments of hurtinge men, to cause them that they shall not Lye with there ~~wife~~ wives, and expiments of concord and other Like, and many other divers expiments, as brevia, of many thinges, and other experiments,

And whatsoever be written of yt expiments in pap with pen and Inke, and in these experiments extraordinary that be for goodnes, howsoever they be,

Let

Let this oration be sayd and write in as it should be written, as we have sayd, O. deus qui fecisti omnia et qui nobis dedisti ad cognoscendu bonu a malo p sanctu nomen tuu quod 7^is Litteris scriptu est et qualibet in se p tot vnu ex sanctis nominibus sicut scriptu est S. a. e. Sob, h. h. h. d. G. et patir coabgis, hac, fas, mihi. hapais, zos, Foazat, Auereym, tot, creator re. concede nobis hoc expimentu in nominis manibus esse veru, and againe Let this gospell be writt or sayd vpon the expiments, in illo tempore ductus est, Jesus in desertum vt temptaretur a diabolo, that done and all the gospell sayd, ye shall worke after the howres as it followeth, and in such expiments extraordinary that be more for good then for evill, doe it as it is said, And in them onely that be prepd for euill, Let those charmes be written and sayd withall solempnitie; Nesuanotida, didico mansan, nosay, ysan, saspazar, hers, solidnato-ves, crioxlates, Vrizil, taugandu, in syon sacultaciornos, siu bracab vnadarum aruey, afusa, astary, seminatores, totius mali et totius boni adestote in adiutoriu istius expimenti

vt

vt p vos consecretur et confirmetur in virtute qua scriptu habeatur ri se obtineat p sanctissimam sede Adonay, et eius timorem qui sine fine venit et regnat deus in secula seculoru Amen: / afterward suffumigate that breue, and sprinckle it with in the name of them that can doe such a thinge, then Let him worke vpon such an howre, and soe it is sayd, of makinge of all expiments extraordinary good or euill, and consider whosoeuer doth purpose to make any expiment aforesayd, if one poynt of that we haue written doe Lacke of ye expiments or craft, it shall neuer come to effect, and if ye consider and keepe stedfastly in your memory all that we haue written with the chapters followinge, ye may flye ouer the winges of the windes, and satisfie your desire in euery thinge;

Finis primi Libri Claviculi Salomoni;

Heare endeth the first prologue, and heare beginethe the prologue of the 2d. booke, as Ptolomeus the greacian witnesseth, that hath elucidated and made cleere the secrett of secretts from obscure Darknes:

This Little worke of my Father Salomon is composed and deuided into 2. bookes. and in the first Booke we haue showed, how the artes and expiments should be prepared made and how ye may know the fallacyes of the wordes of

expiments

expriments, and what is necessary in the fallacyes of ~~that~~ artes and expriments, in the operation of them now we must see what is necessary in fulfillinge all craftes and all expriments and all fallacyes, ~~that~~ then we must take heede, that this maruelous secret come not into the handlinge of fooles, for he that hath this Booke, and keepe well in memory those things that be written therin, he may well know all the fallacies of all craftes & expriments, and make them no craft nor expriment of whatsoeuer condition it be, can preuayle without Little worke, and therefore the makers of craftes or exorizators of expriments if they haue not and know not this worke, they can come by noe meanes to the effect of any craft or expriment, therefore I desire and coniure him, that shall haue this secrett, that he deliuer it to noe man, except he be a very secret fellow, faithfull and wise, & ~~and~~ an Instructer of such craftes. I coniure him by the body and bloud of christ, and by the name that he ought to receaue, and by him that can giue Life to his sonne and take it away at pleasure, and as he would keepe his owne Life that he take not this worke to fooles, and if he deliuer it except he be secret: I pray god the Father that gaue me knowledge of such thinges, if it be deliuered into mens handes foolishly, that such

Secrets

secretts that he purposeth to doe, may neuer come to passe, and soe be it; Amen: : he that purposeth to medle with this craft, must haue pfect and sure faith:

Finis prologue;

Heare beginneth the rubrice of ye 2d. Book:

1. What howres the artes and expriments ought to be fullfilled and exersised when they be prepared:
2. of Fastinge in Custody: :
3. How the Coniurer should order himselfe: :
4. of Bathes and how they should be.
5. How the fellowes and scollers should doe,
6. of clothinge and shooes.
7. of places where they should coniure, and where the crafts should be excersised and made, and the experiments:
8. of ye knife, the sword vel. arthano, or the instruments by what meanes they worke in the craft;
9. How the circles be made, and how ye should enter into ym.
10. of ye fumigations of all artes and expriments
11. of water and Isope, and how ye should worke.
12. of Light and fyer, and how ye should worke with them.
13. of ye precepts of all artes and expriments.
14. of pen and Inke, and other collowres, and how ye should worke,
15. of virgin paper how ye should worke;
16. of a penne, and an Instrument to write withall,
17. of certayne bloud necessary in artes and expriments.
18. of a needle, and an Instrument of Iron, how to make them.
19. of Carectors to be written, how they should be wrought.

of

20. of the sacrifice, and how ~~they~~ it should be donne and wrought:
21. of ye silke or Linnen cloth to put the hallowed things in
22. of ye worke of Images, and of Astronomy:.

Heare beginneth the second Booke of the Clauicle of Salomon.

The first Chapters of howres, how artes and expiments be completed: 1. Chapter.

In the first booke we entreated, of dayes and howres, & poyntes necessary in preparinge craftes, or expiments, now let vs consider when they be prepared and ordayned in there howres conuenient, what howre they ought to be exercised and Completed, if any art or expiment be prepared to speake with or to binde spiritts, whatsoeuer day or howre they be ordayned, as it is written in the art or expimet it is necessary; And when he calleth them that be created of ye Cracklinge of ye fyer, they come with great earthquakes, of fyer, and the figure of them is assembled to flames of fyer, and when he calleth spirits created of ye water, they come with raynd, hayle, and Thunder, and such other, and when he calleth spirits created of ye winde, they come like the ayer, and ye neede to feare none of these if ye keepe your precepts, as ye may se after in the chapter of precepts, and therefore, spirits of what condition soeuer they be, or of whatsoeuer element

ought

ought not be called, except the time be fayre, and pleasant, the spirits created of ye fyer abideth in the east; spirits created of fayrnes, abideth in the north; spirits created of water, abideth in the west, spirits created of the winde abideth in the south; Notifie that it shall be more sure and truer, your experiments to be made towards the east; allway doeinge thinges necessary toward that pt, other expiments as they that be extraordinary, and expiments of Loue, they be of more effect, if they be prepared toward the north, and note that after ye haue donne, one arte or expiment, and haue ~~ordered~~ ended it, and kept it well, whensoeuer ye will on, that spirit eyther day or howre, or in any solemnity, ye may make experiment, and if with these howres, and poyntes and all solemnities kept, if your art or expiment cometh not to effect, ye may know, that it is false, or ye be deceiued in some poynt, for if ye escape one poynt or howre ye shall neuer come to effect,:.

2. chap: how the Conurer should order himself.

Marke this Chapter well, for in it Consisteth, all the whole Science of the Clauicle, the maker of the artes or expiments first, must Concider, what art or expiment, he entendeth to doe, and ought to write all that art or expiment in such pap and parchment as we shall speake of, and afterward he must marke well in what day this expiment must be prepared and begonne, and what is necessary in preparinge of it, or what he ought to adde or diminish in arts or expiments, and must marke in what day and howre, it should be donne, and when it is soe prepared, he must remember in what place he will doe it, and soe before he beginneth any thinge in this art, he must

remember

remember all necessary thinges conuenient for this art, and when he hath remembered it, and marked it: the coniurer must goe into his secret chamber, or some other place, soe that none know where he is & none see him, and strippe himself naked, and haue a bath prepared or coniured water, of such water as we shall speake of, and let him take the water and put it vpon the toppe of his head, soe that it may runne downe vnto his feete, sayinge, domine Jesu xpe qui formasti me indignum et miserabilem peccatorem ad similitudinem tuam benedicere et sanctificare digneris hanc aquam vt sit mundificamentum et saluamentum mei corporis et animæ vt nulla fallacia possit in me aliquo modo apparere omnipotens et ineffabilis pater qui vnigenitum filium tuum a Johanne Baptista in flumina Jordanis baptizari concessisti conceda queso omnipotens quod aqua isti sit baptizatus meus ita quod renouatus et mundificatus sum ab omnibus peccatis preteritis presentibus et futuris per dominum nostrum Jesum xpm etc. afterwar wash thy self wholy in that water, and doe on Linnen geare next your body, as we shall show afterward, of garments, then Let him abstayne him self at Least 3. dayes, from all vncleanes, and filthy comminge as we shall afterward speake of, of fastinge, and euery day Let him say this oration ones in the morninge about 3. twise, and about 9. 3. times, about the euentyde 4. times and when ye ought to goe into bed 5. times; and doe this vntill the 3d. day;

Abraxio

Abraxio saac, asaoech, rumlas, filac, anabones, hyra, vel byra, boulen, Ladodock, achazel, zophite, pantj, haruchata, baruchata, Adonay, eloy, emag abraxio, athedia, abarack, ~~sapmi~~ syammil, mel, cadac, ora, ely, aya, amystra, hugyma, mathea, dauid, dama, damay, rachel, beel, homa segem, gomes, Jhesu, deus deus concede m vt ~~p~~ perducare possui que facere intendo, vt per te sanctissime Adonay, merear adimplere et dm nrm etc. when these 3. dayes be past, Let him begin to prepare as it is sayd, the art or experiment that he intendeth to make; these 3. dayes ought to be most clearest and fayrest, before the day & the howre of preparation: after these 3. dayes ye ought to begin to prepare, and Looke for the howre when ye must begin to worke, and when that howre is begonne then worke afterward it may continew in euery howre followinge, and all these afforsayd, the Coniurer ought to doe, if ~~ye~~ he will bringe any to effect;

of Fellowshippe

Trycomzator, or the Instructer of the artes or experiments, if he intend to doe any thinge he must remember what fellowshippe he purposeth to haue with him, in euery art that ye vse circles, 3. followes, be necessary and if he can get noe followes, Let him take at the Least a dogge to be for his follow bound fast to him; and when the maister hath followes, Let him instruct them, and teach them to know all busines, that he will doe, and how they must keepe and doe, that, ye, the Coniurer telleth them, and shall sweare to keepe and obserue his precepts, and if they doe contrary in any poynt, it shallbe very Like for them to dye,

and

remember all necessary thinges conuenient for this
art, and when he hath remembered it, and marked it:
the coniurer must goe into his secret Chamber, or
some other place, soe that none know where he is y
none see him, and strippe himselfe naked, and haue a
bath prepared or coniured water, of such water as
we shall speake of, and Let him take the water
and put it vpon the toppe of his head, soe that it
may runne downe vnto his feete, sayinge, domine
Jesu xpe qui formasti me indignum et miserabilem
peccatorem ad similitudinem tuam, benedicere et
sanctificare digneris hanc aquam vt sit mundificamen-
tum et saluamentum mei corporis et animæ vt nulla
fallacia possit in me aliquo modo apparere omnipotens
et ineffabilis pater qui vnigenitum filium tuum a Joha=
nne Baptista in flumine Jordanis baptizari concess=
isti conceda queso omnipotens quod aqua isti sit bapt=
izatus meus ita quod renouatus et mundificatus sum
ab omnibus peccatis preteritis presentibus et futuris
per dominum nostrum Jesum xpm etc. afterwar wash thy
self wholy in that water, and doe on Linnen geare
next your body, as we shall show afterward, of gar=
ments, then Let him abstayne him selfe at Least 3.
dayes, from all vncleanes, and filthy comminge as
we shall afterward speake of, of fastinge, and
euery day Let him say this oration ones in the morninge
about 3. twise, and about 9. 3. times, about the
euentyde 4. times and when ye ought to goe into bed
5. times; and doe this vntill the 3d. day;

Abraxio

Abraxio saac, asaoech, rumlas, filac, anabones, hyra, vel
byra, boulen, Ladodock, achazel, zophite, pantj, haruchata,
baruchata, Adenay, eloy, emag° abraxio, athedia, abarack,
~~[illegible]~~ Syammiel, mel, cadac, ora, ely, aya, annstra,
hugyma, mathea, dauid, dama, damay, rachel, beel, homa
segem, gomes, Jhesu, deus deus concede in vt perducere
possim que facere intendo, vt per te sanctissime Adonay,
merear adimplere et dni nrm etc. when those 3. dayes
be past, Let him begin to prepare as it is sayd, the art
or experiment that he intendeth to make; these 3. dayes
ought to be most clearest and fayrest, before the day &
the howre of preparation; after these 3. dayes ye
ought to begin to prepare, and Looke for the howre when
ye must begin to worke, and when that howre is begonne
then worke afterward it may continue in euery howre
followinge, and all these aforsayd, the Coniurer ought to doe,
if ~~ye~~ he will bringe any to effect;

of Fellowshippe

Trycomzator, or the Instructer of the artes or experi=
ments, if he intend to doe any thinge he must remember
what fellowshippe he purposeth to haue with him, in
euery art that ye vse circles, 3. fellowes, be necessary
and if he can get noe fellowes, Let him take at the Least
a dogge ~~to~~ be for his fellow bound fast to him; and when the
maister hath fellowes, Let him instruct them, and teach them
to know all busines, that he will doe, and how they must
keepe and doe, that, yt, the Coniurer telleth them, and shall
sweare to keepe and obserue his precepts, and if they doe
contrary in any poynt, it shallbe very Like for them to dye,

and

and when the Scholars shall be taught and instructed
the master shall take water Conjured, and entere
into some place secretly, and strippe his fellowes
naked, and put water upon there heads, that it may
runne downe to there feete, and the mr shall say,
renovati Baptizati et mundificati sitis in nomine
patris et filij s. Sancti Amen:· ab omnibus peccatis
vestris et qz vtus altissimi descendat, sup vos et sup
nos maneat semp ut implere valeamus desideriu
nostri Cordis:· then Let them doe on there geare as
there mr did before, and observe themselves as
he did, and say 3. dayes the oration as the mr did
Then Let them follow the mr in all thinges, when
time and howre is for to doe any thinge, and if the
mr will have for his fellow, first he shall baptize
him, with Conjured, and afterward fumigate him
and Conjure him sayinge Conjuro et exorciso te
creatura N. p eu qui te creavit et baptiso te et
fumigo te in nomine patris et filij et Spiritus
Sancti, Amen ut sis verus et fidelis socius meus
et amicus, and if ye will have a Litle boy or a
wench for your fellow in doeinge of any art, doe by
them as ye did by the dogge, afterward pare all
his nayles, with glasse, and say, Conjuro te Inno-
nem Creatura p patrem et filiu et Spiritu
Sanctu, p patrem elymon, et p patrem ebaysl,
et p patrem elyon, qui non habent potestatem
celandi nec negandi de omnibus quod interrogavero te

ut

ut mihi sis obediens et fidelis, then wash the child and
baptize him with water Conjured, as it is sayd after of
water, sayinge, Sis renovatus et mundificatus ut
nunquam Spiritus malignus in te manere possit, then
fumigate him with fumigations, as we have written af-
ter; and when your fellow or schollers be soe ordered, the
mr may doe all maner of artes surely without feare, for
the safegard of body and soule, the maister and all his
fellowes shall have the pentacles written in pap such as
we spake of after, of virgin ~~par~~ pap, and each one of
them shall have these pentacles when they be hallowed and
beare them upon them in noble silke, with sweete and fragrant
savours, and then Let them not feare, for they be safe from
all feare and perrill, then Let them doe, what they intend
to doe, they ought to be 3. fellowes without the master,
but v. or vj. or ix. while they doe after the maister his
precepts;

If any man will worke in Nigromancy, first when he
hath made all the ordinances, of artes from the first day
of his inception, he must keepe himself and abstayne from
all unlawfull thinges, and from all Inquisition of his body
from great eatinge and drinkinge, and from all filthy
communication, and foule games, and from Leachery, and
from fablinge and talkinge, and must have in him all
honesty, that he conjecture or thinke upon, in speakinge in
walkinge, in eatinge, in drinkinge, in all his executions, and
these ought to be donne, for the space of 9. dayes, before the

day

day of his inception, and his scollers must behave them
in Like manner, and within these 9. dayes, all those
thinges ought ~~ough~~ to ~~be~~ prepared, necessary for
the artes, that they may doe there arte stedfastly
the day and the howre of ye preparation, and to
worke and to fullfill it, day and howre of the
fullfillinge, of the arte, and in every one of these
9. dayes, before the inception of the worke, the
mr and his scholer ~~must~~ say, this oration, in the
morninge onse, ~~at~~ the eveninge twise;.

an oration to be sayd by the mr and his scholers,/

Domine deus omnipotens propitius esto mihi pecc-
atori quia non sum dignus Levare oculos meos ad ce-
lum, propter peccata mea tu pius et misericors
pater qui Cananeam et publicanum vocasti ad pe-
nitentiam et minimis verbis confessione introd-
uxisti Latronem in paradisum miserere mei deus
et ~~dimmit~~ dimitte mihi ~~de~~ omnia peccata mea
ego. N. indignus pater omnium creaturarum rogo
te quem plenus es misericordia et pietate per tuam
inmensam clementiam prestare digneris ut videre
possim per te sanctissime pater spiritus omnes quos
capio Convocare quia ipsi coram presentia mea pate-
fiant ut quod desidero compleatur per te sancti-
ssime, triumphator quia tu es benedictus per omnia
secula seculorum Amen; ℭ Domine deus pater qui
sedes super cherubim et seraphim qui profunda abissi
intueris ad te Levo manus meas in similitudinem

crucis

crucis tue ut cognitione tua requiem accipiam tu das.
N. requiem omnibus qui omnem superbiam humilias qui vic-
isti mortem, tu es domine requies nostra tu es protectio vera
omnibus invocantibus te protege me et defende me et
adiuva me et vivifica me in hoc articulo quem facere
intendo qui vivis et manes, in sempiterna secula, Amen/
And the 3. Last dayes before the inception of your
worke, Let him be content with a quarter of meate onse, a
day, and it were better if he could bee content with bread
and water, and Let all abstinence, be in that ~~be in that~~
time sayinge allwayes this oration before sayd, and at the
Last, when the worke must begin, Let him be without meate
and drinke that day, and goe to the priest to be confessed
of his sinnes, or els let them confesse one an other, as if
they should dye, and in fruite of penance, one absolve
another, or els let every one of them goe into a farre
place, remoted from any company that day very early
and take penance, of the high creator on this maner,
Confiteor tibi xpe una cum spiritu sancto coram sanctis
angelis tuis et coram presenti altare tuo et facie tue et
coram maiestate tua et cruce tua presenti coram me quia
in peccatis conceptus sum, et in peccatis natus sum, et in
peccatis nutritus sum et in peccatis post babtismum usque
in hanc horam conversatus sum, Confiteor etiam, et
as it is sayd before in the first booke, and the Chapter
of artes magicall, and this sayde 3. times, with a pure
and contryte heart, standinge in a secrett place remoted,
take water and Isope, and sprinkle your face sayinge,
Asperges me domine etc; ~~wash~~ after that, wash thee

all

all wholy with such water as it is sayed, afterward of
bathes, after that, cloth your self as it is sayed of
clothes, after that fumigate your self, as it is ~~sayd~~
sayd afterward of fumigations, that done and
diligently observed, Let him goe to the place, order-
ynd, with all thinges necessary, and make a circle
as ye ought to make him, and make all thinges neces-
sary ready, and before ye begin to call any thinge
Let him make the foresaide Confession afterward in
fruite of pennance, and of absolution, of there
synnes, Let one kysse another, and let the scholers
doe all these aforesaid, like the master, unto this
poynt, after that Let the mr. give his precepts to
the scholers, as it is sayed after of precepts, and
afterward, Let him be diligent to bringe his worke
of ye Bath, to an ende, a Bath is necessary in artes, if ye
will doe any art, the last day of preparation
of your art all thinges necessary, the poyntes
and the dayes prepared, with a good faith, to a
quickfountayne, or a runninge flud, or to a place
havinge before hott water within your chamber
and doe off, all your clothes, and say, these Psalmes
Dominus Illuminatio, dixit insipiens, dixi custodi-
iam, saluu me fac, Cantemus dno, Confitemini
domino quonia Bonus, quicunqz vult, and when
ye be naked as ye were borne, enter the bath
and say, exorsizo te creatura aque p illu qui te
in Locu hunc constituit vt tu sine mora aliqua
excutias omm spm et fantasia ne mihi nocere possit
p dominu nrm Jhesu xpm defensorem nostru

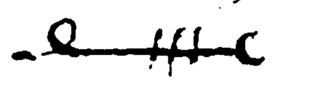
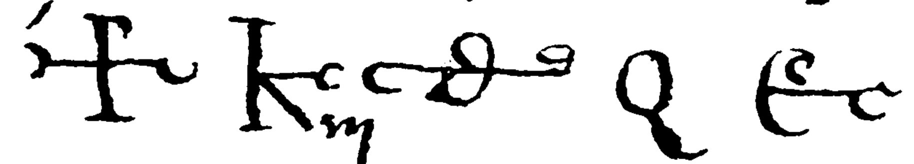
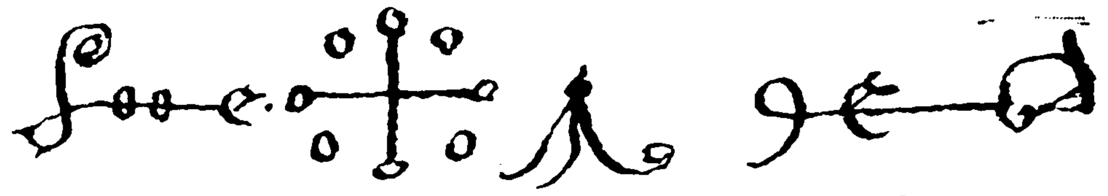
qui

qui vivit et regnat p infinita secula seculoru Amen;
In noie patris et filij et Spus sancti Amen; then Let him
begin to washe himselfe all over sayinge; marbalia, musalia,
delsalia, anamalia, Latarilia, godalfaria, bathalina, gem-
maria, gamenaria, yogoofaria, Josofaria, cedach, gochac,
godyck, Jayl, royal, mufil, grafyl, Joyl, tranchyl, pugyl,
godef, angnet, trysel, Sabat, Adonay, agla, on, el, Tetra-
gramaton, cedyon, agnefeton, Stimulamaton, oprangmaton,
and when ye have washed your self, goe out of the bath
blessinge thee sayinge, in noie patris et filij et S. sancti
Amen, And sprinkle thy self with the water coniured
one such maner as it is sayd after of water and Isope upon
thy face sayinge, Asperges me domine etc; and doe one
your clothes sayinge these 2. psalmes; domine ne infurore,
beato queru, domine exaudi oratione, miserere mei deus,
dm deprofundis ad invocarem, confiteor tibi deus qm,
quomodo dilexi, in exitu Israel, in Convertendo, domine
probasti, And this Oration; Adonaye sanctissime el, potens
p potentissimu et corroboratu ~~nomen~~ nomen dni el forte
et admirabile p laudatu mundu glorificatu vtuabile
bellu ~~fm~~ magnu et terribile, te adoro, te laudo, te
glorifico, te benedicto te invoco, tibi gratias ago, vt hoc
balneu sit aqua salutaris vt omnis inmundicia abluatur
et desideriu nostri cordis p te sanctissime Adonay,
possim modis omnibus adimplere, tribuas, pater omnu
creaturaru quese qui vivis et regnas p infinita secula
seculoru Amen; then take the salt Blessed after this
blesse of salt manner, Benedictio patris omnipotentis sit sup te creatura
salis vt one nocumentu de te exeat et omne bonu in te

intret

intret quia sine te homines seculi vivere non possunt ideo te benedico et sanctifico ut me adiuves in articulo isto quod aliquis qui me cognosceat sine me vivere non possit,// then say, Benedicite omnia opera, Then Let him take spice of very fragrant savour Coniured as it followeth, of suffumigations, and cast them in the Bath, or flud that ye wash you in, Likewise holdinge them in a silke cloth, of such that followeth of silke cloth, and put the foresayd salt coniured, in the foresayd cloth of silke, and sprinkle him with such water as followeth of water; and put that spice and salt in the sayd Bath; And againe doe off all your geare, and in the doeinge of, say these wordes, Arimidu, mandeo, inzaron, inzabiron, paltobon, dyragon, Lamdudo, zaron, Sutyry, vazara, gargon, ayryyron, zarqudron, matnbton, tamitacontate, tasiron, farbion, Dasazim, sanon, racuon, zarmaton, stilon, flemnon, Then goe into the bath and say these Psalmes, Benedicite et Laudate, and wash, thy self, blessinge thee sayinge, In noie patris et filii et spiritus sanctus, Amen; And then goe out of ye bath and doe on your clothes and then, that lowre upon your Linen geare doe one such raymont as followeth of garments, and soe proceede to compleate your worke on the

same

same manner, Let the scholers wash them and proceede in there operation, the agents of the artes, must have in there opations white vestments upon there wollen garments upon the which, Let the foresayd pentacles be sowed with such a needle as followeth of the needle and Let them have white hosen, upon there hosen, in ye which Let these signes be written,
 Let your shoes be of white Lether wherein write the same signes with such penne and Inke as followeth, and the hose and shoes, must be made within the time of Custody, that is within the 9. dayes, before the inception of your worke, as it is sayd before of custdody, and in that time must be made preparaments, all the clothinge that he weareth must be cleane, and the master should have a crowne of virgin paper, soe made as it followeth of virgin pap, in the wh crowne, Let those 4. names be written, agla, aglay, aglatha, ahlaoth, with Inke or some other collour as we shall speake after of, pen and Inke, and they must be made in Capitall Letters, and every one of his followers must have other crownes, de carta mebrana, soe ordayned as it followeth, de carta mebrana, where write these signes with some noble Collour, 
. of such manner as it is after sayd of pen and Ink, and upon such vestiments, and shoes before ye put them one say these Psalmes // domine dns noster dne quis habitavit, dne exaudi orationem meam.

confitebor

Confitebor // ad dnm cu tribilarer, dne non est exaltatu // quã dilecta // fundamenta // sup fluid babilonis // nisi dns Laudate om omnes gentes // Laudate puir deus misereatur nostri // expurgat deus // After that fumigate ; Them , and all your garments with such fumigations as followeth and sprinkle with water such as followeth of water, afterward blesse them sayinge, In noie patris et filij spus sancti Amen; And then doe one your clothes, and let your Scholers doe likewise, and continew there worke, and when they shall put on there, Let every one say, Anchor, Anachor, amlos, theodonos, phagor, Janitor, p mevita Angelorum sanctorum dne induantur vestibus salutis . vt hoc quod desidero possim producere ad effectum p te sanctissime adanay cuius regnum sine fine p manet p oia secula seculorum Amen // the vestiments before sayd must be linen, and they were priests garments they were better /// marke the artes ought to be donne //

of the places wherein the artes must be donne //

The places must be hid and secrett or desert farre from the habitation of men, Let noe woman come there in any case, make the place goodly and wide & trimme, and hydde in the woods and caves, and places without dwellings and make them goodly, some makes them on the topps of howses, and one the toppes of mountaynes, and in triviall or quatriviall places in floods and and meryshe ground, and behind woods and floods, and in fieldes in gardens, and greenes

and

and in ~~the~~ streetes, and whatsoever dwellinge place it be, soe that it be donne secrettly, it may be donne one the day as well as the night, but for to avoyde an occation of stamblinge, a man may doe it on the day for sustayninge of his body, but the place must be secret, and solytary, but if the conjurer be sure and bold, it may be in the night, and they will come sooner, and then it may be in any place habitable and it shall be sure, when ye have chosen one of those foresayd places, to make it by the day, or by the night, make that place goodly and fayre, broade and wide, but closed, one every side, eyther by wood or by water, and when ye make the place cleane, say ye over these Psalmes, Quare fremuerunt gentes, deus misereatur nostri, deus in noie tuo, And fumigate that place with fumigacons followinge, and sprincle him with water and Isope as it followeth of water, and in such a place ye may doe all preparaments of artes, and when ye will goe to the place to fulfill your arte, in the beginninge of your Journey, begin to say this oration; Lazay, gemag, nazay, orson, fortissimus todyon terribilis, el, Joth, heth, he, Vau, Jach, agla, adiuua me miserum peccatorem et indignum qui ausus sum, talia secretissima noia nominare que nulli licet nisi in magnis periculis invocare pce mihi domine si fefelli vel peccaui in aliquo quu ad tuã custodiã et securitatem et ad tuã fiduciã vado, in hoc articulo piculose // And take water with you sayinge the Lettany, Let the mr goe first, with water and Isope sayinge the Lettany, and his schollers answering

answeringe, but the first oration every one of them showld say in there minde, ye oration that they say dayly in the time of custody of the 9. dayes before the beginninge of his worke // and Likewise let them say the oration that there mr. sayed onely when he beganne to goe to the place, to beginne his worke, and one must goe after another to the place // Let the first Scholer beare the Senser, and incence, makinge fragrant savoures of such as followeth of fumigations Let the second Scholer, beare paper and Bookes, pen and Inke, and spices of fumigations, Let the 3d. Scholer beare the knife, and the knifes ordinated as followeth Let the 4th Scholer beare the potts wherein they put fyer of ye coles in the which the fumigation of Spice must be put, And if they be many Let the mr. order them as he thinke best, and let them ever answer there mr. in untill they come to the place, and when they be there, Let them put all those before sayd in a remote place, as farre as pleaseth the maister and they must goe ~~prepared~~ prepared as it is sayed, And they ought to doe to a poynt, as there mr. did, Then the mr shall take the knife, as it followeth soe ordinated as it is sayd of the knife or els let him take that Instruments, wherein

he

he may make the circle best as it is found in the craft that he intendeth to make, and Let him make the circle as he shoulde, when the circle is made, and ordinated, fumigated and crossed with water, and the scholers exorted, and all thinges done and prepared, as is contynued in this chapter, and all preparations made and standinge in such, because of compleatinge his arte before he beginne any Invocation,

Of a Bell;.

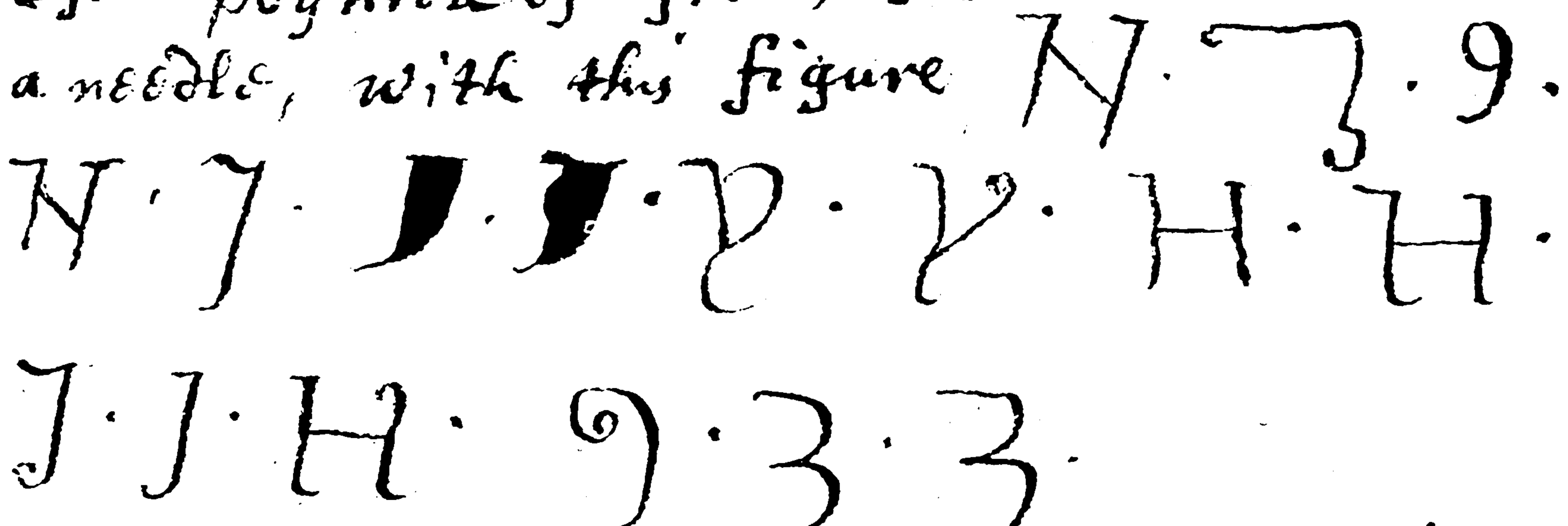
The master shall have a bell, and towle 4. times toward the 4. partes of the world, with 4. pater nosters, sayinge, every part, vos omnes sitis et cognoscites p[er] huic arti ad Bindum nobis; vos vo [illegible] estoti pati q[ue] vos volo continue invocare et ideo facio vobis signum quod audire debeatis q[ue] pati sumis, ad cohartandum vos, In that bell ought to be written these names, a, v, o, B. y. as Joth, heth, he, vau, and these Carectors with pen and Inke as followeth to this,,
by the vertue of these names, the voyce of the bell shall enter into there heartes, to cause them to feare and obay, and that donne, Let them prosecute there worke, that they may fullfill it, that they may renew the circle and fumigations and soe proceede in there worke,

Of a knife and a sworde and other Instruments

It is necessary in operations of artes or experiments to have swordes and knives and other Instruments of the which circles may be made and other necessary operations.

Let

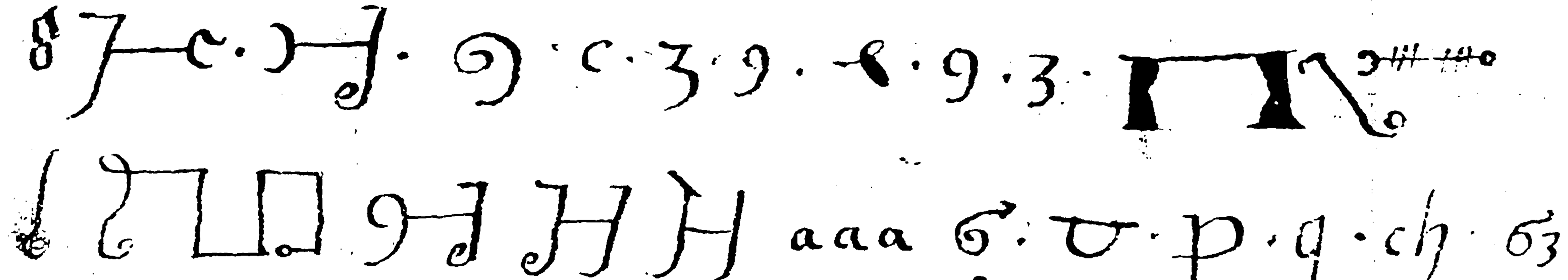
Let him make a knife, of the forme followinge, of Iron audamee, with a white haft of Ivory yt is tempered in the bloud of a goose and the Ioyce of pimprell, and let it be made one ☿ day & his howre in the augmet of ye ☽. and fullfill from the first howre to ye 13th howre, and when he is made, cause to be songe over him x. masses,; and write with cinabrig coniured vpon his haft, eyther with a needle or a ~~pu~~ ~~cyll~~ poyntell of Iron, of such as followeth of a needle, with this figure



and fumigate ~~you~~ him with fumigations as followeth, with such a knife as the circles should be made with, if it be greevous for you to make such a knife, finde some knife of the foresaid fashion, with a haft all white or all blacke, and write vpon manica or haft the foresaid wordes, after the maner aforesaid of that knife, and vpon the plate beginninge from the poynt write with encausto coniured, Alpha et omega, agla, Ja, el, ou, preumaton, Syrnel. afrnel, and cause to be sayd over this knife

3.

3. masses, one of the holy ghost and 2. of our Lady and fumigate him, with the fumigations followinge, and blesse him with water as followeth, coniured sayinge, in noie patris filij et S. Sancti Amen, and put him in a silke cloth, of such as followeth, vntill ye will worke, and of that knife let the circles of artes be made, and with that knife, let thinges necessary to the artes or expimets be cut,; Likewise let Artanus be made, but they neede not to be put in any operation, let other Instruments of Iron or staues, or rodds exorcised in artes or expiments be consecrated on that maner, if they be Instrumts let them be made one ☿ dayes and his howre as it is said of ye knife, and Arthano, and let these that followeth be written vpon them,



X. if they be staues or rodds, they ought for to be virginall of whatsoever wood they be & cutt of, at one cut with the knife aforesayd, in the howre of ☿, and let the foresayd carecters be written vpon that rodde with such Inke as followeth then say over that rodd these wordes, Adonay sanctissime el potens, tetragramaton, fortissime, saday, potentissime, adestote, et consecrate virgulam istam quemadmodum

conuenit

Conuenit p te Sanctissime Adonay cuius regni non erit finis p omnia secula seculorū Amen; Then Let him be put in cleane place vntill ye worke, swordes be necessarry in artes or expimēts, take the swordes that ye worke withall after the manēr followinge, Let them be scoured and cleane from the first howre of ☿ vnto the xij howre, and let these wordes be writtē vpon his syde, Lamec, sidac, cethag, choah, amilos, theodomos, theophilos, psiconos dis, ~~[illegible]~~, chock, hock, Ladomay ely elyol, ysyh, elya, Jach, emanuel, saday, emuanas, nazarel, sum qui sum, alpha et omega with cinobrio coniured, then let him be fumigate with fumigations followinge;

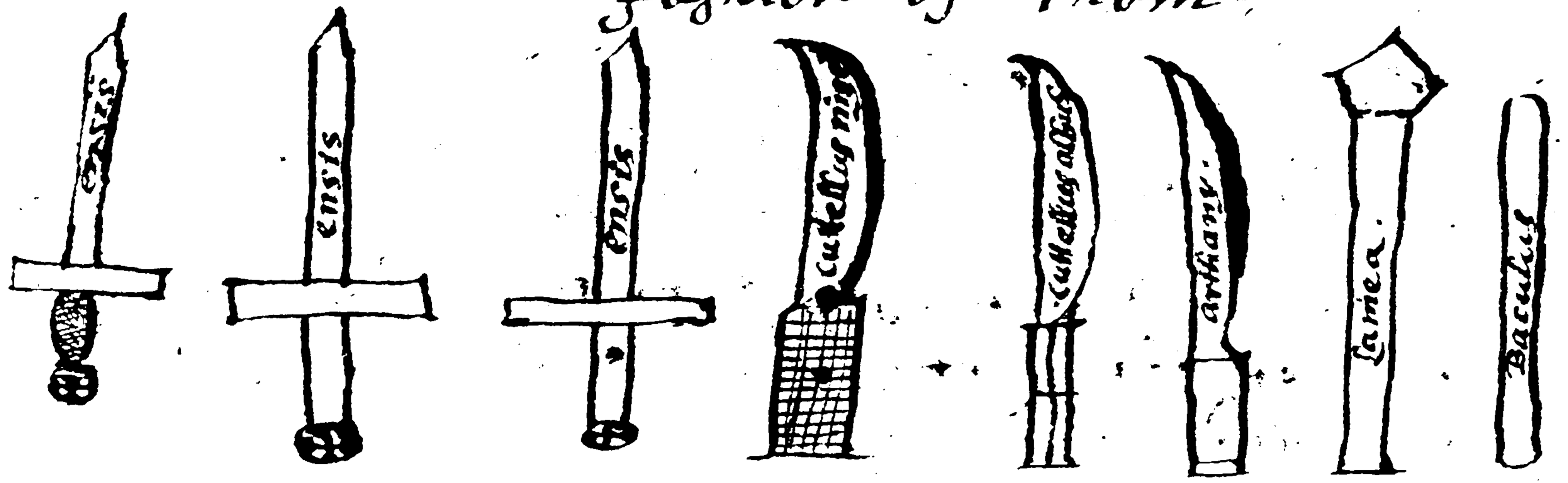
The Coniuration of the sword.

Coniuro te ensis p ista noīa habraa, abrac, Tetragramaton, quod est aglane, q tu in meo opere nocere non possis, Coniuro te p nomen sanctū quod est onoyteon et paruū stimulaton et p festinatem Elsofares, et p instū omsyota, et p hec nomina dei ineffabilia egyrion, vsirion, ostion, etiona, vsiromis, brasin, ondla, pasin, rohin zocoph, et ita noīa, sother emanuel, sabaoth, adonay, primus et nouissimus,

Vnigenitus

Vnigenitus, via vita, manus homo vsyon, primogenitus fons sapientia, virtus, alpha et omega, caput finis, os, verbū, gloria, splendor, Lux, sol, Imago, foris, vitis, mons, ~~Janua~~ Janua, petra, Lapis, angulus, sponsus, pastor, propheta, sacerdos, athanatos, Jogirios, yskyros ysus, ysyos ichyos panton craton, Jesus Alleluya p hec et alia noīa vos Coniuro quod mihi nocere non possitis sed me in hoc meo opere adiuvetis, then Let these be put in a fayre place vntill the time that ye worke, as it is in the silke cloth, and with such knifes and swoordes and Instruments of Iron, and Arthano, and a rodd and a staffe, as the artes and experiments be done with;

heare followeth the forme and fashion of them.



Arthianos is made one ☿ day in the augment of the moone, and Let him be tempered in the Joyce of pimpnell, and the bloud of a goose; and 3 masses songe ouer him, and be fumigate with such fumigation as followeth, and Let them bathe them with such water as followeth of water and Isope, of the which arthamo ought to be cutt all necessary thinges to artes or

expiments

expimentes, and of him must the circles be made,
about testas of the fumigations, and that is the
~~duty~~ deuty of this artamus, Likewise Let the
swordes and sphears be Consecrated, that they
be new and virgin Iron, and never occupied in
any worke, for if it were made otherwise, it
would not profit,

how the Circles be made :.

The Circles be made one this manner, when ye
be in a place where ~~where~~ ye will make a circle
withall preparaments and necessary artes and exp-
iments, take the knife beforesayd in your hand
that we speake of now, and fasten him the earth
in the middes of ye place where ye will make
your circle Then take a corde of the Lenghte
of 9 foote, one both partes, from the east, from
the west, from ye South, and the north, and put
a signe, and in this signe in the middes make a
circle of that artes that ye will have with
the foresaid knife Leavinge an outringe from
the north, pt to come into the circle and goeinge
out, and beyond the circle of the arte make
another circle a foote of, ~~while~~ the foresayde
knife, alwayes Leavinge one gate, before another
knife, alwayes Leavinge one gate, before another
and Likewise make another circle beyond them p
demi foote Leavinge and outringe, and within the
two circles that beyond the circle of arte make
pentacles, with the names of our Saviour as it

followeth

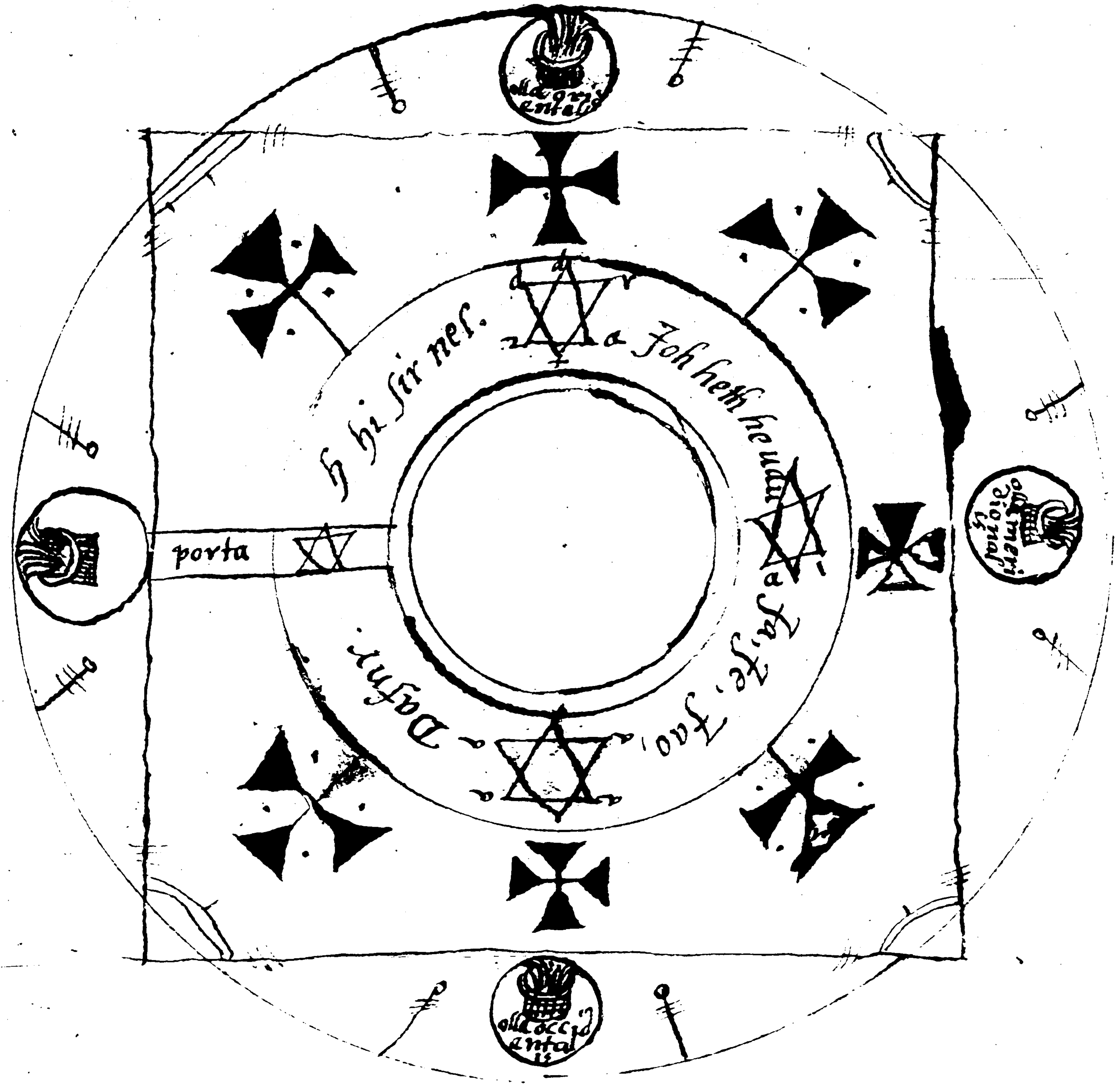
followeth, of the forme of the circle, and about the
circle that is beyond by a foote, make crosses as is
in the circle, beyond that circle, make a 4 square
circle as all thinges appeareth heare one the other
side, in the circle made to the eye, In the summyte
of every corner let a Little rounde be made, wherein
the pott with good coles, and spices shallbe put, and let
one sword be fastned in the ground by a foote behinde
the pott as it followeth, that donne, Let the mr of the
art take his fellowes and bringe thorow the entringe in-
to the circle, of the art, and Let them keepe toward ye
pts of ye world and admonish them as it is sayd after
of precepts, and Let the fellow towards the east have
penne Inke and pap, Let each one of the other have
have a cleane sworde in his hand soe that the remnante
have a sworde they hold in there handes by the pomell, soe
that they moove them not that be fastned by the potts, &
the swordes that they hold in there handes, be forbiti Like
other, and Let the mr goe out of the circle and kindle the
fyer of ye potts and put in the spice conioured, as it
followeth, of fumigations, and Let him have a grosse candle
conioured in his hand as it followeth of candles and let
him Light it, and put it into a Lanthorne made ready and
Let him reforme the circle againe and close the entringe
and warne his fellowes againe, and take a bell followinge
and doe as it is sayd of the chapter of places, then Let him
fumigate himselfe and his fellowes with a censer, and the
circle with fumigations followinge and sprinckle himselfe his

followes

fellowes, and the place with water and Isope coniured as it followeth ~~with~~ of water, and when all this is prepared, Let all solemnityes be ~~there~~ prepared yt be contayned above in the first and second booke. After that, Let the mr. beginne to say standinge in the middes of ye circle, with a knife fastned at his foote and there Let the bell be toward the east, gnria of the art that he purposeth to make and after Let him say if they come not; his coniurations and orations that be contayned in the first booke in the chapters of all artes and soe ye must doe, if ye will come to effect.

Heare Followeth one the other side the forme of the circle whosoever be in such a circle shall be as sure as in a very stronge castle wherin he needeth to feare nothinge

ex alia Litera.



of Fumigations of all Artes and experimentes

Diuerse fumygations be in Artes and experimentes some odoriferous, some stinkinge, if it be odoriferous take incense, Lignu Aloes saffron, mirre, muske, costed, and say ouer it, Deus Abraham, deus Isaack deus Jacob, benedic hanc creaturam spe et vim et vtute sua apha vt hostis fantasma intrare non possit in ea p deu nostru Jesu filiu tuum q viuit et regnat deus p oia seculoru Amen, exorsiso te ois in munde spus oeque fantasma in noie patris omnipotentis et Jhesu xpe filij eius et spus sancti ut ~~eas~~ eas ab hac specie thimiamatis cu omni fallacia et nequitia vt sit hec spes sanctificiata in noie domini ~~et~~ noie Jesu xpi vt gestates et adornatis ea virtutem a anpliu spus sancti pcipiant ita vt vbicumqz hec spes tacta vel incesa fuerit in expandstando aliquem appropinquare non audeatis aut aduersi inferre psumatis adiurati p nomen dei patris omnipotentis et xpi Jesu filij eius benedic dne creatura ista vt remediu salutare humani generis et nostroru coporu et animaru saluaco p inuocationem nominis tui vt in quacunqz opera fuerit hec creatura spei sanitate corporis et anime pcipiat p dnm nostru et,

After that sprincle the foresayd spices with holy water as followeth, and put it in new silke cloth, and there let it be vntill the worke with it, that done, when ye will put it in the fyer, make new fyer of new coles and in

new potts, vitreats both within and without, say ouer before ye put in the spice

The Coniuration of ye Fyer.

Exorsizo te creatura ignis p quē facta sunt oia ut sine mora aliqua ejicias fantasmata ut nocere non possunt in aliquo opere natura humana p invocationem altissimi creatoris, Benedic domine creatura spēi ut sanctificiata et benedicta sit in collandationem nois tui sancti ut nullū nocumētū sit gestantibus et videntibus p dm nostrū et,, That doune put the pott and ye fyer, and the coles, in what opation ye will to make sweete smellinge of sauour, and when ye will fumigate any thinge, put such fyer, and such spice, soe coniured in a sencer, and make a fumigation in whatsoeuer part ye will

If it needeth in any art or expriment, that the spice must be stinkinge as brimstone hazar, lazay and other foule spices, say this ouer it, Adonay, Lazay, dalmay, salmay almay, sadgy, eloy, p invocationem sanctissimi nominis tui domine sancte pater dona nobis auxiliū ut hec spēs nrō adiutorio et iis in quib[us] ea operari voluerimus et omne fantasma exeat de ea et benedicetur et sanctificetur in noie tuo pater potentissime when that is doune, sprincle it with such water as followeth, and put it in a pipe, and put upp that

pipe in such new cloth as followeth, of silke and there let it be, untill ye worke with it, and let that cloth be euer kept in a fayre place, and well sauoring after that fumigate in what pt ye will, necessary and by gods healpe ye shall obtayne your purpose,

Of water and Isope,,

If it be necessary many art to sprincle holy water coniure it one this maner, the first day of ☿ and in his howre coniure the salt and water hauinge a sencer with spices coniured, as it followeth on his howre coniure the spice with like coniuration, as it is sayd of fumigations, take a vessell of peuter or of earth glased, or glasse, and fill him with pure water of the quicke fountayne, and take salt coniured on this maner, Sabaoth messias, tetragramaton, Emanuell, Cadyon, fortis sana turris fortitudinis sanctificare et benedicere digneris hanc creaturā salis ut sit nostrū auxiliū et Iuvamē And put it in the vessell of water, and say ouer that water, the 7. Psalmes, Domine ne in furore, beati quorum,, dne ne in furore,, dne exaudi,, And this oration Tu, N, dne deus meus es, requies mea, tu es, vita mea vera admira me clementissime pater sicut ego spero in te, deus Abraham, deus Isaac, deus Jacob deus angelorū, deus archangelorū, deus pphetarū deus patriarcharū, deus apostolorū, deus martirū deus confessorū, deus vginū et viduarū te supplico dne quvis indignus, nomen sanctissimū tuū invoco p invocationē et merita

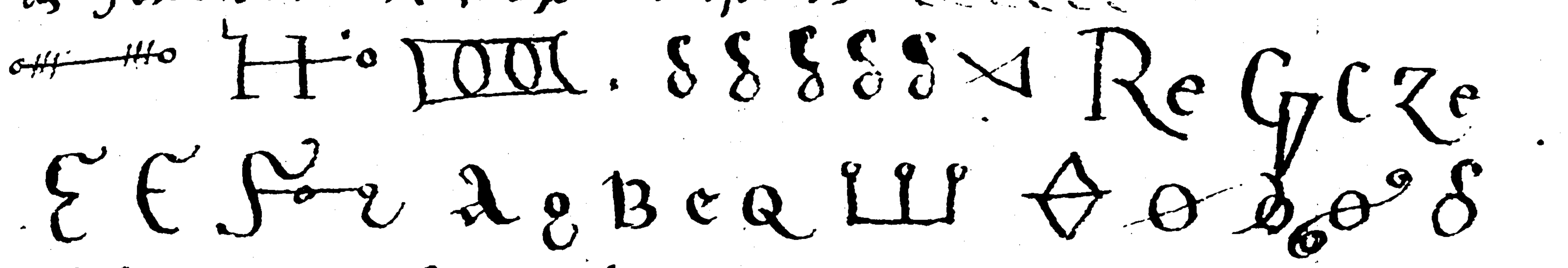
merita, sanctorum, et sanctarum tuarum Benedicere
et sanctificare digneris hanc aquam ut in loco
in quo aspsa fuerit sanitas animarum et corporum
nostrorum esse possit, p[er] te sanctissime pater
cuius regni non erit finis p[er] o[mn]ia secula seculo[rum]
Amen, Then make a dassell of vervin,
fenell princle, valerian, sage, myrt, maiorana,
basilisco, and bind all those hearbes, in a rodde of
hasle, that must be cut of at one cut, with
Arthana, as we have spoken of in the chapter
of the knife, and in the chapter, how the pentacles
should be made,,
whosoever will know the science of this Booke
howbeit it is devided in many chapters, the prin:
ciples of opations, the same chapter should be the
principle, and nothinge without, this chapter, of
the arte, of Nigromancy can be donne,'.

Note what is to be done and prepared first,:

Thus ye must begin, first and principally Let
Artamus be made, with, those solemnities, as it
is sayd in the chapter of artamus, in one day of
☿ mercury in the augmentinge of the moone
early in the morninge cut an hazell ~~tree~~
rodde at one cutt and in that howre gather
and prepare hearbes, to make a Dassell, and
when he is made, cause to be songe over him

St.

St. Johns Gospell, In principio,, then write upon
the rodde of Hasell of the which ye have made mencion
of Dassell with a needle or a ~~poyncette~~ poynte of Iron
as followeth in these chapters ....

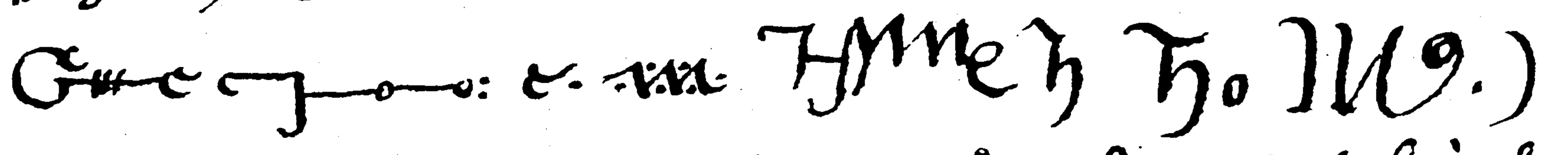


And afterward worke with this water sprinckinge, w[i]th
Isope sine Dassell knowinge that in what soever p[lace]
it be sprinkled all fantasies doe depte from that place, &
can make noe impediment, and this is the art that ought
to be occupied in all artes and expiments of artes, and
without this chapter noe operation of the clavicle
can be donne, A mathematicall man if he will doe
any art eyther by day or by night, he must have Light
to make his circles and to reade, and to doe consecrations
necessary and note, that these Lightes must be donne and
had when ye will doe any opation eyther by day or by
night and these candles and Lightes, must be made in
one day of ☿ in his howre in the augmente of y[e] moone
and must be consecrated and afterward be put up in a
silke cloth, untill ye worke, and in every chapter
of y[e] clavicle or in every other operation, Let such
a candle be occupied as followeth,..

of Candles and there Composition:.

In the first day and howre that was shewed unto you
that is ☿ take a thredd of a silke worme made of
a mayde, Let wickes be made, and upon them Let candles
of wax be made, of a new hyve that never made wax
before

before, and that is called virgine wax, & fiant grosse vt brachiu͞ of half a pound, and when they be made of a new hyve that never made wax before, Let the signes be writte over them,,,,,,



With such a needle as followeth, then Let him say over the candles these Psalmes,, Benedic aı̅a mea,, Te deum Laudmus,, & Laudate dominu͞ omes gentes,, & this oration,, dn̅e Jesu xp̅e da mihi peccatori sensu͞ et intellectu͞ et intelligu͞ te timere, credere, amare, et Laudare, orare, gratias agere, per fidem recta͞ et bona͞ voluntatem concede mihi fidem recta͞ charitatem pfectam, dona mihi humilitatem et sapientiam et vera͞ emendationem bona͞ pseverantia͞ et fidem pfecta͞ concede mihi dominu͞, antequam moriar et antequa͞ mors preniat et antequa͞ tentari me recipiant et antequa͞ flam̄a comburet, deus meus ne derelinquas me deus salutaris meus, Then say, In noı̅e patris et filij et Spus Sancti Amen,,

mr exorsiso te creatura cere p illu͞ qui solo verbo cuncta creavit q͞ tu incontinenti expellas o͞em fantasia͞ et omnem fallacia͞ et in te sit vertus altissime et Luminare possis nobis cora͞ itaque omnis timor et panor fugiat a nobes,,

That done sprincle it with water aforesayd and fumigate it with fumigations above

written

written, and tynd it sayinge,, exorsiso te creatura ignis in noı̅e patris et filij et Spiritu S.ti Amen, et p pm nomen dn̅i on as pm verbum qua͞ dicitur fiat Lux. 2m nomen videsias in noı̅e sancte et individue trinitatis hac ~~teriduosi~~ Ritimisis, Ryon, Adonay, Saluagla, salua mane manete quod tu incontinenti accipias vim et vertutem a creatore omniu͞ creaturaru͞ vt Luminare possis corda spu͞ omn vt hic cora͞ nobis appareant sine fallacia et in veritate et non cu͞ falsitate humiles et mansueti et sis benedictus, in noı̅e patris et filij et S. Sancti, Amen,, Then take a Lanthorne whereupon write these wordes wth pen and Inke, ~~and~~ in a compasse with capitall Letters, Tetragrammaton Sabaoth, ~~Sa~~ Adonay, ✠ Ecel, fares, recel, Ladomas, and Let the candles even be put in it, & when he should reade any thinge or consecrate or make or make a circle one of ye fellowes must hold the candles even followinge the mr. sayinge and doeinge all solemnities as is sayed,,

of all precepts of artes & expiments

We comand all conjurores that when they excogitate or presume to doe any worke that before the inception of any operation for the space of 9. dayes, he keepe cleanes, and within those 9. dayes he prepare all thinges necessary, and if these foresayd thinges be ordayned and consecrated, of a faithfull and trusty preest, clothed sindone in these dayes it were of more efficacy, when you have ended custody as it is sayd before of fastinge, in the day and the howre in the chapters, of the arte, Let him goe to the place

ordayned

ordayned doeinge as it is sayd before of places, and
there Let him make a circle, as it is sayd before of circles
And when they be in the circles ordayned, Let the
mr. moyne such precepts to his scholers, that they
moove not from there places ordayned by any occasion,
if they should see great marvayles, if they should see
mountaynes and towres ~~fallinge~~ of fyer fallinge vpon
them, if they should see there father and mother
slayne, if they should see the world almost at an end
for any adversity that they see, Let them not move,
for all this that we have sayd canot hurt them,
After these many tribulations, inordinate and evill
Favoured nations shall come foorth, after that nat-
ions some what fayre, then shall well favavoured
people came meekely and without any furor, yet Let
the ~~fools~~ scholrs stand with there heads downwards
and all shall passe by, and if they thinke it greevious
to be hold these thinges, Let them hide there eyes wth
there garments, and Let the mr. Like a stronge man
comfort them sayinge, feare ye not, for we have all-
most our purpose, At the East will come the King
of Kinges, and emperour of them, and Kinges and
princes and greate estates with him, and a great
company bringinge with them all kinde of Instruments
of sweete sownds and voyces, And if they would passe
by Let the mr. say as if he were somwhat angry,
Whether goe ye, then every one will make a great
rumor and furor, and tempests and Lightninge
worse then in the begininge, then Let the scholers feare

nothinge

nothinge and by and by the mr. shall say, Let none of you
presume to goe hence, and Let him shew them the pentacles
and the scholers Likewise, shall open there pentacles toward ye
~~ptes~~, when they have shewed the pentacles, all there furour
and madnes shall cease, and then there emperour shall say
from the time of Salomon, there was noe Conjurer could
see my presence, if that thinges were not that ye have
prepared and that ye shew unto us, and because ye compell
us soe greevously & ~~belie~~ beleeve ye are of ye progeny of
~~that~~ Salomon or of his fellowes, few circulators have those
thinges whereby they may compell us by our hurt and against
our will, we must come before thee, because we canot
defend our selves, nor say against the wordes that ye speake
and for feare of the pentacles we willbe obedient and subiect
to the in all thy comaundements, then the mr. for himselfe and
for his fellowes, ought to make what petitions he will, and reach
it foorth to them written, and they will take it and doe your
councell with his Kinges, afterward they will give ~~thee~~ thy petitions
and will say, that, ye ye desire is donne, and incontinently they
will give unto you that, that ye desire then give them Licence
as it is sayd, in the first booke in the Chapter of all artes about
the ende

Of Penne Inke and other Colloures.

When ye should write any experiment or scripture necessary
for artes, ye must write it with such a penne, Take a
Live Gander and plucke of a feather of the right winge
and say in the ~~at~~ takingof, Arboy, narboy, nazay,

tamaray,

Tamary, Lyonar, atamar, blyo, Daamaar, expellatis ab hac penna omnem fallaciā ut in se retineat veritatem, Afterward make the penne with Arthana before sayd Coniured, and fumigate him with fumigations above sayde, and sprinkle him with water aforesayed, & then put him in such a silke cloth, as followeth, that donne take anew paire of tables, eyther of ye earthe or of horcie and write in a Compasse wth such a needle as followeth, Joth, heth, he, van, Anosbias, Ja, Ja, Ja, Anerenoton, Sabaoth, and put with in incaustū new, and coniure it one this manner, exorsize te creatura incausti p anerenoton, p purē stimulaton, et p nomen illius qui oīa potest ut tu sis in meo adiutorio ad hoc quod preparare vel operare voluero,, if ye will write, with Saffron vel cinobrio distempered aut azuro, or of whatsoever other collour ye will, in whatsoever horne or table they be, ever let be written with a Compasse the names aforesayed, as it is sayd and let such collours be coniured after the manner afore sayd, let them be fumigated with such fumigations as it is sayd, and be sprinkled with such water as above sayd, and write wit such a penne and incaust all thinges necessary for artes and experiments, and if they be writt otherwise, or of any other incaust or coullour it would profitt nothinge and all this must be donne in dayes and howres

ordinated

ordinated and be put upp untill ye worke +++ +++ +++

Of the Bloud of a Becke ++

Let a Becke or Dormouse be taken aliue, and coniured with this coniuration, ++ Camach, Lamnaak, mahak, emak, cathah, marbac, alioc zamchac, volmath,, adiuro te vespertilliū p patrem et filiū et spū sanctū, et p omnes coniurationes mundi, et p oīa verba dei de creatore in mundo quatenus sis in nostro servitio et [illegible] ++ then say, o Angeli Adonay, eloe, et Angelum adenel, estote in adiutoriū nrm ut propter vos impleatur servitiū,, Then take such a needle as followeth, and pricke the Becke under the right winge, and take the bloud in some cleane vessell, and say, Adonay, araton, esy, heloy, heloe, helyon, esseryon, saday, deus dns, inenarrabilis emanuel,, Jhesus xpus esto in adiutoriū meū ut sanguis iste valeat in hoc quod tibi peciero et deo quod facere voluero, The Bloud of a Becke may be taken otherwise, et pistetur and let him be put in pecia alba and let him be quested strongly and take the bloud as it is sayde in the vessell, and let the foresayd wordes be sayd, or els ye may cutt of his head with a glasse and take the bloud & doe as it is sayde, and if ye should doe otherwise, ye should have noe good bloud, and of that bloud ye must write many experiments, and if ye take not the bloud on this manner, it were nothinge worth, whensoever ye worke, with the bloud of birdes or of beastes, of whatsoever kinde ye take the bloud, the wordes aforesaid must be sayd over the sayd

byrdes

byrdes or beastes as over the becke, and ye must slay the birdes ~~of~~ or beaste with ~~Artlano~~ Artano aforsaid coniured, and if ye worke otherwise, the bloud of eyther byrde or beast shall not compleate the worke,

of ye Penne or Instrument wherewith ye write the bloud ~~et~~ &c

Take of ye ~~fethe~~ right fethers of a swallow the first feather that is called cultellus, that is stronger then any other feather, and say before ye plucke him ~~of~~ away, O, angeli mutuel, et mumel, estis in adiutorium nostrum vt cum hac penna scribere possumus omnia experimenta quod per te et in tuo nomine incipiatur et per altissimum creatorem finiantur, After that Let him make him with a knife Artano coniured, and write vpon the side of ye penne, with such a needle as followeth, this name Anerenetou, Then say vpon ye pen this Psalme &c Ecce quam bonum // Te deum // and Let him be fumigated, and sprinkled as the bloud was and put in a white cloth of silke as followeth, Likewise Let other Instruments be consecrated that be writt with any bloud et &c

Of Virgine Papper

In many experiments and artes, virgine pap is necessary. Virgin pap is of a beast that never had Copulation male or female // pap not borne is called, that, that is drawen out of the body of a dead beast or of a beast that is borne dead, therefore take the paper vnborne of any beast one ♀ day, and howre & beare it where noe man may see you, and have artano

With

with you, Coniured, And finde a reede immaculate and pure and strippe him cleane, from all his Leaves, and when he is mundified, say over him this Coniuration // Coniuro te Canna per quem similem Xpus Illusus fuerit et per idem deum qui te creavit Ita vt capias vim et virtutem in scoriando hanc cartam omnia que in hac carta scripsere ad effectum ducantur per illum qui vivit et regnat per omnia secula seculorum Amen, Afterward say this Psalme, Deus Iudicium tuum // and cutt ~~and~~ of at once the reede, with the foresayd artano, and make a knife of the sayd cane or reed with artano, and in the cane or reede, Let these wordes be written, with the bloud of one of ye consecrated byrdes vt supra angele, Adonay, eloe, propter vos impleatur sermo, then say this oration over the knife of ye reede, Deus qui per similem cannam illusus fuisti per tuam misericordiam et pietatem presta mihi vim et virtutem per invocationem sanctorum et sanctarum tuarum et angelorum et archangelorum tuorum vt hanc cartam facere possum quod obtineat in se virtutem et omnia que de dicta carta fiunt habeant effectum per eum qui tecum vivit et regnat in vnitate Spiritus sancti deus per omnia secula seculorum Amen, That sayde with the sayd reed knife, beginne scoriare the foresayd beast, not brue qui scorias, sey, Lazay, balmay, Dalmay adonay, Saday, Tetragramaton, agnesoton, Cedion, orion, endreton, Athanatos, Theodomos, ~~Kyrios~~ Kyros holyos agyos, Theophilos; angeli sancti dei adestote et virtutem huic carte ~~carte~~ imponite quod per vos consecretur taliter quod omnia que in ea scribentur effectum habeant :. And with the foresayd Coniured

salt

salt, ye must salt the skinne, and put him into the same soe salted for the space of a day, Then take some earthen vessell covered and in the Compasse of the vessell, write these Carecters, with pen and Inke

above ~~see~~ Conjured ## ### ## ###

—V℞ c. b.) c. a. o J. 8. o—| . o — c. 9. Q. h30, ppo.) And in the foresayed vessell put the flower calcis albe sayinge, Oney, Zoren, Lazion, Zacaryon, typhyon, alyon, oceinomos, adestote et implete hunc florem Benedictione et expellite de eo omnem fallaciā ut carta que conficiatur in ea virtutem obtineat optatam, Then put such water about saide of water, and put it in the foresaid flower of Lime, and make thereof one Lattatam and in yt put in the foresaid skinne that it may be made by 3. dayes, when that 3. dayes be passed, shave away carnaceū of the skinne, and calcinaceū with the sayed knife of the rodde, Then make one circle of the rodde of the hasle cutt of at one cutt with artano above Conjured, sayinge these wordes before ye cutt it,, Adonay sanctissime pone virtutem huic ligno ut siccare possit hanc cartam virginem consecratā, Then take a Threed filatū of a a cleane mayd a virgine, and cause the mayde to make a longe corde, and in makinge the corde let her say, Pater Noster,, Afterward ~~fetch~~

fetch

fetch little round stones, one the fresh water banke, & in gatheringe them say, these wordes / Tetragramaton fortis et sanctissime pone in his lapillis virtutem et curare possit cartā istam et omnem fallaciā de ipsis eiicias • ut ipsa carta peroptata possit obtinere virtutē,, Then binde that pap in the said circle with the said corde and stones sayinge, Agla, Ioth, heth, he, vau, el, emanuel, adestote ad ligandū hanc cartā et custodiatis ipsā ut nulla fallacia intrare possit in ea:. ## And see let him say in the shadow in thy howse secretly, that the ayre rediat eam by 3. dayes, and when ye have put him downe to dry, sprincle him with water and Isope, as it is sayed of Isope and water sayinge in nomine patris et filij et S. Sti Amen et; asperge ipsam domine Isopo et mundetur ab omni nequitia et sup nivem dealbetur, and 3. dayes after passed, let it be come from the circle with artano, sayinge, ## Ancor, anacor, amlos, Theodomos, phagor, adestote in custodia huius carte, Then fumigate it with fumigation ut supra, and put him uppe in such a cleane cloth, as followeth of silke, and by any meanes let no woman see the sayd paper, and ye doers of this arte, must be cleane and pure as it becometh them, and if the virgine pap be made other wise then it is sayd, any experiment that is written in the pap shall never come to effect /:/ if ye thinke it paynefull, to make virgine pap after this maner aforesayed,

um Virg. m. Take virgine pap made ready as other paps, be of what soever beast it will, Conjure it after the maner followinge.

but

but it is not of soe greate effect, as that other pap
aforesayd, makinge a fumigation odoriferous spices
as aboue said of fumigations, and put them in an earthen
cuppe, in whose circute let these carectors be written
of such penne and Inke as is aforesaid./.

e—o□ Iacaβpps oooo δδδateee
bb δ., And hold the pap in your hand over the
fumigation sayinge, Angege, adonay, eloe, esto
mihi in adiutoriu et propter vos impleatur, Then let
him say pater noster, After that let him say,
Lazay, salmay, Dalinay, adonay, Saday, Tetragramato
ardphenoton, cedyon, aryon, anerenaton, athanatos
Theos, Theodomos, amlos, pes, kyros, abos, Theophilos
onoy, zoron, Largon, Lazaryon, Theophilon, Tisyon, alyon
Occinomos, Zacharion, Sydion, agla, foth, heth, he,
vau, el, emanuel, Ja·Ja, vali, ancor, anilos, Theodonos
angeli sancti dei adestote et virtutem huic
carte imponite et p vos consecretur Taliter q
oia que scribentur in ea in se rei obtineat vtutem
et ois fallacia in se extra ipsas cartas effugiat
coadiuvante patre et filio et spu sancto, Amen
Then say these Psalmes, Deus Judiciu // te deum //
Laudate dnm // ecce nunc // Benedicite // And then say
this Coniuration, Coniuro te carta p ista verba
que dicuntur de creatore p illud qui potest tribuere

et

et adversarie quatenus in te obtineas virtutem q oia que
sup te scribentur ad effectu pduci valeant et q omnis
fallacia exeat de te et inte intret ois veritas sine mora,
Then let him be sprincled of the foresayd water Coniured
and put it in such a cloth cleane as followeth of silke cloth,
and of such pap as appeareth in many expiments and artes
and because expiments be not thus ordayned they come to noe
effect, ///

Of virginne wax.

In many artes and expiments, wax or earth is occupied
in makinge Images or Candelss or other nessesaries, It is to
be noted that if any Image be of wax or of earth, and that
it is made be of virginall and cleane, and the matter that ye
wax or earth cometh of, be corrupted, the Images shall
haue noe place, the virginne wax is of bees that never
made fruite, the virginne earth is that yt is under ye
earth ~~under~~ nye the water like clay, If any man will
worke with earth or wax, whether it be virginne wax
or noe, before he ~~beinge~~ beginne his operation, let him say
this Coniuration over it, Exorcerabor, excitabor, visitabor
Adonyeu, Lazemon, meryonon, afridali Jamtali, cosmas,
deaßmas, ahonas, centmnas, pparidos, orriades, narbonneas
alamay, tachay, cephay, carnay, equet, dalynant, vernant
compones, stios, galides, Lyomides, crophilicos, adestote in
meo adiutoriu quia vos invoco in meo opere et p vos incipio
et p vos finiatur, That said beginne to say these Psalmes
✠ Domine non est exaltatu // ✠ Domine quis habitauit // ✠ Dne exaudi //

Dne

Dne dns nr // qz dilecta // expurgat deus // beati immaculati // Deus deorum // Deus in noie tuo // Deus Judicium // Ecce qua bonu // In exitu // In convertendo // omnes gentes // deus deus meus respice // beati quorum // miserere mei deus secundum // De profundis // Dne probasti // Then make three masses to be songe over the wax or earth, and take and fumigate it with fumigations conjured sayinge, Coniuro et ammoneo te cera p patrem omnipotentem qui cuncta ex nihilo creauit, et p invocationem sanctorum et sanctarum tuarum et angelorum et archangelorum ponas virtutem huic cere et in noie tuo sanctificetur et benedicetur ut virtutem obtineat quam obtamus, Then sprinkle it with ye water above wheresaid, and as oft as ye will make any operation of wax, or of earth before the inception of your worke, ever doe as it is sayd in this Chapter aforesaid, if ye will bringe your expiment to effect

of ye Needle or Instrument of Iron;

There be many Instruments donne wth a Needle that we have spoken of, upon Jupiters day and his houre, make a needle or a poyntle of Iron but let it not be completed that houre, but upon venus day and her houre let him be completed, and bringe him to some privye place, and say over him, Coniuro te acus p patrem et filiu et Spm Sancti

et

p omnes coniurationes que fuerit in mundo et p virtutem Lapidum verborum atque herbarum et ad ultimum p illud qui potest iudicare vivos et mortuos et seculum p ignem quod tu accipias a'tali factore vim et virtutem que nunquam sit fallacia in te ad scribendum et faciendum oia que de te volueris // Then say domine quid multiplicati // domine deus meus in te sperani // Confitebor tibi // In domino confido // Conserva me domine // diligam te dne // Celi enarrant // dns regit me // Judica me domine // noli emulare // expectans expectavi // quemadmodum // deus repulisti nos // Then let 3 masses be songe over it, then fumigate it with fumigations, ut supra, and sprinkle him with water above conjured, and then put him upp in a cleane cloth as followeth of silke, and in the puttinge upp say, Ramuchata, Lamet, Dalmarue, Besealsaria, metalealt, meedia, margata, modaria baldaria, geodaria, comularia, maraya, gereeya Labaamgia, amolsya, beayfama, anellarya, compariaeen. Lameeon, coeoryon, enbyon, misson, candon, arcon, cyson, tigron, enfraton, geon, gesson, besse, agla, aglay, aglatha, aglaoth, agladia, meryones, angeli pijssimi et optimi adestote custodes istius Instrumenti for in many thinges necessary he is good and with that needle many thinges necessary be written

of Virgmine parchment & Bombace:

Often times carta membrana aut bombace aut edina aut pecorma, in expiments and artes be very necessary, Let that parchment be taken and consecrated as followeth, first put in the earthen cuppe sence, coniured as it is said of fumigations with quicke coles, and say these Psalmes holdinge the parchment ouer the fumigation,

domine deus noster // dne exaudi // deus deus meus // respice // dne quis habitabit // qua dilecta // with this Coniuration // Bismolet, Sadomos, Theophilos Dne deus pater omnipotens qui omnia in sapientia condidisti qui habraa patrem fidelem in suum diligisti eius semen sicut stellas multiplicasti qui moysi suo tuo de medio rubo inflama // ignea apparuisti et nomen quod est, dhyhye // esor after reuelasti qui populu sup mare siccis pedibus ambulare fecisti, qui moysi serno tuo in monte Synay, Legem saluationis dedisti, qui Salomoni filio ~~dau~~ regis Dauid precunctis hominibus, sapientia tribuisti tua supplex adoro maiestatem suppliciter et tuam imploro misericordia vt in virtute tua iste carte consecrentur et preparentur quemadmodum

conuenit

conuenit et virtutem quam obtinere debent obtineant p te sanctissime Adonaye cuius regnu sine fine p manet in secula seculoru Amen // Then sprinckle it with water and Isope, and then Let 3. masses be sayd ouer the parchment, and put him in a silke cloth, and Let the Scholers beare the pap or pchment into the circle when they make there Artes, and bringe pen and Inke such as ~~it~~ is sayd, vpon the which pap ye must write all your petitions, and all thinges that the Spiritts do tell you:

Of the Carecters

If any ma will make any arte or expiment wherein it is necessary to make Carecters in any pt Let him write after this holy name, in the begininge of the carecters, and in the end this name, Eye, Asserey, he, Asnolys, in virgine papire consecrated with your penne and Inke, and say ouer this ~~v~~ name // our Lady matteus and cause 9. masses to be songe ouer it, and beare it with thee, in a cleane cloth as it is sayde, of ye silke cloth, and as oft as ye

will

will, write carectors in the beginninge and in the endinge of the carectors write this holy name abovesaid sayinge, Altissime creator omnium creaturarum per tuam misericordiam et potestatem tuo sanctissimo nomini quod ibi scriptum est impone virtutem ut sit custos carectarum istorum ut nulla fallacia sit in eis, when it is sayd and donne, write secretly the carectors that ye will make and ye shall never be deceived in any # # #

Of Sacrifyces # #

In many artes ye must doe sacrifice to the devills of diverse sacrifices, some doth sacrifice of Blacke beastes and white, some of Blacke birdes or white, some of the bloud of them, some take a gift of carectors or of Scripture, some do sacrifice of meate or drinke, and if ye doe sacrifice of beasts that Beast of what condition soever it be, must be virginall, for they will the gladder and sooner receive them and obey; if ye doe

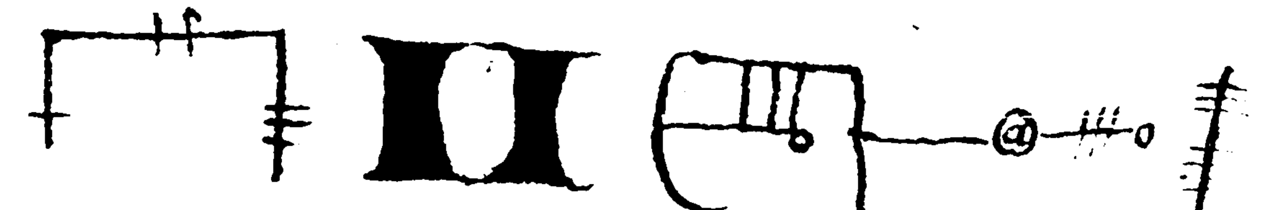
sacrifice

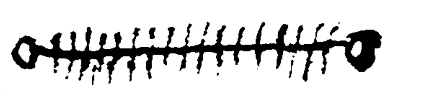
sacrifice of the bloud of beastes or byrdes, they must be pure and virginall, for the Lesse that any thinge is corrupted the more efficacye it hath, They that sacrificeth of giftes or of Scripture, these giftes must be overgilded or paynted with some fure collour, and before ye reche any sacrifice to Spiritts say over that sacrifice, vos quibus hoc sacrificium datur vel debetur, estoti parati ad serviendum mihi, then fumigate, it with fumigations before rehersed, and sprincle it with coniured water and keepe it soe ordayned as Longe as ye will, for the Spiritts as it is contayned in the arte, to doe sacrifice. they that doe sacrifice of meate and drinke, must make a Table without the circle ready with a Table cloth, with bread wine and water and cocks rosted sayinge when they be prepared, Ubi estis vos qui coniurati estis ad hoc prandium vel ad hanc cenam quod servitis gratissime, Then fumigate them with fumigations above sayd and sprincle them with holy water and soe Let it be, untill they come to dinner or to supp and soe ye must doe sacrifice to

Spirits

spiritts, and they will come sooner againe ##

of the silke Cloth,

If any thinge be Consecrated by any occation, it must be put, in a silke cloth or white Linen, and cleane, as thinges be of more price, that be consecrated, Therefore take a silke cloth of whatsoever coullor it be and write these Caracters followinge vpon it ## ## 

 B, cc, δ. Q. B. O. penne and Inke about Conurede, and these names Likewise Adonay, anesbias anerenoton, agla, athanatos, agyos, ancor, anachor, amlos, Theodomos agnefeton, cedyon, Lamet, cetelfaras, cos, Tetragramaton, Then fumigate it with fumigations, and sprinckle it with water aboue said, Then say these Psalmes over the cloth, Dne dns nr, // deus Judicium // ecce nunc // Te decet // to decet, // Benedicite, Laudate dnm de celis, ecce qua bonu // Then Celebrate over

them

them 9. masses, and Let it be put ~~here~~ amounge sweete spices, and kept in a Cleane place, and all thinges that be consecrated, Let them be ever put in such a place, and they shall ever have effecte, //

Let noe man marvayle of this Chapter for all the Science of this booke is Contayned in this chapter and therefore he did assimulate this title of the Images of Astrologye which be innumerable, for it seemeth impossible to collect the science of this booke in one // first ye must consider that noe expriment whether he be smale or greate can be made, and therefore the makers of artes and expriments that knoweth not this booke can never come to effect of any thinge, Therefore it seemeth as a worke of Images to reade this worke but he must reade from the beginninge to the endinge if ye will bringe any expriment to effect, Therefore I desire him that shall have this worke, that he deliver it to noe man, for the more he reade in artes and expriments the Lesse he shall know if he

keepe

Keepe not this holy worke with a pure heart if ye will be pfect in this Science, first ye must exercise in the beginnige of the operation of this worke, on ☿ day and in his howre in the augmentinge of the moone, prepe artamus such as we spake of before in the Chapters of knyfes, and prepare artamus and tarry for the day of mercury and his houre in the augmentinge of the moone, and prepe water and Isope soe as we haue said, and that in any day of mercury and his houre in the augmentinge of the moone, prepare for the silke cloth as it is sayd ;; All this prepared, any Chapter of this booke that ye will make, Looke for mercuryes day and his houre in the ~~ag ag~~ augm^t of the moone and in that houre make all thinges ready that is contayned in that Chapter // and when ye will consecrate any thinge, of any other chapter, Let it be in a secret place as it is said

about

about of places, and that houre haue potts prepared with coles and spices Coniured, and Candles Coniured makinge a fumigation and haue Lights, and water and Isope prepared; and when ye will consecrate any Chapter, when it is Consecrated put it vppo in such a cloth as we haue said, and soe of euery Chapter, and when all thinges be collected consecrated and prepared,, then put them all in a silke cloth and cause 9 masses to be sayed over them, Then ye ~~must~~ Looke for the day and the houre wherein ye must beginne and end, and that, that shall be necessary in that arte, ye shall take them without the cloth without any solemnitie, and when ye haue wrought put them in the cloth and soe of all other artes, And therefore in this Chapter is breefly comprehended all the Science of this booke, and in it is the beginninge and endinge of the Clauicle of Salomon, wherefore ye must keepe this booke secrett ;:

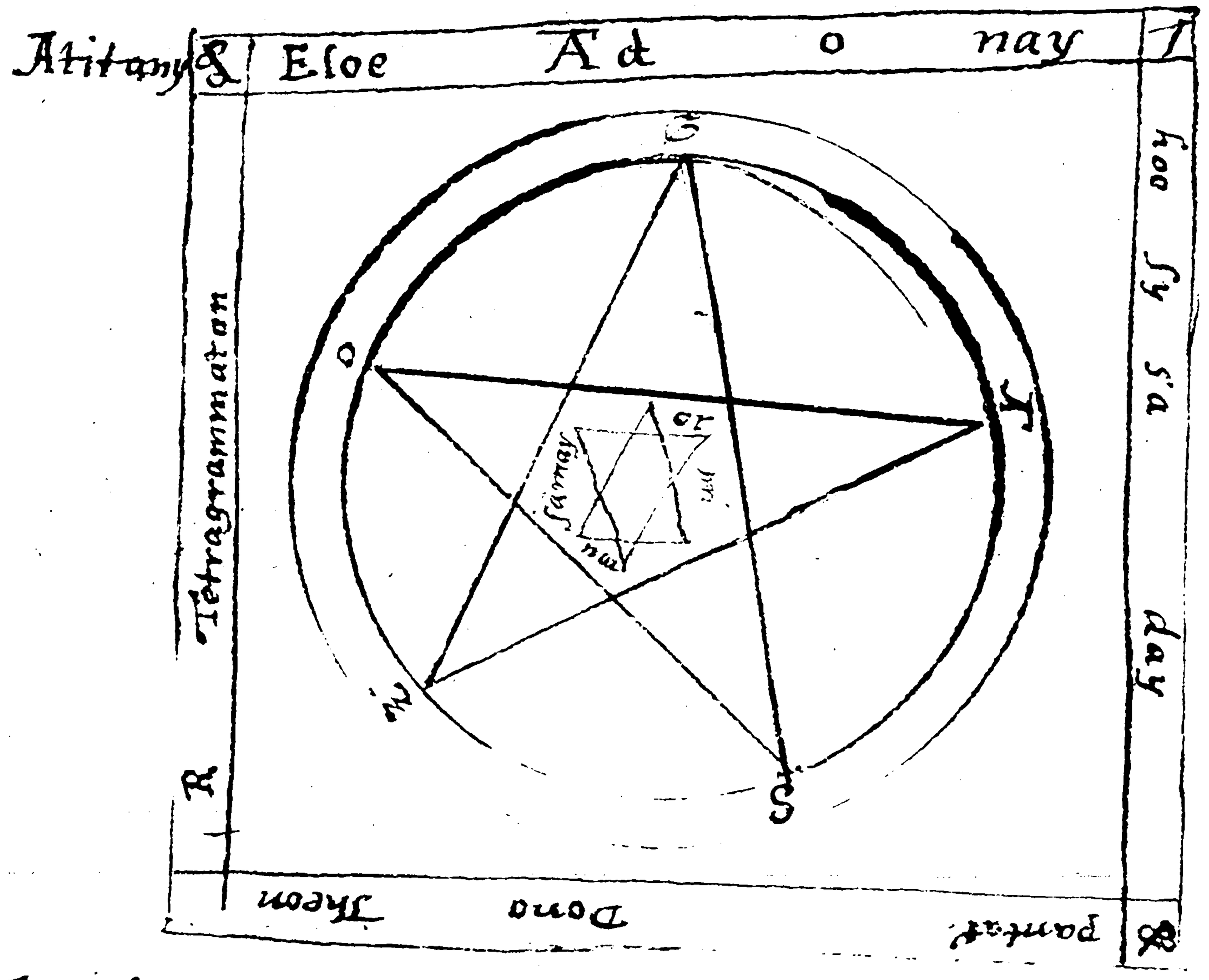
Explicit Clauicula Salomonis +

Hic incipit opus mirabile et etiā verissimū
de 4or. annulis sapientissimi Salomonis

Primus annulis qui atitatny, actinctatyon
nūcupatur ~~a~~ erit purissimo de auro vel argento
vel, ere albo purificato optie incipiē in die ☿
2a. vel 3a. hora et ~~opare~~ in eo usqz ad octauā
qua preterita haud Licitū est opari, et ita quod
☿ sit in sua exaltatione aut triplicitate aut
facie aut deniqz in orizonte, si autem fuerit
retrogradus in sua Combustione, non est inter
insequendū et de alijs si non pfecti fuerint in se-
queti die ♀ et in pluribus ☿ proficiscitur, quod est
2a. die ♀ Artifex ergo ut sit mundus tū anima
tū corpore in tidisqz vestibus indutus ad annuli exp-
erationem accedat, ista quod deus et nomen dei
sit semp in corde et ore ipsius, Annulus quidem
sit quadratus et in Luminibus quadrati nomina
dei insculpetur in medio quadrati ⛤ pentaculū
Salomonis ut figura docebit et tum speciebus
oderiferis suffumigetur annulus, deinde, consecr-
atur ß cum thure albo, masticlo cinamo-
maieste, alumine Ligna aloes veleraco africano
et sandalo, et costo his igitur in Loco mundissimo
reponatur, constringit aeris potestates et
infernales principes ad voluntatem Artiste et

Valet

valet ad regū pfides, irias, magnatū ac aliorū mittigat
benevolentiam inducit sup se potestatem in bello
incamentū a venenum a prestat, malignū spiritū eijcit
a corpore phantasma reprimit et in omnibus subvenit
necessitatibus; Behold the figure underneath; ∺

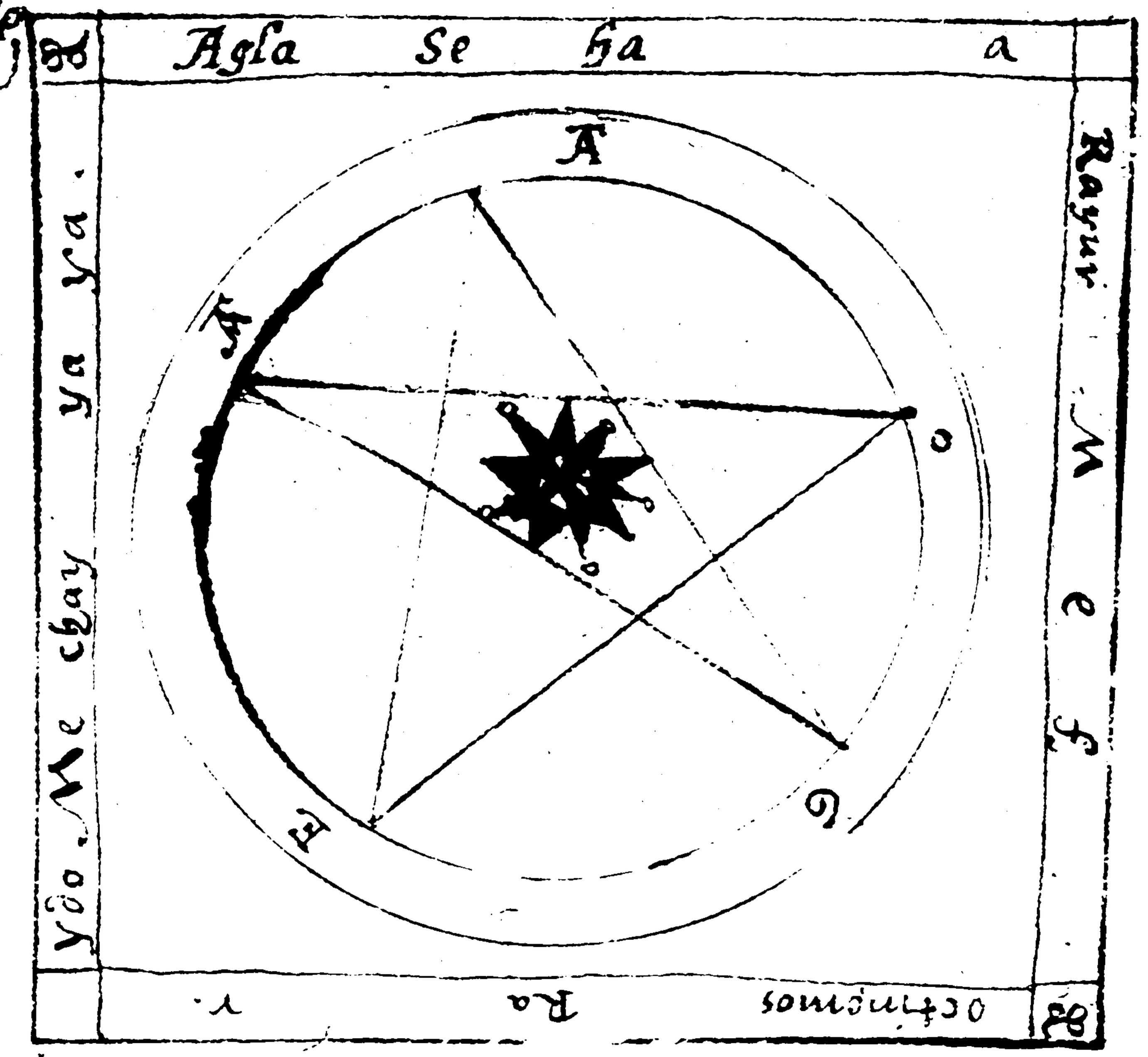


Annulus secundus iste fiat ex auro purissimo et argento vel ere
albo purificato et modo cuius figura in sequente patebis opatur
vero ☽ existente in 1a et 3a vel 5a et 9a vel 11a et 13a in die ☿
2da vel 3a hora, Artifex ergo antequam incipiat operari ab omni pollu-
tione et maxime in venere caueat in die ☿ circa 2a. vel 3a bene
balneatus et ~~albus~~ albus vestibus indutus incipiat opari et dicat hac

noia

nomina, Beson, Besany, adonay, el, Saday, eye, hey,
node, hey, herur, Lerur, Sege, Sohgen, zebulo, heyos
hebulo fiat nobis dne in virtute tua optamus et
circa annulu incipiat operari si fr vero usq 8^am
horam pfici no potest sequenti die ♀ vel altero
♄ finatur fiat quadratus cu stella in medio ut
figura monstratur sequenti sit fumigatus cu herbis
odoriferis, deinde in loco mundo conservetur,
donec consecretur et valet ad oia artis magice
expimenta et dicitur sine hoc anulo vix ullu
experimentu fieri potest prodest in prelio in mari
feris quoque vesisit irias potentu mitigat, inbat
inter inimicos ista visibiles q invisibiles, febribus
instat, et veneno, et credat bene in deo et virtuti
annuli et ab omni periculo liberabitur sunt alie
litere; N. Z. S. E. on. E. A. r. v. r. 1. A. S. v. c. G.
a. un. o. r. a. Doctinemos. y. E. o. s. c. b. a. a. ₽ a A
Z1. 6. n. Kahur, suffumigatur cu aloes mirre
albo in die qris ≠ ‡ ‡ ‡ ‡ ‡ ‡ ‡

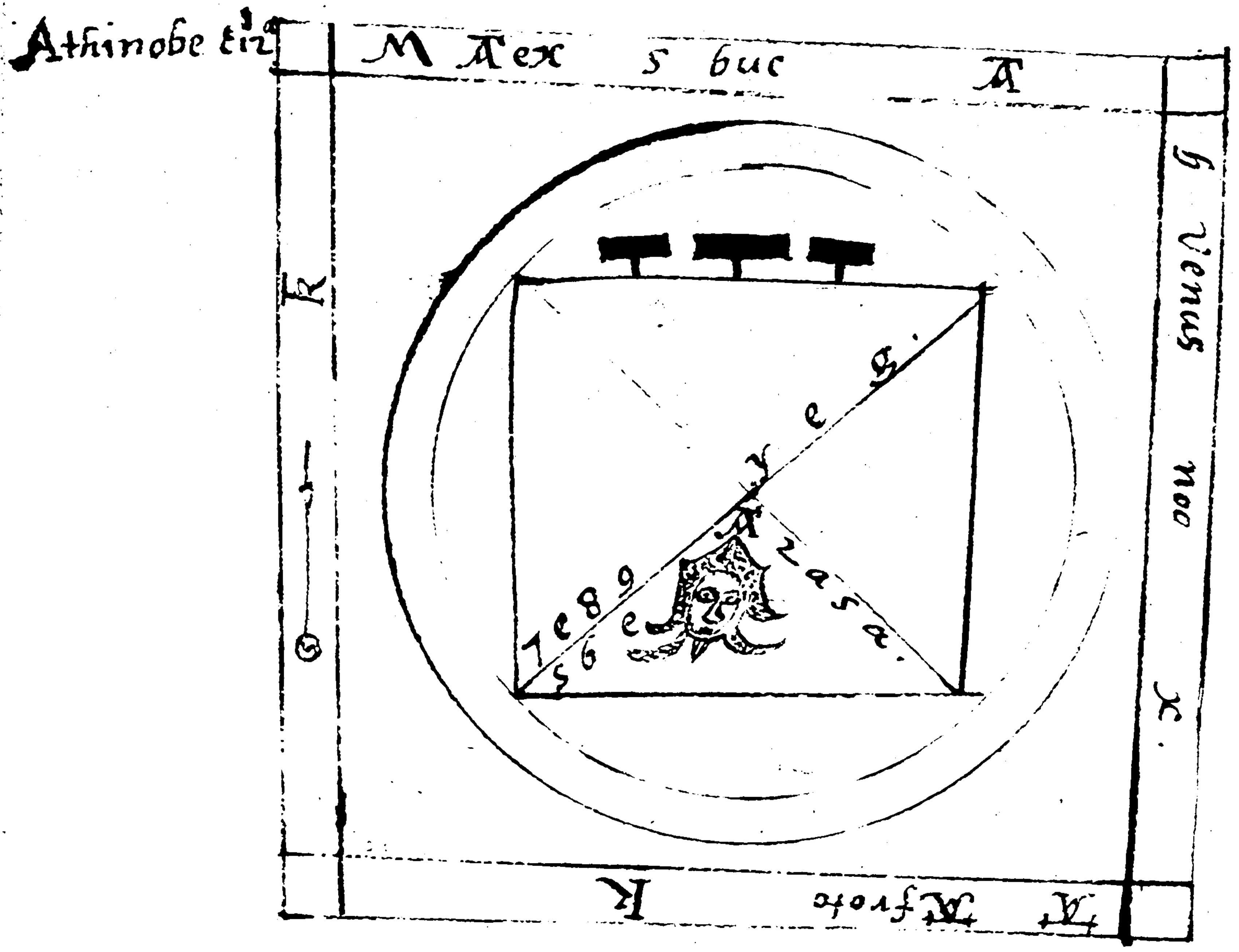
heare is the picture of
the second ringe



Tertius annulus sicut Salomon Instituit fiat ex auro vel argento & ere mundato suffumigatur cum Ligno aloes et mirre albo die ♀ris annulum incipiat operari quoniam ista est de substancia ♀ris per tres dies chastissime vivat, [illegible] et pollucione abstineat in die ♀ris inter nobilunium et post primam horam eiusdem diei Artifex opus Annuli incipiat & 1a hora et operetur donec ad ~~[illegible]~~ et si die illa non perficies die ♄ intrante 2da hora perficiatur vel usque ad aliud diem ♀ris expectetur, Cum Artifex operari voluerit hac noia dicat, megala, vadeus, meguiak am, snadeus, detitus, delapso suas, oro, doctatan, delapha, persupualo, itrane, dilectionis, ingerous, effectum, bebe, somacholi, Rey, Rayma, celi unctus virtus, altisissima, Sergoyze, celvey, reib, sub-regulari, disciplina, tu qui es alpha et omega super omnia dominator, Altissimus concede pietate tua ut hoc opus ad effectum veritatis ducatur, Amen Anulus sit quadratus et in Lateribus sanctissima dei noia ut in figura patent sculpetur, Quibus diligenter dispositis aqua Rosaica lavetur et speciebus odoriferis per suffumiga atque munde conservetur, iste est mirabilis inducit amorem maxime mulierum et iram principum mittigat et valet in foro regimarum magnam mag mulierum acquirit

amiticia

amiticia et ad reges perfidias que et ~~quos~~ quas libet potestates spiritum universorum et est utilis pro omnibus rebus ; Behold the picture of ye ringe exalter apte;

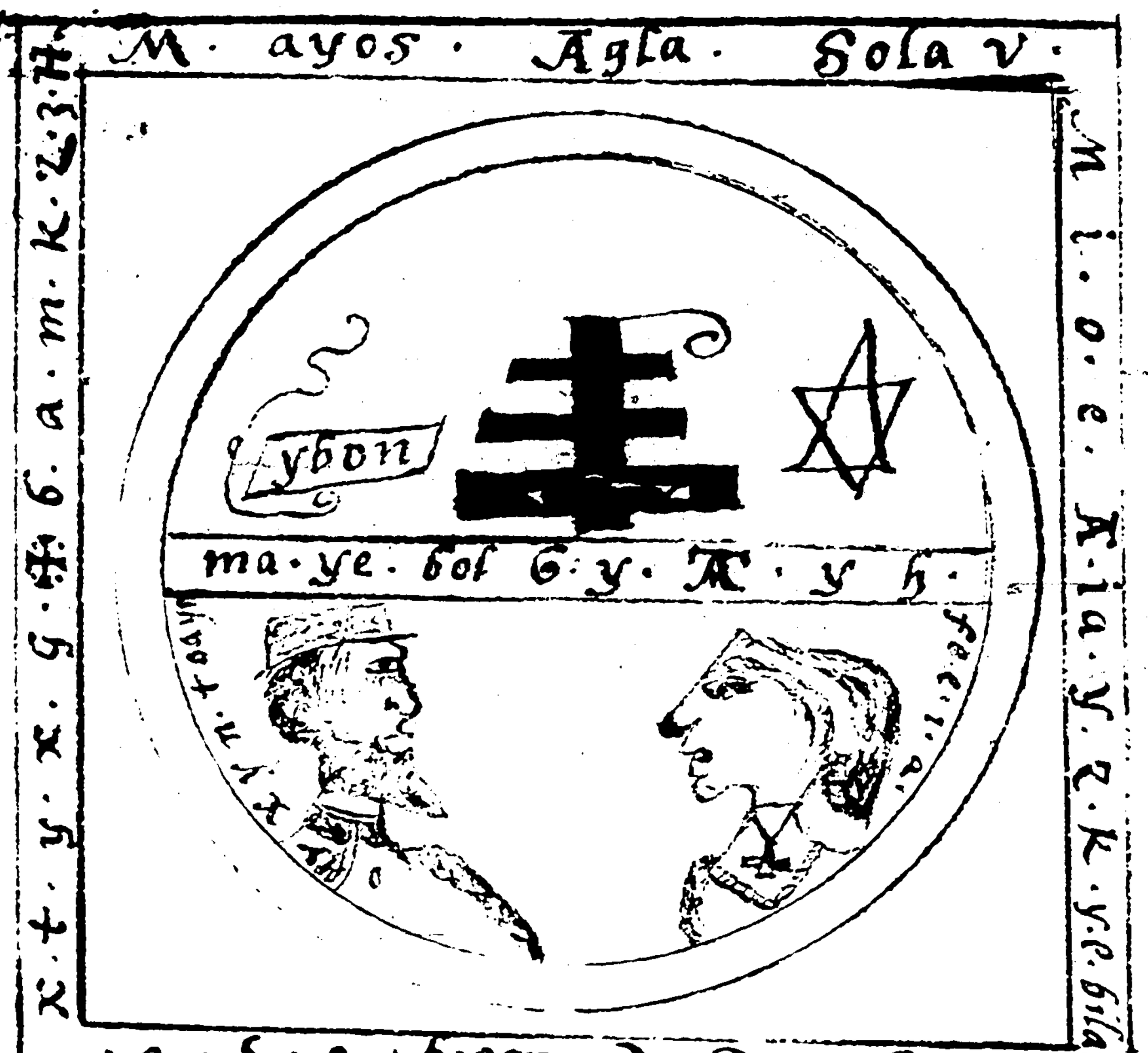


Quartus annulus est sine quo Sapientissimus Salomon nihil agebat sive in prelio sive in Consilio sive in Judicio ipsum semper secum differebat Artifex quidem operis Liquidam infundat aqua et sic pannis albis involuatur cum ~~[illegible]~~ suffumiga thure albo artifex in die ♃ & ♂ et [illegible] incipiat dicat, Belzabray, ter dicatus, ondyton, Arma, olyama, moybeth, baruth, bacuus, Vamch, Lauacel, adorhocus, inflaothot gebolat, adonay, deus ineffabilis per

quem

quem omnia facta sunt sine quo nihil fieri
potest, verum effectum huius anuli diuinitatis
tue dignitate pro ut affectauimus nobis
consequi bona Amen, hoc 7es repetatur
in anuli operatione fuit autem annulus de
mercubriali decoratus // materia .1. electro. et
incipiatur opus die 27o in mane anullus quidem
sit, quadratur et in quadratura sanctissima
dei noia sculpetur si noia scribi non possunt
in quadratura scribantur in anuli virg, et
plura vt in figura docentur debet autem anulus
hic cum omni mundicie et veneratione custodi
si vero differas ipsum in regalem et curiam impiatem
inuenies gratiam ab omnibus in oculis domini vel tuum
probalebit in omni consilio iudicibus monstrat
facundiam delectationem subducit demones ac
malignos spiritos ad voluntatem differetis dat
iuuandum in prelio Liberat demones malignos
spus soluit magiasque incantationes maris piculum
et venenum resistit dat impetrationem sup
nam vera et inuoluatur in pelle nigre caprioli
immensum etatum habentis quia pro saluatione
corporis melior inuenire non potest, sfi ×

Achimhade-narius



Salomon noster magister quedam edidit quedam celauit anulus
secundum quosdam diuiditur in duobus quod dic figure
debent figurari in vno annulo et duo capita in alio vnus
de auro alter de argento fieri debet alter de electro opus
mirabile, suffumigatur itaque primum de ligno aloes, in
aqua rosata infusio, et suffumigando dicat .7. psalmos
Dominus illuminatione mea // exurgat deus // quam dilecta //
Laudate dnm de celis, hoc quidem oportet dicere mane et sero //
et sic in munde xipide reponatur solus sciendum est quod quisque
annulus propriam habet conseruationem, fiat igitur suffumigatio
de Thure albo, et nocte et die sit in oratione et bonam
spem habeat in deo sitque balneatus annulum fumigatum tenens

in

in pollice dextro dicens, // # # # # # # # # # # #

Deus ineffabilis, deus vniuersalis, deus invis-
ibilis, deus inestimabilis, deus incomutabilis,
Deus pijssime, deus dulcissime, ~~deus~~ excelse,
deus gloriose, deus immense, deus iuste, deus
misericordie, ego Alb[redacted]us indignus et plenus
iniquitate et dolo[redacted] ad tuã misericordiã
orans et deprecans ut non respicias innumerabi-
ilia peccata mea, sed sicut consuevisti mise-
reri et humiliter preces exaudire ita me
famulum tuum licet indignum exaudire digneris
clamantem ad te pro hoc annulo sanctissimus
noibus insignito et characteribus ut virtutes
quas obtinere debeat, ut ydeæ volontonice
opis ministris virtutem et aereas et in-
fernales potestates ad libitum suum constringat
et subijceat et cum coniurator voluerit
congregare congreget et cum voluerit dis-
pergere dispergat valeat ante reges et
pergere dispergat valeat ante reges et
presides iram eorum mittigat et benevolentiam
reddat in judicijs et bello iuvamen prestat
et ante hostes visibiles et invisibiles sit efficax

et

et certa protexi ac in omnibus periculis subueniat
te prestante qui vivis et regnas per omnia deus
in secula seculorum Amen //

Admiranda deitas, o ineffabilis trinitas o inexpabilis
vnitas o gloriosa Divinitas, o perfecta charitas o
indivisa charitas, ego albanus te invoco, adoro, te
deprecor, quatenus consecretur, sanctificetur
et benedicatur iste annulus preciosus cum suis
sanctissimus nominibus et propria qua scientissimus
Salomon instituit obtineat virtutem ut ydeas vel
eutonicæ opis ministret virtutem æreis et infernales ad
~~et~~ libitum constringat et subijciat potestates valeat
ante iudices et presides et benevolentiam inducat prestante
domino nro qui vivit in secula seculorum Amen;

Deinde removeas annulum a pollice dicens; //

Coniuro te mettalli creatura per creatorem omnium
creaturarum cui omnes merito ~~debent~~ obedire et per
sanctissima noia que in te designantur et per
decem Salomonis candelas et per eorum virtutes et
thronum dei per quem sedem maiestatem diuine et per arcana
celestia ut vim et virtutem obtineas quam salomon
instituit conservas viriliter terreas areasque

potestates

potestates obediunt deferenti maiores subiecto principes incunentur ante te credat venenum mortium etate Judices et presides virtutem obtineas, artis quoque mathematice operationem confirmes pacta Coniuratione remoueatur in medicatore et fiat suffumigatio de mastice dicens Oratio

Enotoona, israel, eloy, adonay, chaburyth, ferekenech, huchaleo, laphanoiheth, rehelapther, adonay, eloe, habethoke, benaptha, hubsaritare, ychoth, alliadiertha, nosetha, zadebathu habelcaser, hanoder, humiranetha, haylocha, allma, noarteria, dedibaraba, nt odesmich, etha, robelcahoha, hiletheca, nadrech, hu, hortetie aquarijus dno, prestate qui vivit, et regnat deus per omnia secula seculorum Amen, t

hic ponatur in medio digito annulus et suffumigatur cum thure albo et thimiatnate dicens ††† ††† ††† ††

Oratio

Deus universi conditor orbis qui celum super- altitudinem nubium extendisti et terram in sua stabilitate fundasti et mari terminum quem preterire non potest tribuisti. Qui ☉ et ☽ ceterisque stellas in summo aere celi collocasti qui omnia in sapientia

fecisti

fecisti qui 6° die hominem ad imaginem tuam plasmasti quem de limo terræ et spiritum sanctum eum inspirasti quem cum esset prevaricantem de paradiso eiecisti qui genus humanum in aqua diluvio perdidisti qui noe et eos qui cum eo erant salvasti qui abrahæ sub triplici persona ad radicem mabræ apparuisti, qui loth de subversione sodomæ et gomoræ liberasti qui moysi in medio rubi in flamma ignis apparuisti et locutus fuisti qui populum tuum de captivitate eduxisti et in per medium maris appuisti aquas invicas exire fecisti, qui danielem de lacu leonum et susannam de falso crimine liberasti qui tres pueros de camino ignis ardentis sc. sadrach mysac et abednego illesos stabilire fecisti qui Jona in ventre ceti, tribus diebus et tribus noctibus illesum servasti qui hac multa mirabilia fecist exaudi propitius orationem servi tui et da huic annulo sanctissimis nominibus tuis insignito virtutem quam Salomon tua sancta virtute instituit ut ideæ vel autonica operis ministret virtutem, Volueras, infernalesque potestates, et omnes malignos spiritus artista suo imperio constringat et subiiceat adque libitum suum condemnat et cum voluerit congregare congregat et cum voluerit dispergere dispergat valeat ante reges et presides ira illorum mittigat et benevolentiam reddat et in Judicio preliisque inanem postat, et ante hostes visibiles et invisibiles sit efficax et certa protectio

obsessos

obsessos a demonibus potenter Liberet veneno resist-
it ac in oibus periculis subveniat et Consiliu
conferat ~~te~~ concedente dno deus cuius regnu
et imperiu sine fine p manet. hic ponatur
Annulus in medio et fiat suffumigatio de
alumina vel croco t assandalo, dicens ///
Euchu, ~~adonay~~ adonay, hamonorath, baruth,
hara, adonay, elotha, meldech, bachlam, Lati
thorath, hemech, huchaod, hahold, mitha,
harulo, bamichacha, adonachon, bachoram,
hothe, keronus, agenu ziebulo, Asdeni, chamohin
rocholhesto, concramusay, solaamo, relhonus
nearach, et regreas. Ancynhni, Lochni,
mulluto, vemmas, Lenachoi, calamo, hima,
vatro, humana, rachalo, chanimio mesacalca,
nehazalua, hacta, humeta, adonay, allotha,
allaazer, ~~nelaha~~, nelaoh, maco, dno pstante
qui est summus benedictus in secula. amen,
hic ponatur annulus in auriculari, et suffum
igatio, fiat de Ligno, aloes dicat Psalmos //
dns illuminatio me // dne ne in furore beati
quoru // in te domine, // quam dilecta, deus in
nomine, // ecce quam bonu // Laudate pueri,
Laudate dnuj de celo, benedicite oia opa cum ex

oratione

oratione sequente, o gloriose Adonay, p quem
creantur, omnia reguntur et consistunt ad esto
propitius in vocationibus meis et presta clementer
vt annulus iste, Accymtatyn cui nomen Salomon
imposuit virtutes quas obtinere debeat perfecte
et potenter obtineat ad subiugandos malignos spus
vt Artiste voluit, noluit, obediant et mandato
eius non possunt resistere sed velociter impleant
ira regu et potestatu mittigat et benevolentiam
inducat et in piculo terrae et maris subveniat ab
hoste visibile et invisibile defendere Liberet et
sanu custodiat illo prestante qui sedet in altissimis
et cuncta e custodit cuius honor et potestas in
aeternu p manet. Amen, hic ponatur annulus in
pollice et fiat suffumigatio de costo dicens ///
O pie o iuste Adonay, quies sanctae noie et pietatis
origo rex regu et dns dominatiu qui sedes in
maiestate tua interius pfundu abissi cernis omnia
regens, oia moderans, oia in virtute tua cotinens
qui hominem ad imaginem tua plasmasti, vt in terrae
sicut in celo gaudeas et glorificeris, omnis terrae
adoret te deus et psallat tibi, ego Albanus indignus
dicam noie tuo Psamu, unde pessime immundissime
deus maiestatem tuam cum humili devotione supplex
expostuli et in virtute tua et dono grae tua. consecretur

et

~~et ef~~ confirmetur Annulus iste et virtutem
qua institutus obtineat potenter sup malignos
Spus potestatem Artiste tribuat ut cum
vocati fuerint et statim ad vocem suam
de omni pte mundi conveniat et responsu
veraciter reddat mandato pficiat annulus
iste reges et potestates ubiq Conpescat et
iudices sibi iratos in benevolentia convertat
magicas artes solvat Spus ~~alinatos~~ alinatos
Thesaurorum Custodet discludendo virtuose
Constringat in omnibus preuhs deferentem
soluet et protegat et inimicos visibiles quam
Invisibiles expungat illo pstante qui sup omnia
regnat et impat cui Laus est et potestas
per eterna secula. Amen, ///
hic ponatur annulus indice et suffumigetur
de thure albo masculino ~~thimiamate~~ mastice
assandalo sine costo et de Ligno aloes dicens
Adonay mekethi, adonay, malal, adonay,
Sanketh sotzma naboth, adonay, in quo omnes
creature sanctificate sunt misericordia tua
atq ineffabilem pietatem p hec sancta
noia invoco ut postulati Licet indigno
famulo albano auxiliu gre tue prestare
digneris sup istud anulu santissimis tuis noibus

insignitu

insignitum, on, el, eloe, adonay sane alpha et omega,
ehoha, keefore, hesion, penta gruton, tetragramaton
elephacor, oygnomos, onsy ytohoon stimulatuton,
eliora, Messias, sother, emanuel, sabaoth adonay,
pantate, primellis principiu, primogenitus sapi=
entia, virtus, gramaton, sol, splendor, Lux, gloria,
panis, via, vitis, Vita, mors, hostiu imma, agnus
petra, Lapis, qui os verbu, salus, angelus, sponsus,
~~apete~~ pheta, pastor, sacerdos, Athanatos,
mediator, ovis, vitulus, serpens, aries, Leo, vermis,
kyros, theos p hac sanctissima noia et alia qua
nominare non Licenter te suppliciter expostulo ut
presens Anulus cui nome ~~actyntatym~~ actintatym
Salomon imposuit sup oia demonia et malignos spus
virtutem obtineat eosq ad Libitu suu p huius anuli
virtute exorzizans constringat iras regum principu
mittigat dilectione renascatur potenter in prelio et
necessitati corporis et aie sit Laus et potestas
honor et gloria p eterna secula, Amen, ,,
Tunc dicantur psalmi Laudate pueri Levavi oculos et
de pfundis, hoc fiat p 3es dies anteq et tunc pone

pone subalterne donec tres missa celebrantur sup eu • et tunc in loco mundo et odorifero custodiatur ,,,

De annuli accingeli consecratione dicat in suffumigatione annuli risanay, adonay saday, heye, henham, zur, sogepos, hepuso, sculpendentatur eodem sermone et in suffumigatione dicat hanc Coniurationem deus ineffabilis domine deus nr, celi enarrant dne ne 2m beati quorum, in te dne speravi 2m 27 dilecta deus in noie tuo, Laudate eu quoniam Laudate eum de celis, Consecratur, suffumiges eum ut supra de thure rubrico et corde contrito et humiliato, tenens annulum pollice dextro dicens, oratio :

Immensam et ineffabilem pietatem tuam pijssime pater omnipotens eterne deus suppliciter exoro mihi licet indigno famulo tuo albano auxilium grae tuae postulanti spirare digneris sup hunc annulum cui salomo atingel nomen imposuit, sanctissimis tuis noibus insignitum ut et virtutem quam obtinere

debet

debet habeat sup oia experimenta magicae artes ut vera evomant et ad effectum perveniant, irias qs potestatem mittigat, inter inimicos tam visibiles quam invisibiles sit vera ptexio, visus deferentis eu non deficiat ab omni morbo demoniaco, eum defendat sanum et incolumem eum conservat foris quoque maris vel prelij periculum evacuet, febribus et veneno resistat ac ab omni periculo deferentem liberet p te pijssime pater qui dne nr es refugium salus et protectio, cuius nomen et imperium sine fine permanet in secula ~~et~~ seculorum Amen, ,

Creator omnium rerum deus qui celum a terra separasti et mari terminum quem preterire non potest posuisti omnibus creaturis ex quatuor elementis, aere, igne, aqua, terra et formam dedisti et imposuisti 4to die creatione solis et Lunae et ceteras condidisti stellas post Lucis creationem, angelos ministros tuos creasti in 6o die, Adam de ~~Limo~~ Limo terre plasmasti eumque vitae spiraculum inspirasti de eius latere Evam, sibi congem comittere ordinasti et ambos in transgressionem precaverunt et in hora quos de padiso eiecisti et ante portas eius pcustodiam, Cherubim et flameum gladium posuisti gladius fuit igneus et murus

pPter

propter peccatum circumdatus est, paradisus cherubin angelica custodia insisti stimus grato tam fuit peccatum pome comedere ut toto mundo non potest redimi quia nihil iustius quam ut omnis creatura rationabilis nihill proponat voluntati creatoris quia maior est voluntas tua quam totus mundus descendat igitur voluntas tua, pater piissime, super nos et respice propitius ad opus manuum nrarum sicut respexisti ad rationem salomonis qui mille in gabaon tibi obtulit, et da huic anulo tuis sanctissimus nominibus insignito virtutemque salomon instituit, ut omnia experimenta, mathematica artis vera reddat iramque potestatam mittigat et inter amicos visibiles et invisibiles sit vera protectio, visus deferentis non deficiat ab omni lunatico morbo ipsum custodiat sanum et incolumem conservet et ab omni periculo terre et maris ipsum liberet illo praestante et adiuvante qui sedet in altissimis et verbo suo cuncta creavit disponitque cui est honor et gloria per eterna secula seculorum, Amen, hic ponatur in medio et suffumigatur cum alumina

t. craco vel assandalo, hoc hu. oro., hic ponatur anulus in ultimo digito et fuit suffumigatio de ligno aloes, dicens, dne deus nr. dne deus meus, v, conserva, diligam te celi enarrant, dne in virtute a forte, deus in nomine deus iudicium nomine et ins. laudate pueri // laudate dnm de celis, // laudate dnm omnes gentes Benedicite, Coniuro te figuram metalli et angelum compositum et sanctissimis dei noibus configuratum per deum vivum per deum verum ~~et~~ sanctum et per virtutem omnipotentis dei, per inefabilem ~~consistentia~~ tuam per animalia ante thronum dei consistentia, per it seniores qui in conspectu altissimi consistunt ad laudem gloriam et honorem dei et per celi celorum virtutes, et 9m. ordines angelorum, et per 12m noia sancta dei, quibus nominatur hebrayce, deus, on, ely, eloy, adonay, hya, ydio, assere, yesseraye, alpha, et omega, Tetragramaton et per alia noia sactissima que nominare non licet, et per illud inefabile nomen dei, quod in fronte Aron tulit ut sanctificetur iste anulus et consecretur, quemadmodum instituit salomo et predicta obtineat, virtutem prestantes dno nro Jhesu xpo, cui honor et gloria per manet sine fine Amen ////

oratio

Oratio.

Ineffabilis et eterna deitas gloriosa virtus qui ante et es eris et sola tua voluntate oia subijciuntur qui iusto iudicio vocaris istis noibus, alpha et omega tetragramaton, pater, arimon, omonsion, messias, sother, emanuel, sabaoth, adonay, unigenitus, via, vita, manus, homorosion, principium, primogenitus, sapientia virtus, altissimus, caput, finis, o, verbum splendor, sol, gloria lux imago panis, flos, vitis mons, Janua, petra, lapis, angelus, sponsus, pastor, ppheta, sacerdos, athanatos, ysKyros, ekyson, ymas, theos, panthon, craton, Jesus de ~~de~~ laude te adoro, te supplico, te totis mentibus imploro quatenus p te annulus iste predictam quam obtinere debet virtutem obtineat, vt oia experimenta mathematice artis vera reddat, iraszp potestatum mittigat, et inter inimicos visibiles et invisibiles sit firma defensio deferenti visus non deficiat ab omni lunatico morbo sanum custodiat feris pestiferis mirabiliter resistit et ab omni piculo corporis et anime liberet, illo prestanti qui sup oia regnat et imperat, cuius laus honor et potestas p

manet

manet in eterna secula. Amen, hic ponatur annulus in pollice et fiat suffumigatio de mastice dicens, oratio.

Deus qui exaltasti celum a terra et dedisti aquas sup aquas et oia in sapientia et pietate tua fecisti qui populum tuum filios Israel, p medium maris siccis pedibus ambulare fecisti, qui moysi servo tuo in monte sinay, legem salutiferam et 4.or annos plum tuum angelico pane satiasti precepta salutis dedisti sicut pmiseras eumqz in terram promissionis d conduxisti deus universus conditor etc. Vt supra. alia oratio.

Domine deus pater omnipotens qui es creatorum omnium, que es substantialis tam ineffabilis quam inestimabilis suavitatis vt angeli qui solem sua pulchritudine excedunt inbiter et insaciabiliter et te pspicere desiderant quia tu es deus fons et origo a quo bona cuncta pcedunt qui tamen quamvis sis vbiqz potentialiter tum intellectualiter in celo habitas substantialiter oibus tu totus es quia in nullo loco es impotentior quam in alio, sicut in celo et in terra tu noscis oia presentia preterita

et

et futura, quasi corporalia conspicias, et ante quam fieret omnes hominum mores prorsus angelorum voluntates, dicta, facta, cogitationes ac si corporaliter videns praeiudicasti et invocaris theos, i. nomina videns et quod factum est per te in te factum est et sola tua bonitate mundum fecisti, et omnia in sapientia fecisti et nihil unquam quod insensibile sit quam quae sunt in animata insensibilia et mortua nobis, omnia tibi vivunt et te creatorem sentiunt celum te sentiunt quod ob tuum iussum incessabile revolutione semper circuit ☉ et ☽ et stella te sentiunt quae memorabilem cursum servando repetunt, informis
te sentit quia quos de legem sibi datam custodiat, quanto magis ego homo quem et imaginem et similitudinem tuam sanctam constituisti ut in celo sicut in terra laudaris ut dicitur omnis terra adoret te deus et psallat tibi iterum omnis spiritus laudet dominum. Ego Albanus licet indignus psalmum dicam nomine suo unde piissime et misericordissime deus maiestatem cum humile

devotione

devotione cordis et contritione, desidero et suppliciter exoro, ut dono gratiae tuae consecretur iste annulus praesens et virtutem quam obtinere debet, obtineat ut omnia experimenta ut supra in essais hic ponatur Annulus in indice ut fiat suffumigatio de thure masculino thimiamata, mastice, ligno aloes, et costo dicens orationem,
Adonay, rex regum et dominus dominantium per quem omnia facta sunt cum quo constant omnia quem tremunt angeli et archangeli tibi obediunt omnes creatores mundi; te invoco te suppliciter imploro quatenus tua virtute benedicetur et consecretur annulus iste sanctissimis nominibus insignitis virtutem quam obtinere debet in se habeat super malignos spiritus ut in ~~oratione~~ oratione.

O pie, o iusto etc. hic dices hos Psalmos, Lauda pueri, Levati, de profundis, et hoc per tres dies fiat duae missae super eum tum in loco mundissimo custodi, Achimo consecratur abluatur et mundis vestibusque pueris induatur et optio ligno aloes suffumigetur, dicendo, hec nomina Affrodices, yeston, asara zoay, almosym almanel, acocobayl, albacaym,

alsecab.

alsecab, algoym, hymloth, hamgol, alseyms
algoar, alsiter, altanery hulpadra, leolam
moth, hic ponatur annulus in indice et suff
umiga de thure albo dycens, oratio.
Conuero te creat: et materias metalli in
formam anuli comoposita ꝑ deum vnum et beni
et omnium creatorem a quo oia facta consistunt
et ꝑ quem oia composita regimine disponuntur
sub quo oim multitudo celestis exercitus
administrat in quo viuit oia ꝑ angelos domnes
et virtutes ꝑ celum et terram ꝑ mare et
oia que in eis sunt ꝑ solem et Lunam et
ceteras stellas celi, ꝑ 12. signa zodiaci et
et 7em planetas erraticas et quicquid est sub
celo et supra celum, et in terra, quicquid in
ꝓfundo maris conuersatur, et quicquid in
aere habitat et in abisso viuit, ꝑ 7. dona
Spus sancti ꝑ sedem diuine maiestatis ꝑ sede-
ntem sup thronum et ꝑ eius iusticiam ~~et~~ mise-
ricordiam ꝑ eius natiuitatem, et ꝑ ~~omnium sint~~
oim virtutes sacrosanctas missarum que misse
ab heic celebrate sunt omnis, ꝑ omnes ꝓphetas
et patriarchas ꝑ Legem moysi in monte

Sinay

sinay, datum, et ꝑ duas tabulas moysi conscriptos,
quatenus in te obtineas oes virtutes quam salomo
constituit vt inducas amorem et beneuolentiam
omnium tam virorum quam mulierum angelos qz omnes
generaliter constringere ad Libitum, irasqz potes-
tatem mitiges, et deferenti reddantur beneuoli
serpentes oes venenosi cedunt oia maleficia
depellat illo prestante qui sup oia regnat et ꝑ
quem oia reguntur, amen, hic ponatur annulus
in medio digito suffumiga cum alnina t craco t
assandalo dicens, Oratio.
hodach, adonay, hammedosach, azozadas, assi-
lomilath, betenace, handach, aialael, bote, chisbeoy
asechol, bethazo, zechou, mahona, babinana,
arthalid, pyrmutyn, bochie, lecha, vbithetha,
famu bechol, assedecha, vlethea, ychosel, mah-
adhe, iaham, hildeoke, hidbala, gedelam, alichdabicai,
aliatoham, bothe, balotha, vnas, Pathac, patach, toboy,
adonay, ozercha, osanna, imbedim, anadm, margeha,
halac, ya, adonay, synhadas, bethenslo, othas, asialo,
Leeayzayo, onoolo, adrehyd, hay quatenus iste anulus
te summo creatore, virtutem, obtineat et in supnam

sidet

maiestatis solia, et cuncta potenter regis et
gubernas tibi honor et gloria p infinita secula
seculorum; Amen, hic ponatur annulus in me-
dico dicens, mirabilis virtus, altissimi et
ineffabilis divinitas, Claritatis indivise apte
rationis signaculum, o Affran, haptuia cogerit
Donatio invocationem invocando deprecando te
supra virtute maiestati et sanctorum dei
~~nomina~~ noim, qui solo verbo cuncta creavit
ex nihilo ~~et~~ mihi te differenti obtineas oio
inimitia in benevolentia et amorem conver
tas venenum etiam repella et oia maleficia
dissoluat, praestanti domino qui te creabit
et tantam virtutem et dignitatem tibi attribu
it Amen, hic ponatur annulus in Auricu
lari dicens, orationem hanc, Oratio.

O, summe maiestatis ineffabilis essentia
o, domine maiestatis Alpha et omega, cuncta
principio sine verbo sine tempore in oia opa
possibilia sunt qui hominem ad Imaginem tuam
plasmasti et Evam di consecrasti et eorum p
adiso voluptatis collocasti, unde p diabolicam
suasionem

suationem decepti atque ultimo tempore completionis
tue filium tuum ad solvendum miseros misisti et opa
manuum tuarum que condidisti et languidum mundum
salvasti et pditum conservasti, ego, Albanus Clementer
tuam devote prece et humili voce atque devotione-
miam expostulo, quatenus dne gratia tuae benedi-
catur, sanctificetur et consecretur annulus iste
reverendissimis, affrodicis signis signatus figuris et
litteris circumscriptis dictam virtutem obtineat ut
dos in amorem convertat odium et inimicitiam repell-
at, maleficia dissoluat, omnes aereas potestates et
benevolentiam et dilectionem ducat Amen, hic anulus
ponatur in pollice ut fiet, suffumigatio dicens,
istam orationem, Oratio:

venus benignissima que et Lucifer diceris domi-
natrix planetarum et admirabilis dulcedo, o, impiosa
virtus et fortitudo incendij te deprecor p ineffab-
ile magisterium et nomen terribile altissimi dei
qui sup oia virtutem obtinet, et p solem cui semp
amicaris, et p Lunam cui semp p coniunctione cor-
dadatis et .♃. qui te sup omnes planetas diligit,
p tertium quem oblico vultu aliquando respiciens adversaris,

et

et p bellicosum et. qui modo in magna con-
sistit amititia, modo cum magna persequitur
inimititia, et p virtutem nobis asacuo
creatore confessa p signa · 8 · in quo summa
potestate collocanda consistis, ubi est creatio
tua ubi praevales et veritatem gloriaris,
Quatenus annulus iste margine tua figura
et ~~noe~~ noie praesignatus in se obtinet virtutem
quia tua figura et Imagine reverabile
cum tuo insignito noie super oia ad dni et dna
dilectionem, venenum expellat, aereas spus
et tartarios in obedientia et benevolentia
inducat serpentes oes fere mortifice desc-
rentem cedant te praestante qui sup oia
regnas deus in secula seculorum, Amen,

hic ponatur annulus in Judice fiat suffumig-
atio dicens orationem, Oratio,
preclara et splendissima venus cui nomen
Lucifer, cui oia celica venerantur, et in
una coniunguntur amititia cum divina potestas
tantam tribuit virtutem et quos vis coniungas quos
vis separas et ~~amit~~ amititiam coniungis post

Discordiam

discordiam seminans ubi vis eris dulcis et amibilis
et ~~ubeti~~ ubi volueris amara et ferocissima, ego
Albanus te invoco in hac operatione ecce adduxi
tibi venerabile in Imagine tua cum suis litteris
et figuris et dulcissimo tuo noie quemadmodum
convenit, O, signata, adesto pia miseris in-
ucentibus dulce nome tuum invocantibus p nome
dei vivi et veri pii misericordissimi quod tua nulla
valet creatu: resistere voluntate praestante dno
qui sedet in Altissimis et potenter iudicat oia cui
honor et gloria in secula seculorum Amen, deinde
suffumigetur speciebus odoriferis et munde cust-
odiatur Consecratio huius Acmihadenary, et ut
operatur sit mundus et suffumigando dicat. 7 Psal:
Laudate dnum de celis, et teneatur annulus in
pollice, fiat suffumigatio de thure dicens, deus
ineffabiles p 3es dies, fiat bis in die mane et sere,
deinde ponatur annulus in indice et fiat suffumigatio
de thure albo et thimiamate dicens Letaniam, hic po-
natur anulus in medio digito, deus universi quia hac
multa mirabilia fecisti, exaudi propitius orationem
meam et da huic anulo sanctissimis nominibus insignito
virtutem quam sapientissimus Salomon eleganter

instituit

instituit vt omes malignos spus sua virtutem
subiugare debet artista imperiu ad libitu suu
convincet, obsessos a demonibus potenter liberet
iras regu et potestatu mitiget, Thesauros
occultos et res et occultas vere revelat et
respondeat vere et pestifera veneno resistit et in
omnibus piculis tam terre quam maris Conferat
ab omnibus visibilibus et invisibilibus defe-
rentem saluet et ptegat prestante domino
qui in altissimis sedet et oia gubernat
~~cuius gubernat~~, cuius regnu gloriosu sine fine
per manet qui vivit et regnat in secula
seculoru Amen; hic ponatur in medico
et fiat suffumigatio dicendo, glorioso, Adonay
deinde suffumigadet ponatur in auriculari dic-
endo, o pie, o Juste, deinde in pollice et fiat
suffumigatio de speciebus odoriferis dicens creator
om rerum deinde custodi in loco mundo et
honesto et odorifero /

Explicit Liber de 4or Annualis

An excellent medicine for ye stone

Take pellitory of the wall and dry it on a
Tyle, and take the skinne of 3 or 4 eggs the
which is betweene the meate and the shell, and
dry it vpon a tyle, take also an orenge peele
and grate it, and a jd waight of each of
these yt is of the poulder of them, and mingle
them togeather and take and eate it vpon the
poynt of a knyfe, that beinge donne, then
take Camomyle and seethe it in posset ale
and take of it both in the morning ~~and~~ fast
inge and also at night goeinge to bed
and so vse it twise or thrise at the most

probatu est sepius

What Stones and hearbes are appropiated vnto the 15. Starres according to John Gower in his Booke intituled, de Confessione Amantis, the wh he Dedicated vnto King Henry the eight;

1.^a Prima Stella. Vocatur, Aldeboran. cuius Lapis carbunculus et herba. a Anabulla est.

2.^a Secunda stella, vocatur, Clota, seu. Pliades. cuius Lapis Christallu, et herba Feniculus est,

3.^a Algol. cuius Lapis Diamans. herba. heleboru nigru.

4.^a Alhaiot, Lapis Saphirus, herba marubiu.

5.^a Canis maior. Lapis Berillus, herba, sauma, est.

6.^a Canis minor, Lapis Achates, herba, Primula;

7. Arial, cuius Lapis Gonza, herba, Celidonia, est,

8. Alacorui, Lapis honochinus, herba, Lappacia.

9. Alaczel, cuius Lapis Smaragdus, herba, Salgea,

10. Almareth, Lapis Jaspis, herba, plantago,

11. Venenas, cuius Lapis. Adamas, et herba, Cicorea est.

12. Alpheta, Lapis Topasion, herba, Rosmarinus.

13. Cor Scorpionis, Lapis Sardis, herba, Astrologia. (aristolochia

14. Botercadent. Lapis chrisolitus, herba, saturea,

15. Quintadecima stella vocatur, Cauda Scorpionis, cuius Lapis calcidonis, et herba, maiorana est:

Incipit Liber hermetis tractans de 15. stellis & de Lapidibus et de 15. herbes. et de 15. signis sic incipiente.

Sunt multa ~~alia~~ bona que antiqui ~~patres~~ sapientissimi ~~narraverunt~~ Philosophi hermes Abhay dominus pater Philosophorum antiquissimus sapiens

Incipit Liber Hermetis tractans de 15. Stellis. et de 15. Lapidibus, et de 15. herbis, et de 15. harum rerum figuris, sic incipiens.

Inter multa alia bona quæ antiqui patres sapientissimi narraverunt Philosophi, Hermes Abhay Dominus Pater Philosophorum, antiquissimus sapiens, et quasi unus ex benedictis a Deo Philosophus, Librum hunc edidit, divisitque eum in quatuor partes, eo quod principaliter 4.or rerum virtutes, videlicet, Stellarum, herbarum, Lapidum atque figurarum in eo Continentur, dansque exemplum sapientiæ posteris ut eorum sapientia, non abscondatur, et ait, non moritur qui sapientiam vivificat, et iterum ille, homo sapiens Comprobatur, Cuius exempla in hoc seculo collaudantur, et omnis homo sapiens, et bonis moribus illustratus Philosophus est; sapiens vero est qui res cognoscat prout sunt, et recte probari possunt. Post hæc ait, video quod omnis res vera habet apparentiam et formam, et pondus et Colorem, et utrum aliquo servatur ? homo per ipsam. ideo efficitur, et video super quam=Libet superficiem et diametrum et circumquaque tres mensuras, quæ sunt Longitudo, Latitudo, et grossicies, et Clauditur a quatuor Lateribus, et efficitur figura quadrangularis, intus tamen secundum nostrum intellectum infinitæ intellectuales

intellectuales Lineæ comprehenduntur. et dicit, quatuor Sunt in hoc mundo quæ ex toto animi non possunt nec integraliter coniungi, et hæc quatuor dicuntur elementa. Similiter quatuor superius constitua ~~sup~~ intelligunt quæ apud nos inmortalia et incorruptibilia et comprobantur, eaque mouere neque ad ea pertingere possumus, et sunt hæc, videlicet, Sol, Luna, Stellæ, et Cœli. Et video quod 4.or partes mundi apud hominem vnam partem impossibile est esse, hominem tamen in vno puncto errare, pmate sed est impossibile 4.or anni tempora esse vnius complexionis hoc enim dico exemplo quatuor nobilium scientiarum, Videlicet, Astrologiæ, Philosophiæ, magicæ, et Alkemiæ, dixit Hermes omnis qui cognoscit quod Videt, et quod audit intelligit, et cogitans sic quod cogitat et petet, scit ea quæ petit et quomodo et quando, et beatus est qui probat, quoniam probatio est radix totius scientiæ, Ideo quilibet naturalis probare tenetur, et vera probatio sit ex visibilibus et probabilibus, gustabilibus atque mobilibus, et nisi cum istis vlla vera probatio inuenitur: et sciendum quod vnusquisque sapiens appetit scientiam, parcus vero et non parcus vero auarus diuicias querit, notandum; natura superior quadruplex inuenitur, videlicet, generans, ~~me~~ ~~triens~~ nutriens, debilitans et corrumpens.

et

et dixit Hermes; sunt 4.or complexiones, scilicet, sanguis, flegma, cholera, malancholia; et similiter 4. sunt Elementa, scilicet, ignis, aer, aqua et terræ: et 4. sunt in quibus omnis accidentia consistunt, scilicet, diuitiæ paupertas, vita et mors; et sciendum quod duo sunt per quæ intelligamus vtrum bona sint vel mala ea quæ scimus, videlicet, maladicenda et eius contrarium, et dixit Hermes nunc scias breuitate.

Capitulum primum.

Quædam volo explanare quæ inueni iuxta verba quorundam sapientum, Inueni enim quod 15. sunt quæ apud sapientes excusari non possunt apud primos, videlicet, qui per Astronomiam vel per magicam aliquod opus volunt perducere ad effectum. sciendum namque quod 15. sunt stellæ inter alias quæ fixæ dicuntur, et magnæ virtutis atque signationis, quarum quædam est bona et cum felicitate, atque in prolongationem dant vitam, quædam vero breuem et cum paupertate larguntur. et notandum quod si ~~ea~~ Luna fuerit cum aliqua istarum in natiuitate vel interrogationem in ascendente vel in medio cælo apparet eius virtus atque significatio secundum naturam et significationem suam ~~sim~~ similiter cum fuerit per se in prædictis Locis, vel ex 7.m naturis. et sciendum quod quælibet stella fixa constat

ex

ex duabus naturis. vel ex naturis Saturni et
Veneris, vel martis et mercurij, aut Jouis et
Saturni, ~~vel~~ + ~~Veneris vel martis~~ vel Veneris
et martis; notandum praeterea quod cu[m] fue-
rit aliquis planeta cum stella habente in
parte natura[m] eiusdem Planetae, potentior
efficitur natura quae cum eiusdem planeta
natura concordat, et eidem modo natura Plan-
etae augmentatur: verbi gratia: Stella quae-
dam est ex natura martis et Veneris, dum
fuerit mars cum eadem stella vincit natura
martis in signacoe, et si Venus cum ea fuerit,
natura Veneris superabit, et sic in alijs intell-
ige Locis. Si vero aliqua stella fixa ex duab[us]
existat naturis, ex bona scilicet, et mala, et
bonus Planeta cum ea fuerit, vel eam bono
aspectu aspexit, significat bonum; si malo
aspectu, econtrario significat. Scias quidem
quod Luminaria et stellae fixae magnam sus-
tinent ptem significationu[m], et ex illis magna
vis pendet iudiciorum, et similiter a Loco
coniunctionis Luminariu[m] id est Planetarum.

Caput secundum.

De stellis fixis.

Dixit Hermes, sciendu[m] quod stellae fixae quae-
dam sunt duarum naturaru[m] et duarum
cognitionu[m] et significationum duaru[m] Plan-
etarum, quaedam vero Vnius, et aliae sunt

duaru[m]

duaru[m] naturaru[m] praeter naturas iam dictas, et quae-
dam sunt illa quae non sunt nisi Vnius, quaedam
aspectus Vnius, et aliae sunt duarum, et complex-
ionum et significationu[m] duarum Planetaru[m], vt
quaedam quae habent quondam naturam aliarum
Stellaru[m] Circumstantiu[m], et aliam suam, et prima
quae non est vnius naturae, est p[er] se vel per na-
turam Vnius Planetae, sed scias quod naturae stell-
aru[m] discernuntur per Colores, quae secundu[m] quod
sunt colores in stellis fixis debent ita coaptari #
Planetis: nam propter colores, hijs quinque modis
coaptantur in natura stellae fixae Planetis, quonia[m]
color rubus est martis, Liuidus seu plumbeus Saturni,
citrinus iuxta pallorem Jouis, albus Veneris. Tali #
quoq[ue] modo debes aspicere colores aliaru[m] Stellarum +
fixarum. hac enim est earum proprietatis et natur-
as, secundum earum colores, et sciendum quod
omnis stella rubea in colore est eius naturae ignis,
et significat choleram, et eius sapore, secundum signif-
icationem eius est amarus; Et omnis stella Liuida
in Colore est natura terrae et significat Melancho-
liam, et de saporibus acetosum. Similiter omnis #
Stella in coloribus citrina mixta palore est ex
natura aeris, eius complexio sanguinea, et ex sap-
oribus dulcem significat, Omnis etiam stella alba in
colore est ex natura aquae et ex complexione fleg-
matica, et de saporibus salsum: et sic intellige tam

de

de fixis stellis quam de erraticis, et tam de maioribus quam de mediocribus, atque de minoribus invenies verum, deo dante;

Capitulum 3m.

Postquam de stellis superioribus mentionem fecimus, nunc de 15. ex stellis fixis explanatione Hermetis dicemus. Stellæ quidem sunt ex stellis fixis lucidiores alijs, et quanto maiores et lucidiores videntur, tanto maior et fortior earum significatio. Imo de 15. quidem sunt stellæ de quibus Hermes in hoc libro ~~.~~ posuit facere mentionem, quarum nomina et significationes in sequentibus declarabuntur ordinatim.

Capm. 4m.

Dixit Hermes, cum aspicerem Aldeboran, et vide eam 25. gradu Arietis et 27. minutis, et cum eadem capiebat medium cæli, et dixit, hæc stella est fixa, et de natura martis et ex complexione veneris, illa est enim martis quæ lucidior est, ex consistentibus in capite Tauri omnis quidem aliæ veneri attribuuntur. Hæc quidem stella veneris est significatrix magnæ siccitatis propter martem, humiditatis propter venerem, unde notandum quod cum fuerit martis et nullam veneris ibi habebit potestatem, et cum fuerit venus cum Aldeboran et uno gradu et uno minuto, et eius significatio est

accsi

accsi esset iuncta marti in uno gradu atquæ minuto. Et si lunam acciderit esse cum Aldeboran, et luna aspecta fuerit a saturno vel a marte aut in quadratura suam oppositionem a sole, idem erit acsi iungeretur marti, sed si esset luna cum Aldeboran, et aspiceret eam Jupiter vel venus, aut sol amicabili aspectu, eandem retinent significationem acsi esset cum venere in uno gradu atquæ minuto. Cum vero hæc stella est in ascendente, vel in medio cæli, et est fortificata propter martem, significat guerras, lites, rixas, gravitates, et ea quæ mars significat: et si iam in dictis locis propter venerem fortificata fuerit, designat temperamentum, et hoc quia in eodem loco maior est color martis quam veneris. et scias omnes fixas, quando sunt fortunatæ, bonum significare et quando infortunatæ malum.

Et debemus nostro tempore considerare in quibus locis sint et eas rectificare per tempora transacta. Et nota quod priusquam Hermes unam rectificatam secundum altitudinem suam et eius oppositionem a sole et secundum ascendentem et medium cælum, et ad occidentem, et secundum coniunctionem alicuius Planetæ cum ea scilicet, secundum quod diximus eam rectificaveris, poteris habere iudicium ex quo bonus sequetur finis.

Ad

Alias stellas fixas rectificandas, et consecutus earum veritatem.
in quibus fuerint secundum magnitudinem vel paritatem instrumenti cum quo metitus fueris.

2ª De secunda stella dixit Hermes. Secunda stella ex stellis fixis ex quibus mentionem fecimus, est valde nota omnibus in cælum inventibus. hæc enim stella Hebraice vocatur Lampada eo quod ad formam Lampadæ sit formata, Arabice vero ++ choraya (vel Coraym) nuncupatur. 63. græci Vigiliæ, Latine autem Pleyades vocatur, et ++ maior pars occidentalium, 7. planetas seu capellas, septem enim stellæ, imo et septem capellæ ++ dicuntur. hæc enim earu notissima cum cælu inspexeris tot stellas in tam paruo loco suie spacio videre non poteris.

In tempore quidem Hermetis fuerunt ab 20 inventæ, In 27. gradu Arietis et 20 minutis, natura vero eius est natura Lunæ, et complexio illius complexio Martis, et quandocunque fuerit Luna in ++ Achoreya (Alchadaya) id est Anthayda et asperit eam Venus ex humida infusione, et Mercurius similiter ex humida infusione secundu tempus testimonij Solis et fuerit in ascendente vel in medio Cæli cum Acheraye id est Anthoraye et Mars vel Sol eam aspiciant ex opposito significat Nubes grauitates occulorū suie in oculis. Et scias quod hæ stellæ non sunt de ~~prima~~ prima neque de secunda magnitudine

magnitudine, et rectifica eam vt superius dictum est quod inuenies veru aduuante deo:

3ª Tertia stella dicitur caput Argel vel Alges. est namque stella rubea, clara, lucida, permanetque in parte septentrionali, distans per magnum spaciū a via Solis: Cuius natura est de natura saturni, et complexio eius est complexio Jouis. Sciendum est quod hæc stella est prima et principalis stella totius firmamenti in Natiuitatibus et inceptionibus rerum si autem Mars fuerit cum ea in ascendente vel in medio Cæli facit hoiem fortem et litigiosum, et si Luna fuerit cum ea in ascendente et Mars vel saturnus, eam aspexerit opposito Cap Erat ꝑ hoc in tempore nostro vt dixit Hermes 9. et ++ 18 id est 38. minutis Arietis. Rectificatio eius ++ fiat predicto modo.

4ª Quarta Stella dicitur Alaazoth estque luminosa + Stella a parte Jouis, id est, septentrionis transitusque eius prope verticis punctū, estque magnæ potestatis in medijs et dicunt quod est tenens frenū, alij dicunt ipsam retinentem habenas. Hæc stella dicitur esse ex natura Jouis aut saturni, et inde quoniam quando saturnus aut Jupiter est cum ea vel aspicit eam, et Luna ~~in~~ iungitur ea, et scias eius virtutem esse duplicem, et eius ++ significationem esse multiplicatem, et semper aspicere vtrumque, et cuius magis superare significatione

ipsum

ipsum recipe pro eius significator.

5.a Quinta stella, Arabice Aliabor, & Latine Canis maior dicitur. Hæc stella est Meridion- alis, et inter omnes stellas fixas est ex ma- ioribus, et magis apparens. Et similiter eius virtus est valde efficax super terram, et principale est quod in quinto climate, sexto et septimo in quibusdam partibus, in aliquibus tamen ptibus non apparet in circulo astrologij Latitudinis eius terræ. Hæc autem stella est ex natura Veneris, et est stella fortunæ, et p hanc mutatur multociens status mundi ad temperamentu vel distempamentu, ad bonum ~~vel~~ vel ad malum. quod si aliquis eam fortunat- am habuerit in ascendente vel in medio cæli, et Luna vel pars fortunæ cum ea fuerit in eodem gradu, significat magnu guerram, et si opus magnis fuerit eius virtus erit ad bonu et magnu honorem.

6.a Sexta stella dicitur Arabice Algomedra id est Algemeyra, Latine Canis minor. Hæc stella est propinqua signoru circulo, et est ex natura mercurij et ex complexione Martis. Hæc quidem stella facit homines au- daces et rationabiles si fuerit in ascendente vel in medio cæli, et dat posse vincendi si fuerit in ascendente vel in medio cæli et fuerit Luna cum ea.

Septima

7.a Septima stella dicitur Cor Leonis, et apud quosdam Stella Regia sive stella altæ potenciæ. Hæc stella est duaru naturaru et duarum complexionu, et in omnibus stellis firmanen- ti non est vicinior via Soli. Quicunqz eam ha- buerit in ascendente, vel in medio cæli, vel in radice Nativitatis Liberam aspectibus in fortun- arum et invenerit eam fortunæ, significat quod est Rex aut aliquis magnus Dominus. Hæc enim est stella significatrix magni honoris, et magnarumqz diviciaru atqz timoris, et præcipue quando fuerit ppinquior Lineæ orientis vel medio cælo. hæc autem stella est ex natura Jovis et Martis. Consistit cum quærenti planetæ, et duo supius dictas habeant pprietates. Hæc stella ut dictum est retinet earu significationes.

8.a Octava stella est Ala Corva, et non Lucis tantu sicut aliæ de quibus fecimus mentionem superius. est enim ex natura Saturni et martis, et retinet in se mul- tas et malas significationes, et quasi planeta tocius infor- tunij et cum infortunæ cum ea invenient significat omne malum tunc significationem ~~nisi occurrent~~ retinet saturni et Martis, et si Luna fuerit cum eis, dices ipsam esse valde malam in significationem nisi occurrent ei fortunæ. scilicet, Sol, Jupiter et Venus, et hæc stella potestas in opere destructionis, et in cuius radice nativitatis hæc stella fuerit in ascendente vel in medio cæli infidelitatem eisd- em portendat.

nona

9.a Nona stella dicitur Alaazel, hæc enim stella ascendit ad 30.um ex parte meridiei, et est ex natura veneris et mercurij, et dicitur

et rationis, secundu quod est eius vera dispositio in figura, et hæc quidem stella significat honestatem et bonum in faciendo ludos suos et res de quibus homines rident et loquuntur atqz lætantur.

10.a Decima stella dicitur Attimett Alyamoch, et dicitur saluator, et est ex natura martis et Iouis quando autem eam aspiciat lunaria in bono aspectu cum adiutorio fortunaru est in significatione Iouis, quando vero econtrario, est ex significatione Martis.

11. Vndecima stella dicitur Benenays, et est postrema de duabus stellis quæ est in cauda ~~vrsæ~~ vrsæ maioris, est namque in fine caudæ bouis deferentis Curru. hæc enim est vna de septem stellis quæ faciunt motum suum circa polum mundi. per hanc enim potest quisque sapiens in omni tempore anni in nocte horas sumere sicut in die per solem. nemo prouectus ipsam potest aliquatenus excusare, et a nemine vtitur nisi ab in ipsam recte potest sumere in ascendente: sed scias quod paucæ ex stellæ invenitur. Hæc autem stella est ex natura veneris et lunæ est autem valde remota a circulo signoru, et quando multu

Lucet

lucet, pluuiam significat et proximo venturum.

12.a Duodecima stella dicitur Elpheta. hæc stella est ex natura veneris et mercurij: stella quidem est non multum lucida, sed multiplicatur eius significatio in bono quando est in trino vel sexto aspectu a sole, et dat honorem et sublimationem cum est in radice natiuitatis et libera mala in medio cæli vel in ascendente.

13.a De 13.a stella dicitur Cor serpentis. stella quidem est bene lucens, trahens ad rubedinem, quæ ex natura martis et Iouis constat, est enim propinquior zodaico. stella hæc si modo est radice natiuitatis in ascendente vel medio cæli, sublimatu hominem in honorem, et meliorat eius dignitatem cum est fortunata: econtrario autem facit dum ab infortunijs est aspecta.

14.a De 14.a stella dicitur Vultur cadens, et est ex natura veneris et Mercurij. hec ~~est~~ quidem stella est ex illis quæ maiorem faciunt eleuationem; in 5.to et 6.to et 7.mo climate. stella quidem hæc est temperata in omnibus in quibus inuenio eam. arcus enim eius est magnus, et eius aparentia magnu bonu in ascendente, et multo plus in medio cæli habet significationem dum a marte vel a saturno eius bonitas non lædatur. nam si lædatur, econtrario erit eius significatio.

Decimaquinta

15a Decimaquinta stella est Cauda Capricorni. est namque ex natura saturni et mercurii et proxima zodiaco ex parte meridiei. Hæc stella est infortunium magnum dum in coniunctione Sol existit sic ab eo adum in coniunctione Sol existit sic ab eo a quarto vel opposito conspiciatur, cum tunc in natiuitatibus designet corruptionem et damnum. hæc namque stella in magica computatur pro infortuna. Euis domus sexta saturnus et Mercurius dum eam conspexerint et fuerint retrogradi vel combusti, quia tunc destruitur. Sine figura intellige.

Incipit secunda pars principii huius Libri.

Dixit Hermes. Quicunque has quindecim stellas rectificare sciuerit, secundum quod de tribus primis superius est prælibatum, ad veritatem posituræ earum, scias quod poteris peruenire, et si quis per fixas stellas voluerit iudicare, oportebit eum earum scire naturas, et posse, ac proprietates, et in quibus ymagines inventæ erunt, et in quibus domibus, et quæ pars cadit cum eis, et quis radius, et quæ duodenaria, et quis planetarum est secum, et quis eam aspicit. sic autem poteris invenire per ipsas in omnibus veritatem, quemadmodum per planetas, et sic verum inveniet ut scriptum est in Libris

indiciorum

indiciorum Planetarum. et sciendum quod stellæ fixæ habent fortunas et infortunas quemadmodum Planetæ: sed earum fortunium et infortunium accidit ex parte Solis aliorumque sex Planetarum, sed quod sunt apud ipsas earum coniunctiones et aspectus, et sciendum quod omnis stella fixa quanto maior est et clarior et propinquior est zodiaco vel puncto verticis, vel magis septentrionalis, tanto fortior est in omni opere et iudicio. Finis de Stellis.

Incipit secunda pars huius Libri De quindecim Lapidibus.

Dixit Hermes in initio huius voluminis, nostra intentio fuerit circa quatuor, viz, circa stellas fixas, quæ sunt res spirituales, et celestiales, et luminosæ, quarum potentia est magna et mirabilis et nimis occulta nisi sapienti. modo autem in hac secunda particula volumus putafacere charitatem et virtutem quam ipse summus charitatis et virtutis conditor inclusit in Lapidibus prætiosis, quorum virtutes afflantur virtutibus prædictarum stellarum et quorum colores coloribus Planetarum

Sciendum quod quidam ex Lapidibus prætiosis sunt valde lucidi, et magnam ex se proferant claritatem, ut Carbunculus: et quidam palam facientes virtutes, ut magnetis species, et saphirus, et multi alii: et quidam

ex

ex illis sunt qui perpulchri, habentes virtutes paucas: Et hoc ~~ee~~ est quod dicere volumus.

Quoniam 15. sunt Lapides, in ~~eta~~ coloribus et complexionibus et naturis concordantes cum supradictis stellis, quorū nomina et colores, virtutes quoque cum stellis ad quas pertinent, si Deus voluerit, declarabimus. Et primo 15. Lapides scriptos volumus ponere in hoc Libro, quia de 15. stellis mentionem fecimus in eadem. Isti quoqꝫ Lapides debent poliri sculpi sive subscribi cum Luna fuerit iuncta stellæ sibi pertinenti, quoniam si ita fuerit in centuplo multiplicabitur eius virtus. Vnde scias, quod sapientes antiqui inspiciebant superiora et operabantur in inferioribus, et secundū eorū voluntates in operibus efficaciæ adimplebantur.

Caⁿ 2ᵐ De Carbunculo dixit Hermes, primus ex Lapidibus 15. dicitur Rubis, quod quidem carbunculū vocant, cuius color est sicut color carbonis accensi. Et eius virtus est augmentare divitias, et magnū honorem exhibere deferenti. Hic namque Lapis est ex natura solis, Et eius stella fixa et Alde baran.

2ª. Secundus Lapis dicitur Christallus, quidam dicunt quod sit Diadema, qui magis finatus est quam Christallus, virtus namque eius est, congregare Dæmones et Spiritus mortuorum,

et

et vocare ventos, et secreta abscondita scire. Color Lapidis huius est color aquæ congelatæ, quæ est intus clara, et exterius turbulenta: Et cum volueris cum eo operare, operare cum fuerit Luna (Azoraye) id est Azoraye, quia tunc aparebit eius virtus.

3ª. Tertia Lapis dicitur Diamante, qui durissimus approbatur, ita quod cum eo sciduntur oēs aliꝫ Lapides præciosi: Cuius virtus est animositatem Et audaciam conferre, membraque custodit illæsa: Et si + quis vult illum deferentem incantare vel siccitare, incantatio vel siccitō revertetur super facientem illud. Et ~~coloribus est~~ Color eius est color ferri lucidi, sed stella aqua virtus eius procedat est caput + argel. et virtus eius ꝓbata cū Luna est in prima ipsa stella.

4ª. Quartus Lapis dicitur saphirus, cuius color est + color Azury: sed quidam ipsorū ad albedinem trahunt. Virtus eius est exaltare hominem ad honorem, et + ipsum reddere gratiosum coram Regibus et nobilibus. Stella quidem eius est, Allayoc, et operatur cum ea quando Luna coniungitur ei.

5ª. Quintus Lapis dicitur Berillus, et est clarus ad modū Christalli sive aquæ maris et est quasi ~~oculis~~ oculꝰ: debet quoqꝫ habere angulos, ꝑ quos eius claritas procedit. Cuius virtus est magni honoris et magnæ benevolentiæ, et ad ponendū inter Reges concordiam et alios homines, et quando Luna est cum Allabor, tunc

augmentatur

augmentatur et ~~p~~ apparet eius Virtus, et præcipuè si est in Ascendente vel in medio cæli: Et si hunc Lapidem in aure ponere volueris, pone, cū Luna et Venus fuerint cū Allabor et proficias.

6ª. Sextus Lapis dicitur ~~Ach~~ Acathes (vel Acates) cuius color est croceus, tamen aliqui inveniuntur nigri, aliqui albi, aliqui virgulati; cuius virtus est, gratiam dare apud Deum et hominem gratiosū super spiritus aeris, eratq; magnū posse contra magicam. Stella quidem eius dicitur, Algomeiza. proba virtutem eius cum Luna fuerit

7ª. Septimus Lapis dicitur Gorgonza: quidam istorū sunt rubei mali granati, ideo Granati dicuntur, quia color eorū est vel color Granatorū mali=granati: et sunt quidem rubei, Alij vero sunt multorum colorū: Cuius ~~r~~ virtus est Iram et Melancholiam auferre, reditque hominem temperatum, bonamq; dat gratiam deferenti eum. Hic vero Lapis, Gorgonza, discendit a corde Leonis suie stella ~~et~~ Regia, et qui aliquid ex ea vult operari, operetur cum Luna fuerit cum Corde Leonis.

8ª. Octavus Lapis dicitur, ~~Smaragdus, Cuius Color Viridis est~~ Onichs, (Onichis vel Hanichohis) et inveniuntur multi ex eis cuius color viridis est. et facit hominem iratum, animosum, et audacem, et mala cogitantem, et mala dicentem, et prava somnia somniare, et facit fugere

dæmonem

dæmonem, et congregare, Cuius stella est Ala Corui.

9ª. Nonus Lapis dicitur Smargdus, cuius color viridis est, Virtus eius est, augmentare divitias ei qui eam in auro potentiam honestate secū duxerit, causasq; devincere facit, Et eruit hominem ab angustiā et malo. Stella quidem eius est Almet Alaazel propria, quoniam ab hac stella processit virtus ~~et~~ Smaragdi.

10ª Decimus Lapis dicitur Jaspis, sed diversas habet Colores, quum alij virides, alij rubei, alij vero guttati, Maior virtus est auferre ffebres, et quidam illorum restringunt sanguinem, Cuius Stella est Attmett, ~~et~~ Alramech, vel Alchimoch, vel Alramach, Et cum hac operare ut superius est prelibatū.

11ª. Vndecimus Lapis dicitur Magnes, Cuius Color est Color ferri Lucidi et bene forbili, virtus eius est attrahere ferrū ad se, et ostendit partem orbis et ptem ubi volvitur bene axis, et ostendit ~~partem orbis~~ Verū polus mundi pte Septentrionali, Et cum hoc Lapide multa faciunt mirabilia incantatores, Stella eius ~~et~~ Benenayas.

12ª. Duodecimus Lapis dicitur Topasius, cuius Color est citrinus, ad similitudinem auri puri virtus eius est frigida, et reddit hominem castum, dat amicitiā et honorem apud hoīes. Cuius stella est Elspheta,

quæ

quæ dicitur Corona.

13ª. Decimus-tertius Lapis dicitur Sardinis; Et cum illa est, Amatistus, Colorquæ + Sardinis est rubeus, Amatisti verò vt gutta vini rosacei. Virtus eius est, videlicet, Sardinis, reddere bonū colorem, sed Virtus Amatisti constringit Dæmones, et effugat eos, et non impediunt deferentem maligni spiritus, Et Stella eorum est Cor Scorpionis, Et opera cum eis cum Luna fuerit impedita.

14ª. Decimus-quartus Lapis dicitur Crisolitus, Cuius color est vt color auri Lucidi, simulatur quod proyciat radios, vt radij ignis, et alij assimulantur aquæ Maris, Cuius virtus est magna in expavescendos dæmones. Et sicut magnes aspicit Septentrionem, sic crisolitus aspicit Orientem: Et similiter eius Virtus est contra nocturna phantasmata et timores. Et eius Stella Vultur Cadens.

15. Decimus=quintus lapis dicitur Calcedonius, Cuius Color est medius domo quæ sunt quasi + albi. Virtus eius dat gratiam in causis illis qui eam deferunt. Stella eius est Cauda Capricorni, cū autem Luna cum ea fuerit, vt diximus, Operare cum ea.

inter Gergonsam Et Berillū. de Gorgonsis domo

Moneo

Moneo quidem insuper, vt cum Luna fuerit coniuncta Stellæ cui Lapis Conuenit in ascendente vel in medio cæli, tunc Lapis ponatur in argento vel auro vel ferro vel plumbo vel plumbo siue quocunque metallo quod ei conveniet, et multū proficies, Deo dante.

Et notandū quod quicunque bene sciuerit Commiscere opera Stellarū cum operibus Lapidum, poterit bene proficere in omni opere boni et mali, Et semper hoc debemus eis addere herbas quas coniunctas habere possumus, quæ sunt concordantes eorū Complexionibus et naturis. Et cum tria habuerimus quærimus quartū, itaque in initio Libri promicimus cum Dei auxilio integrè et sine diminutione compleamus et sic ad quatuor virtutes sciendas quæ cuilibet naturali iunctæ sit attingere poterimus.

Incipit tertia pars huius Libri

De Herbis.

Dixit Hermes, priusquam docuimus naturas et virtutes 15. Stellarū, et 15. Lapidū preciosorū, et colores vtrorumque, nec non Complexiones. Volumus in hac parte siue particula, 15. herbarū nomina, et a quibus Stellis virtutes accipiant, declarare. Et cū inferiora a superioribus regantur, et quicquid est inferius a suo simili superiori in natura et Complexione

Complexione, naturam et Complexionem accipiat; secundum facultatem nostri ingenij hunc inferius declarabimus.

Prima Herba dicitur Anabulla siue Tithmalli; haec namque herba est calida, et corrumpit fortiter Corpus hominis ~~in~~ ~~tutis~~, si sumatur, eius vero stella Aldebaran nuncupatur et semen eius ponitur sub Rubo, cuius Lapidis Virtus duplicatur certissime.

Secunda dicitur faeniculus, Cuius Virtus est Oculorum Lumen augmentare, et in natiuitatibus animalium contraria est stella Azoraya, semen eius cum thure et argento viuo ponitur sub Christallo, cuius virtus est duplex Lumen oculorum custodire.

Tertia herba dicitur ~~t~~ Eleborus niger. Crudelis herba et fortis atque mortifera. si aliquanticulum de hac herba cum cuiusmodi Arthemisia potueris sub Lapide Diamantis interdictare poteris a quocunque volueris obtinere, sed hoc praeparabis cum Luna fuerit cum stella quae dicitur Caput Argell.

Quarta herba dicitur Prassius vel Marubium. Malos tollit dentes et est valde medicinale si sub saphiro posueris de semine eius

cum

cum aliquantulo de menta et Arthemesia atque mandragora, Cognosces per anulum miraculum et graciam magnam. hoc fac quando Luna fuerit cum Alaayoch.

Quinta herba dicitur Sauina. haec cum Arthemisia draguntaa et paruo de Lingua Colubri debent poni sub ~~~~ Berillo, et fiat cum Alaabor fuerit in ascendente vel in medio Caeli et Luna iuncta et. Sciendum autem quod quicunque hunc anulum secum habuerit, gratiam cum spiritubus aeris et Gentibus terrae habebit, et poterit magnam mittere pacem inter Reges et alios potentes, et inter virum et vxorem, cum fuerint discordes.

Sexta herba est Solsequium, quam Greca Eleterpium vocant. flos eius ponitur sub acathe vel agathe cum flore Puley, et iste anulus conseruat hominem sanum.

Septima herba est Celidonia, quae si cum Arthemisia et mastice ponatur sub Gorgonza granata, et hoc cum Luna fuerit cum Corde Leonis, eius virtus scitur quod sit multiplicata si fuerit anulo vel imagine consolidata.

Octaua herba ~~est~~ Lapacium maius dicitur. de cuius semine cum folio atque radice et Lingua Ranae sub onido si reponatur Luna iuncta Alae

Corui

Corsii multum proficit contra homines et dæmones et mala ventos.

Nona vero Salvia dicitur estque valde utilis et multum medicinalis, Ista cum trifolio et provinca et arthemesia et mandragora iuncta, faciunt deferenti multas divitias accumulari, et operetur cum Luna fuerit cum Attimeth Alaazel.

Decima Plantago dicitur, de cuius folio sive semine sive radice sub Jaspide ponens et secum deferens, febrifuga certissima creditur esse, et quisquis phisicus Jaspidem deferre deberet, præcipue autem si esset viridis coloris, debesque operari cum dicto Lapide quando Luna fuerit iuncta Athimoth Alrameth.

Jaspis Viridis.

11a herba dicitur Cicoria, quoniam sicut volvitur Benenayas contra polum septentrionalem, sic et Cicoreæ flos volvitur versus Solem, velut natura magnetis est attrahere ferrū, sic Sol est attrahere florem Cicoreæ. et huc adiunge Arthemisiam et florem provencæ, hys superpone magnetem bene politum, et quocunque volueris, poteris ire securus. Annulus iste valet contra omnes incantationes, et ab uno in aliū commovendas, et contra fiticia multū proficere dicunt. Et si dens Lupi prædictas coadunetur, proficit illis qui voluere

esse

esse raptores. Hoc fiat cum Luna Benenayas vel Bonayas fuerit coniuncta.

12a herba est quæ dicitur apud quosdam, Adil, et apud alios, Ros marinus, vulgariter, remere hæc cum aliquantulo trifolij et hædere debent poni sub Topasio cum fuerit Luna cum Elpheta, quoniam hoc opus deferens erit bonus et mundus et discretus coram Deo et hominibus.

13a herba dicitur Aristologia Longa sive thoradru, cuius flos rubeus est et sapor amarissimus. hunc, cum parvo de Copico sub Lapide sardinis pone, et deferentem secum facit bene intelligentem, quanquam non sit, sapientior semper apparet. hoc fiat cum Luna fuerit cum Calcalaerab, (vel Calcelatrabin) in ascendente. hoc quidem opus bonū retinet colorem in homine, et sanam retinet memoriā indifferenter, et reddit hominem provectū et intelligentem.

libro hebit croco.

14a herba Satureia dicitur, cuius accipias aliquantulam particulam, tantundem herbæ quæ fumus terræ dicitur, et parum parvi Lapidis quæ Coraza dicitur. nam deferens super bestias magnam graciam consequitur. et ~~per eum~~ servatur per eum a scabie mundū. hoc autem opus fiat dum Luna cū Elpheata fuerit iuncta vel Vultur cadens.

15a

15.a herba Maiorana, ~~dici~~ dicitur, et apud Arabes mendadeux vel mendatux. pone aliquantulum ex ea cum Calcedonio, et scies quod domus in qua fuerit meliorabitur et incolumis semper erit. Et inveni in quodam Libro, et quidam similiter asserbant, quod quicunque deferret secum Calcedonium cum arthemesia et nepta et maiorana, et hoc in acella sua cum radice Madragore custodierit, eius diviciae omni modo augmentarentur. hoc autem fiet cum Luna fuerit cum Cauda Capricorni in ascendente.

Sciendũ, quod quamvis plures sunt herbae Magnae virtutis, hoc tractatu possumus. cum de 15. in primis mentionem fecimus, et cum haec quae plures sunt 15. secundum nostram intentionem ad maiorem efficaciam conscribantur; ne ab aliquibus reprehensoribus ex hijs quae primitus diximus superflui videamur, ex unoquoque Capitulo primam herbam sufficere affirmamus.

Incipit quarta pars huius Libri De Figuris.

Cum igitur in principio huius Libri sit, quod diximus cetera quatuor explananda, nostra intentio vertetur, sine quibus nemo sapiens opus suum potest ducere ad effectum plenarie, et de tribus sic iam plenarie dictum est. Nunc de 4ta

aliud

aliud deferamus, ne hoc opusculum in aliquo deficere videatur.

Incipit documentum Hermetis De 15. ymaginibus et figuris.

1. Dixit Hermes diversae sunt ymagines et Caracteres quae sculpi debent in Lapidibus praedictis cum iuncta fuerit Luna eiusdem Stellae, qui ad opus convenierit, et dixit.

1a Prima ymago est ut Dominus vel homo Litigans. et sequens figura

2a Secunda ut Lampada vel puella Virgo cum hac figura quae est primis Libri Seraphin

3a Tertia sicut caput hominis cum longa barba et parum sanguinis circa collum, et sequens figura.

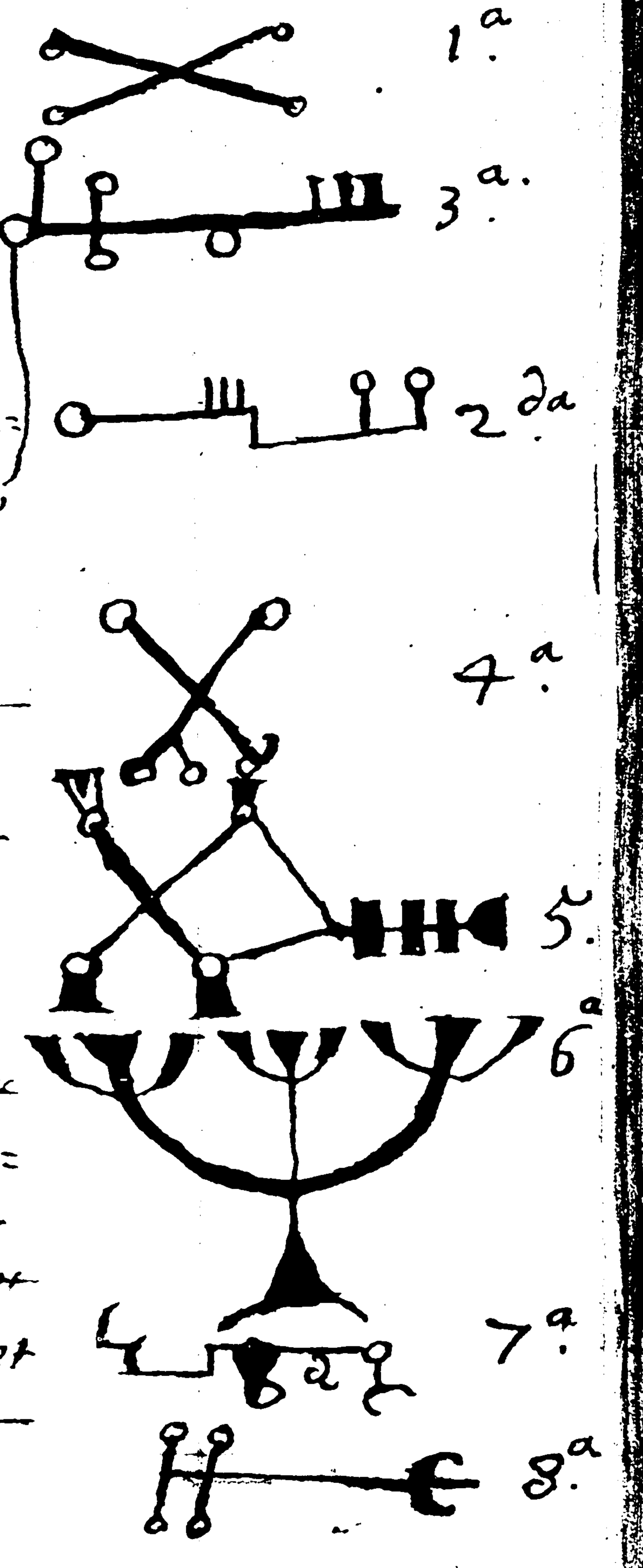
4a Quarta sicut homo volens Letari in instrumentis, vel ut rapicius, et haec figura.

5a Quinta sicut Leporarius vel puella Virgo bene disposita et haec figura.

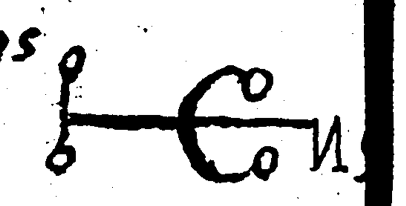
6a Sexta ut Gallus minimus vel tres Puellae et haec figura.

7a Septima ut Mureligus vel Catus et Leo aut forma hominis honorati sedentis, et haec figura.

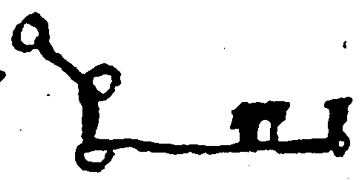
8a Octava sicut Corvus vel Columba, et vel homo niger indutus panno nigro et haec figura.



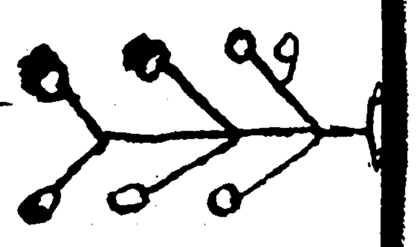
9a. Nona sicut Auis vel homo deferens mercaturas aut tale ad vendendu et hæc figura.



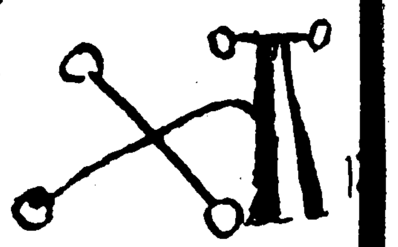
10a. Decima sicut homo saltans et volens letari, vel sicut equus vel lupus et hæc figura.



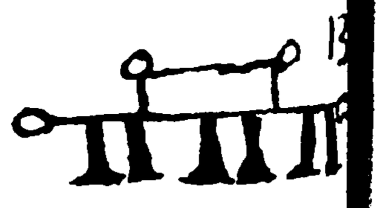
11a. Vndecima sicut Taurus vel sicut Circulus vel sicut homo qui multum cogitat et hæc figura.



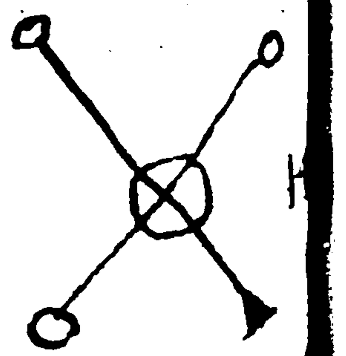
12a. Duodecima sicut homo sublimatus et coronatus, vel similitudo gallinæ et hæc figura.



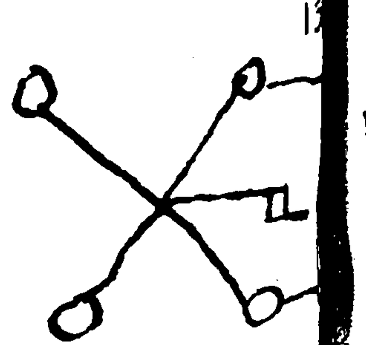
13a. 13a sicut homo armatus vel loricatus ad faciendu malum cum ense in manu et hæc figura.



14a. Quarta decima sicut vulturus vel gallina, vel homo volens pergere, et hæc figura.



15a. Quinta decima est sicut bestia ut Ceruus sterile vel hircus vel homo qui iratus videtur et hæc figura.



Explicit 4. partes principales huius Libri et incipiunt expositiones 15. Stellaru, 15. Lapidu 15. herbarum et 15. ymaginu et figurarum et earu Virtutes.

Jam

Jam Compleuimus in hac quarta particula ea quæ proposuimus explanare ex 15. Stellis, et qui Lapides sunt eis convenientes, et quæ herbæ prædictis concordant, et similiter quæ ymago hominum vel animaliu Lapidib9 debeant sculpti, et quæ Karacteres.

Documentum Hermetis. Dixit Hermes. Sciendu quod non signaui neque scripsi hunc Librum nisi scienti, videlicet, Cursus Stellaru siue planetarum, et introductio atque prouecto in Libris Magicæ Astronomiæ. Et notandu quod per hunc Libru poteris rectificare Stellas fixas, et cognosces Lapides, et herbaru, et Virtutes vtrorumquæ ad episci. Deinde poteris ymaginari et figurare quod volueris, et per hunc poteris tuam scientiam in magicam rectificare.

Dixit Messehala super dictis Hermetis in Libro quod in partes diuisit, dixit volo quidem addere quibus si Hermes viuus esset me proscio in tali opere reputaret. Cum ea igitur Hermes in Libro suo posuit naturalia, sic volo illis apponere actum talia et spiritualia. Stella quidem est res cœlestis et spirituale, est oratio atque voluntas et actu tale vero Balneo et mundificato habet vel aspectus sapiens ea suffumigio suo de suffumigacoib9 bonis et malis.

Dixit

Dixit Messehala quod omne fumigium bonū et preciosum et bene redolens lætificat voluntatem et aereos spiritus, sicut bonum vinum lætificat corda bibentium, et omne fumigiū fætidum impedit et fugat homines et spiritus eodem modo.

Et dixit Messehala. In omni opere malo, fac fumigia fætencia et maliciæ: In bono econtra. De fumigacoib⁹ bonis dixit Messehala hæc, et sunt 15. species ad bona fumigia facienda, et Lignum Aloes, Algalia, Ambra, Spicanardi, Thus, Mastix, Crocus, Thimiania, Thorax palmea, et muscus (vel muscatus) Gariofila, Cinamomum, Cera alba, Alcora.

De malis fumigia mala et ponderosa sunt hæc. Alqtū[1] Sulphur, mirra[2] niger, Vngula[3] Capri, et Sandalæ rubei, fæx Olei, Stercus, Pix, Capilli Ouis nigri, Vngula, fex[4] apum, attramentum[5], Poma[6] putrida, acetum[7], cum vino putrefactū et coagulatum[8], Gallæ[9], arsenicum cum fæci de vino.

Sulphur. alqtū. mirra niger. vngula capri. fæx apiū. attramt. poma putrida. Acetū cum vino putrefactū vel Coagulatū. galla. arcenicū cum fæci vino.

Explicit.

Sciendum

Sciendū est quod sunt 22. dies in quibus magnū periculū est aliquid opus incipere vel sanguinem minuere vel medicinam capere.

In mense Januarij sunt 7. dies vzt. 1.2.3.4.5.15.29.
In mense ffebr. sunt 3. dies, vzt, 16. 17. 18.
In mense martij sunt 3. dies, vzt, 15. 16. 18.
In mense Aprilis sunt 2. dies, sczt, 6. et 9.
In mense Maij sunt 4. dies, sczt, 7. 15. 19. et 20.
In mense Junij est vnus, vzt, 7.
In mense Julij sunt 2. sczt. 15 et 19.
In mense Augusti sunt 2. sczt. 19. et 20.
In mense Septemb sunt 2. vzt. 16 et 17.
In mense octobr. est vnus, sczt. 6.
In mense nouembr sunt 2. vzt 16. et 27.
In mense Decembr sunt 3. sczt, 6. 7. 15.

ffinis.

Dictum Thebit.

Nota quod omnes supradicti Lapides habent Ligari quando Luna est coniuncta cum sua Stella corporaliter vel bono aspectu dicendo istam oracoem quando ligant Lapidem. O altissime conditor oium, Alpha et Omega, qui fecisti cælū et terram, mare et oia quæ in eis sunt, et hijs oib9 virtutem tribuisti, qui filio tuo yma summis etiam conciliasti:

Nunc ergo clementissime Pater, supna ymis et yma supernis virtualiter coniunge, et coaduna ut virtus utriusque quā opto sit in hoc annulo. Amen.

Hæc Oratio ptinet ad 15. Stellas aut anulos Hermetis, et factū fuit de Thebit.

Nota — Et secundū aliquos, quod dicta stella sit in ascendente aut in medio cæli, et a fortunis aspecta, et etiam ☾ a fortunis aspiciata, et ad fortunas accedat, Cavendo ne gradus signi qui in Natiuitate aut anni revolutione sunt infortunatus p existentia malæ planetæ in ipso, aut per existentia in malo Loco cæli, sicut si fuerit in 8.ua aut 6. aut 12a. sit in ascendente.

Quæ in quo opere obseruanda.

Noa Bene. — Ad Longitudinem et Latitudinem climatis enim variantur anglorū qualitates quos radij celestium corporis super figuram rei secundū quos infunditur virtutes cælestes planeta. Oportebit etenim in suis dignitatib9 collocare in figura cæli +dnantem nec solum significatorem operis exspectabis potentem.

Lunæ obseruanda.

Nichil

Nichil enim sine Luna beneficio ~~pficiemus~~ pficeris, conuenit tibi saltem angulares accipere Luna vero obseruabis quando ābos intuetur, vel iungitur uni et aspicerit alterū, vel quando a coniunctione siue aspectu unius transit ad coitum vel aspectū alterius.

Mercurij obseruanda.

Mercurius diligenter obseruandus, quando cogreditur bonis, eorū augit bonitatem, et malis in malitiam.

Infortunatū autem dicimus signum vel planetam per ♄ vel martis aspectū maxime oppositu vel quadratum, hi enim aspectus sunt inimicitiæ, coitus vero trinus sextilis amicitiæ.

Quando potentiores influentiæ.

Potentes viro quando sūt in domicilio vel exaltacoe, + vel triplicitate, vel termino, vel facie, ex combustione ~~directe~~ direct in auge: et in figura cæli dominantes, scilt. in angulis, et maxime orientis vel decimæ, vel in plagas max succedentib9 vel in suis gaudijs.

Cavendū autem ~~ne~~ ne sūt in finib9 vel sub dominio Saturni vel martis, nec sunt in gradijs tenebrosis, puteis vel vacuis.

Obseruadis ut anguli ascendentis et decimæ et 7.mæ sint fortunati, et ascendens dominus, et Locus solis, et Locus Lunæ, et Locus ptis fortunæ, et eius Dominus.

Lunam habemus potentē si fuerit in domicilio suo vel exaltacoe, vel triplicitate vel facie, et in gradu sibi ad opus optatū, atq si ex 28. mansionis obtineat, non sit in via combusta, nec tarda, nec in ecliptica, nec combusta a sole, non decendat a latitudine meridionalis, quando combustione egreditur

editur

egreditur, nec sit opposita soles nec Luna minuatur, non sit impedita a Marte nec Saturno.

Nomen Mars in prima pte anni Vocatur halamiũ, in 2ª Matamy. in 3ª yhe. danichelyn. in 4ª hechetradra.

Quando Volueris audire de mirabilibus mũdi, hora Jouis Luna in Cancro ascendente ♎, facies duas ymagines de stagna scribente et introm mitte cuilibet Lingua animalis Ranæ viridis quæ capta fuerit specialiter proter hoc ad hoc in hora Jouis, et signe in qualibet ymagine nomina Angelorũ 2is et Caracteres Lunæ et capite Draconis et caudæ, et fac tibi Lectũ de pannis ~~de par~~ mundis sed suffumigans de Ligno Aloes et Olibano albo, et apponatur vna ymago sub Capite Lecti et altera sub pede donec dormeis in illo Lecto, Audies ymagines illas disputantes de mirabilibus mundi, et dicentes ~~mandata~~ inaudita et vera sapientia et ~~in~~ mirabilia, sed dum fiunt ymagines, et donec suffumigaueris Lectũ, et donec ponũtur ibi ymagines, nomina angelorũ Jouis et Capitis draconis et caudæ non taceantur cum ymagine quæ convenit.

Incipit Liber Imaginũ Sebel, alias Zoel.

Ego Zebel per Longũ tempus investigaui invenire, sed nunquam potui præstantiora experimenta quã istas, et Vocantur experimenta, quia nulla rationabili causa cogente, sed quasi solo diuino mirabili et præstanti cælestiũ Dno mirabiles operantur effectus; nec mireris si Charecteres et sigilla planetarũ tam mirandos perducunt effectus sua ppriętate etc.

1. Si Vir aliquem pvocare ad rixas vel discordes, prima facie Arietis, ascendente Luna in scorpione, hora martis, formabis duas ymagines de plumbo pro illis quos Volueris ad rixas prouocare, et fiant sic ymagines vt ~~vnum~~ vnus procutiat alterũ, et in vtramqꝫ scribe nomina vtriusquæ et Charecteres ♈ et martis, et cum illis imaginibus tange eos, et postea pone vbi aqua continuauerit, et dum ibi durabunt ymagines, illi erunt ad rixas et terrores Veruntamen dum fiunt ymagines, quando ponantur sub aqua, et ab eis tanguntur illi, nomina Angelorũ Arietis, martis, et scorpionis, ♄ et Lunæ non taceantur, cum coniuratione conuenienti et suffumigatine, et proficies.

2. vt vnus abhorreat seruicium alterius. Hora ♄i prima facie ♉i Luna in ♎ fac ymaginem de Luto in noĩe illius Dmĩ quem vis abhorrere seruitiũ alterius in cuius noĩe facias, et aliam ymaginem de puluere sepulturæ hominis mortui, et in vtraquæ ymagine

scribe

scribe Charateres Saturni et martis, et Locabis eas ita quod illi desuper transeant, et servitia illius non placebunt Dno dum illæ ymagines durabunt, et dum fiant ymagines, noia Angeloru ħi. et mar=tis non taceantur cu coniuratione conve=nienti.

3. Ut aliquis Spiritus tibi consulet in sompno. Ascendente ♏ 1°. Luna in Cancro, Saturni hora fac ymaginem de stanno siue de cupro nomine illius Spus vel Angeli cuius tu volueris te consulere in sompno, et scribe in ea nomine illius Spiritus et Ca=racteres Jouis, et cu tenebis eam ad caput, habebis responsu de omni re quæ=sita. sed dum fiunt, nomina Angeloru Jouis et ♌ vel ♎ non taceantur, cu coniuratione convenienti et pone sub capite dum dormis.

4. Ut aliquis Dns te diligat, vel aliu quem volueris. Hora solis Luna in Ariete fac ymaginem de auro, et scribe in ea nomen Dni pro quo facis, et Carecteres ħi. et pone ymaginem in tali loco quod potest desuper transire, et dum durabit ymago Dns amabit illum sed dum fit ymago, noia Angeloru Solis et Arietis non taceantur et.

5. Ut aliquis Dns sompniet quod vis ad bonu tuum. Hora Solis prima facie Leonis ascendente Luna in Aquario, fac ymag: ceream in nomine eius cuius vis, et scribe in ea nomen illius quem sompniare vis ab illo Dno, siue ad bonum siue ad malum et Caracteres Veneris, et pone sub Lecto Dni, et dum erit ibi ymago nomina nomina Angeloru Lunæ et Veneris non taceantur, cum coniuratione convenienti et suffumigio.

6. Ut aliquis videat in sompnio mirabilia, Hora Saturni Luna in Leone prima facie Sagittarij, fac ymaginem de Saturno in noie eius quem vis ut videat mirabilia in sompnio, et scribe in ea nomen eius et Caracteres Saturni et Sagittarij, et pone sub Lecto eius et dum erit ibi ymago, videbit mirabilia in sompnio. sed dum fit ymago nomina Angeloru Leonis Saturni et Sagitarij et. ut supa.

7. Si vis scire secreta alicuius. Hora Jouis sub facie prima Geminoru Luna in Capricorno fac ymagine de cera virginea in noie illius cuius secreta vis scire, et scribe ibe nomen tuu et caracteres Geminoru et Jouis, et porta ipsum tecum, sed dum fit ymago noia Angeloru Lunæ et Jouis non taceantur &c.

8. Vt aliquis adducatur pristinum ad amorem. Luna in Cancro prima facie Geminoru hor. Veneris fac duas ymagines cereas in noie illoru quos ad pristinu amorem revertere volueris, ita quod vna amplexit aliam, et in vtramq3 scribe vtriusq3 nomen, et Caracteres Geminoru et Veneris, et pone ipsas in Loco per quem ipsi tranceant desuper, sed dum fiunt nomina Angeloru ☉. ♀. ♂ non taceantur &c.

alias ♀. ☿.

9. Vt aliquis Comburatur in ardore Libidinis, sit Luna in Cancro hora Veneris in alio ascendente ♋ formabis ymaginem de stano in noie eius quem volueris Comburi in ardore Libidinis inextinguibilis, et scribe in ea nomen eius, et Caracteres Veneris et Leonis, et cu ea tangat ipsam, ad pone in Loco sup quem transeat, et videbit mirabilia: sed quando fit ymago, nomina Angeloru Solis vel Mercurij, Veneris vel martis non taceantur cum &c.

10. Vt honoreris ab omnibus. Luna in Ariete hora Solis ascendente Leone fac ymaginem auream, et sculpe in ea nomen

illius

illius pro quo facies, et Caracteres Saturni, et portet iuxta pectus, et ab omnib9 honorabitur Vltra modu: sed dum fit ymago et Caracteres nomina Angeloru Solis et Saturni non taceantur &c.

11. Si vis vt pater odiat filiu, In hora Martis Luna in Scorpione ascendente Sagittario fac duas ymes plumbeas ita quod stent in retrouersa facie, et in quibus parte scribe ~~nomen~~ nomina et Caracteres Caudæ Draconis et martis et Saturni, inde tangatur ambo, et postea subhumetur in Loco per quem transeunt, et dum fiunt ymes et tangantur cum eis, noia Angeloru Martis et Lunæ et Scorpionis (alias Tauri) non taceantur cu &c.

12. Ad habendu benevolentiam alicuius, Laudabile et admirabile experimentu, et ad Ligandu ipsum ad Voluntatem tuam, et id non notu nisi apud caldeos. fac ymm de cera noui non infecta melle, in nomine illius cuius benevolentia vis habere, et in hora Planetæ suæ, Luna existente in signo cui admittitur Planeta suæ, sub quo fit ymago ascendente Leone vel Ariete vel Sagitario, et scribe in ea nomen tuu et nome martis tuæ et Caractere planetæ tuæ et Veneris et Jovis, et porta tecu, et erit ligatus tibi, sed du fit ymago nomina Angeloru Lunæ, et ipsius planetæ sub quo facto est ymago non taceatur cum &c.

13. Ut mulier sit chasta et honesta et fidelis viro suo, fac ymaginem mulieris de cera virginea et in hora Veneris vel Mercurij, Luna in Virgine, et scribe in ea nomen viri et Caracteres Libræ et Mercurij et ponatur in Loco sup quem transeat mulier desuper, sed quand fit ymago nomina Angelorū ~~ny~~.is Tauri non taceantur &c.

14. Ut mulier sit Zelotes de aliquo ita quod non possit requiescere, fac ym.em illius viri et mulieris de cera virginea ita quod sint coniuncti ad modū Coeundi, in hora Veneris quolibet signo igneo regnante, et Veneris scribe in utraquæ noīa Angelorum Veneris et sagitarij, et ponas sub capite lecti in quo dormiet illa quam facere vis zelotam: sed dum fit ymago suffumiget.r et quando subhu- ~~ma~~ntur nomīa Angelorū Saturni et Lunæ et Scorpionis non taceantur &c.

15. Ad amorem. Hora Veneris luna in sagittario fac ym̄ de cera virginea per ista quam habere volueris, et scribe in ea nomē ~~tuum~~ tuum et Caracteres Veneris, et Calefacias ipsam ad Lentū ignē, sed dum fit ymago, et dum calefacies eam nomina Angelorū Leonis et Veneris non taceantur &c.

16. Ad capiendū pisces. fac ymag.m hoīs de plumbo vel de pisci, sext, quando fuerit Luna in signo Aquarij hora Lunæ, suffumigabis eam de   piscium, et piscator portet secum quando voluerit piscare, sed dum fit ymago et dum suffumigatur noīa Angelorum Aquarij non taceantur, cum &c.

17. Si aliquem necare volueris. sub domino Martis Luna in Leone fac ymag.m pro te de cera residiua alicuius Ecclesiæ, vel oblationis alicuius sancti Aliam ymag.m fac de Cera residua cadaueris humani vel ferro necati, pro aduersario quem necare volueris et desideras, ita quod tua ymago mittat ferrū in Capite ymaginis aduersarij usqe ad imum, et ymago tua sit maior et superans, et illius sit minor et decurvus, sed in tua ymagine nomen tuum et nomen matris tuæ et Caracteres Martis et Leonis scribantur, et in alia sit nomen aduersarij tui et nomen Martis suæ et Caracteres Lunæ et Saturni, et Collocabis eas in Loco quem super transeat aduersarius tuus, et dum fiunt ymagines et Locantur, noīa Angelorū Leonis et Sagittarij non taceantur cum &c.

18. Ut animalia tua augmententur. In hora Solis Luna in ♏︎ o fac y.m. Cæpo arietino pro animalibus quæ augmentare volueris, et scribe in ea Caracteres Geminorū et Leonis, et suffumiga eam d pilis illorū animalium, et postea sublocabis eam ubi sepius tran-

seant

animalia, et dum fit et suffumigatur et locatur ymago nomina Angelorum arietis et Solis non taceantur cum &c.

19. Vt appareas pulcher et placeas alicui et diligaris super omnes alias, depinge ymaginem tuam in charta Virginea cum croco et aqua refacta hora Jovis, et depinge aliam ymaginem illius de attramento carbonis Lauri facto in hora ♀ ita quod ymago illius adoret ymaginem tuam, et postea, Luna in cancro scribe in ymag.m de Croco tuam Caracteres Lunae et signum Capitis Draconis, et in ymag.m illius de attram.to carbonibus Lauri Caracteres Sagittarij, et plica cartam ita quod ymago tua stet sup ymag.m illius et porta tecum, absque dubio credas, quod si eris monoculus ipse crederit quod habueris duos oculos, et ipse naturae miracula in te prependet quod vis pluris haberis, sed dum figurantur ymagines, et Caracteres, et dum plicatur charta, nomina Angelorum Lunae et cancri non taceant.r cum &c.

20. Si contingat te vivere in Vltimo Solis anno, et Velis omnibus inimicis tuis dominare, et fugare tibi omnes inimicos tuos rebelles, fac ymag.m tuam de auro in hora Solis in Leone, et Luna in Ariete vel in Leone, et scribe in ea

Caract.

Caracteres Solis et Geminorum, et porta tecum ymag.m sed cum fit, nomina Angelorum, Solis et Leonis non taceantur cum coniur. convenient. hoc experimentum est valde mirabile, et nullus potest ei resistere.

21. Quando Velis aliquam facere infortunatum, fac ymag.m suam in luto in hora martis ascendente Sagittario, et scribe in ea Caracteres scorpionis, et sub terra ymaginem ante portam eius, et quando fit ymago, et quando subterratur nomina Angelorum saturni non taceantur cum coniurat. Convenient &c.

22. Vt domus aliqua sit fortunata ad vendendum, vt homines et Gentes libenter frequententur in ea: fac ymaginem de stanno vel plumbo in hora Solis, Luna in signo aereo, et scribe in ea caracteres Lunae, et subterra eam in domo, sed quando fit ymago, nomina Angelorum Solis et Lunae non taceantur cum coniurat. Convenient.

23. Vt terra infructifera fructificetur ad abundantiam, fac ymaginem ipsius et terrae illius Loci quem fructificare desideras, ad formam eius ~~est~~ cuius est locus in hora Lunae sub dominio Aquarij, postea Coque ymag.m ad ignem vel Solem, et cum bene decocta fuerit, scribe in ea Caracteres, et quando subterratur nomina Angelorum Lunae et Tauri non taceantur cum Coniurat. Convenienti &c.

24. Ut mulier ita Ligatur quod nullus possit coire cum ea. fac ymaginem de cinere et aqua in qua fuerit decocta mastix et ~~dragant~~ dragagant & ipsa muliere, it qd non habeat Vulvam, et hora mercurij Luna in Libra, et scribe in ea Caracteres Saturni et Virginis, et pone ymaginem in aliquo loco ita quod Mulier desuper transeat, sed dum fit ymago et Caracteres Scribantur, nomina Angelorum Tauri et martis non taceantur cum coniurat. Convenient &c.

25. Si vis aliquem tormentare in somnijs ita quod quando dormiet videat mirabilia et figuras terribilis minantes ei. fac ymag.^m illius de cera denigrata cum carbonibus hederæ, et sit in hora martis sub dominio Sagittarij, et scribe in ea nomen suum et Caracteres Lunæ & sigillum Capitis Draconis et pone subter lectum eius, sed quando fit ymago, et quando scribet nomen et Caracteres, nomina Angelorum Saturni et Mercurij non taceatur &.

26 Ut mulier quem desideras non cogitet aliud nisi te vel de te, ut quod ex nimia voluntate cogitandi vel coeundi tecum spermatizet pluries in nocte, et in die si dormierit, et clamet et vocet te. fac ymaginem illius de Cera virginea in hora veneris sub dominio Sagittarij, et

et scribe in ea Caracteres Jovis et Arietis, et suspende ymaginem in aliquo loco ut a vento moveatur: sed cum fit ymago et Caracteres scribuntur in ea nomina Angelorum Sagittarij et veneris non taceantur &c.

27. Si vis ut unus ~~zelet~~ revelet tibi secreta Philosophorum. fac ymag.^m tuam in hora Jovis sub dominio Geminorum et scribe in ea nomen tuum, et nomen martis tuæ, et Caracteres Jovis et Geminorum, et quando vadis ~~et~~ ad illum, tange eum cum ista ymagine, peticoem pete, et potest nihil tibi negare, aut nihil negabit tibi: sed quando fundes ymag.^m nomina Angelorum Jovis et Arietis non taceantur &c.

28. Ad amorem, Accipe cartam papiream, et Scribe in ea Caracteres veneris et Jovis, et sigilla cauda Draconis, et nomen illius quem habere cupis per longitudinem eius, et ex ipso papiro fac Lichnium et fiat desuper candela de Cera Virginea, et hæc omnia fiant in hora veneris, Luna in Sagittario; et postea omni sero quando vadis cubitum, ~~Comb~~ Combures aliquantulum de illa Candela, et videbis mirabilia de illa quam diligis, sed quando fit, et cum Comburatur, nomina Angelorum veneris et Lunæ et Sagittarij non taceantur &c.

29. Item ad idem. hora Jovis scribe cum stilo Calibe vel ferro nomen illius quam vis habere, et nomen martis

eius in Lamina ferrea, et Carateres
Veneris et Leonis et Arietis, Luna ex=
istente in aliquo signo igneo, et calefac
sæpe Laminam ad ignem, et habebis
desideriũ tuũ, sed quando fit Lamina, et
scribes in ea, et quando Califacies eam,
noĩa Angelorũ Jouis et Leonis et Tauri
non taceantur &c.

30. Si Rex vel aliquis magnus Dns
Aduersantur tibi, et vis habere victoriam
de eo, Linguam Serpentis extrahe in
hora Martis, et Claude eam in subtili
Lamina aurea vel argenta in hora Lunæ
sub dominio Leonis, et scribe in ea cũ solo
vel gladio Caracteres solis et lunæ et
omniũ planetarũ præter martis, et
porta cum sub pede dextro, et nullus
poterit contradicere tibi, sed oẽs aduer-
sarios conculcabis, et quando hæc oĩa
facis noĩa Angelorũ oĩum planetarũ
præter martis non taceantur &c.

31. Vt appareas alicui tanquam Deus.
Fac ymaginem tuam de stagno in hora
Jouis Luna in Ariete, et imprime in ea

Caracteres

Caracteres Jouis et solis Capitisq3 Draconis,
et pone subter domũ illius vel subter lectũ:
sed quando fundetur ymago, et quando impri=
mantur Carateres, et quando ponitur subter
Lectum, nomina Angelorũ solis et Leonis non
taceantur &c.

32. Si vis deprimere facundiam eius con=
tra quem disputare volueris, scribe in carta vir=
ginea de Lymatura ferry et quouis glu[illegible]
Caracteres Jouis et martis et capitis Draconis
in hora Solis sub dominio martis, et porta tecum
in capite istam cartam, sed quando scribes eam,
noĩa Angelorũ Leonis et Jouis non taceantur &c.

33: Vt oĩbus appareas Jocundus. Imprime
Caracteres Martis in Lamina ferrea in hora martis,
et porta Laminam tecũ in Capite, et tam amicis
quam inimicis reverendus apparebis: sed quand fit,
et quando Locatr nomina Angelorũ martis
non taceantur &c.

Notandũ est imprimis, quod quando fiunt
ymagines, et ponantur sub aliqua, et tangan=
tur persona, non taceas nominare nomina An=
gelorũ Arietis scorpionis et martis et lunæ
in conditione debita intentionis tuæ, vt facias has

ymagine pro tali N. filia talis N. et similiter quando posueris, dic, pono vos ymagines in nomine talis N. filiae N. Et invocabis Angelos appropriatos, scit, Invoco vos Angelos quos deus posuit et creavit in Ariete N. nominando noia sua, et conivro vos per Deū patrem omnipotentem, et per virtutes Caelestes, ut deducatis ad talem effectū: Et sic in omnib9 secundum facti conditionem.

Sequuntur de noib9 Angelorū Planetarū et figurarū et eorū Caract:

♄ nomina Angelorū Saturni sunt haec/ Sathir. onach. an teid. pethotans gaym. sintilla. Abran vel Abroe in alio prothofarus.

♃ noia Angelorū Jovis, masfegeon. sexagip. Coreton tricena feliops versul. astrondes, in alio Carbcentriton, felicus nomina

angelorū

♂ angelorū martis. Belligeron tobrnorth alio orobrants. theuphates. I alio. theophiris. stecha. Butems. Tubdron. Pfrondes pyrryr implicaech. Et prirmphitach.

☉ noia angelorū solis, alphareon Luctudus. t Luctudū ferbucephym. ~~medryel~~ medryel. [ ] f moderiel. daraniel. pantes.

♀ noia Angelorū veneris/ ponel. aperpis[ ]Strū dabalyon. t. aprepos. siliach. Dyseras t. disros. nochie. prebal. neptelyan.

☿ noia Angelorū mercurij, Calamitmiam pgamy. dyam. cichis. aprops. tyraol. garchayn t. garylyan. gomasnay t gemasnay.

☾ noia Angelorū Lunae, fdroel. narestophim. Befan. t. Bersun. gefrus. phylote. t. philoten. emsymelpy. vel eamphemeloy.

Signorū.

♈ Nomina Angelorū Ariets. derichz. vrlidam t. virilidan. bezichz. masslignam t mansslicam. ymsyebyon t ymarebion.

♉ noia Angelorū tauri. Theofryel drydemoyn. freneyl. dirigali t ~~freneyl~~ freneyl dirigali.

♊ noia Angelorū geminorū. synthatereyl. anebron t anebrochs. refrel. t gesfrel. Belyaby. t Behaby.

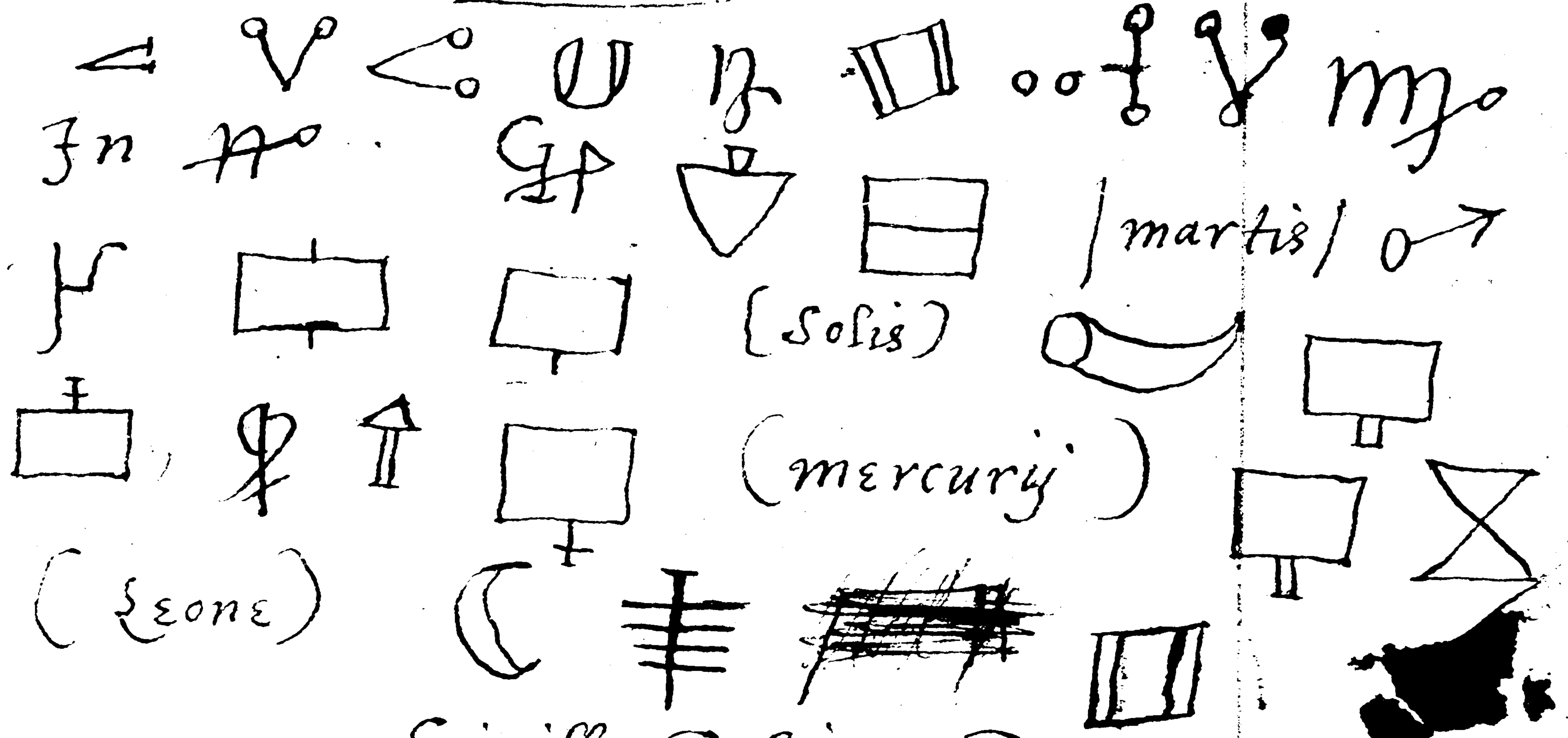
♋ noia Angelorū cancri. tetrachim

frodichy. vel frosdichs. endinad vel
♌. endirian. noia Angelorū leonis,
Belferiel. andryn. f andry. safison.
f feseson. gredychyam. f gredycham.
♍. noia Angelorū virginis. monostyel f
~~monastyel~~ monasryel. stabuzion f
stanburion. Lyrycoma. f Lyrycomjan.
♎ noia Angelorū Libre,
yfrey f ylfrey. ~~[illegible]~~ drabydyn.
f drabomdyn. prothabe onsepheton.
f sephiron. noia Angelorū scorpionis.
♏ cesuseon. gusol. f g^s sole, ophiten.
abucz f alsbucz. noia Angelorū
♐ Sagitarij. tebondriel. zedotreyl.
ryfybyan. epdromal. noia Angelorū
capricorni. tragisneyl. samdamrach.
gelistodon. f gelistedon. nysy.
♒. noia Angelorū Aquarij. fleurion
~~a~~ anydabal. goyaras. f gorchz.
zebayr. f zehayr. noia Angelorū

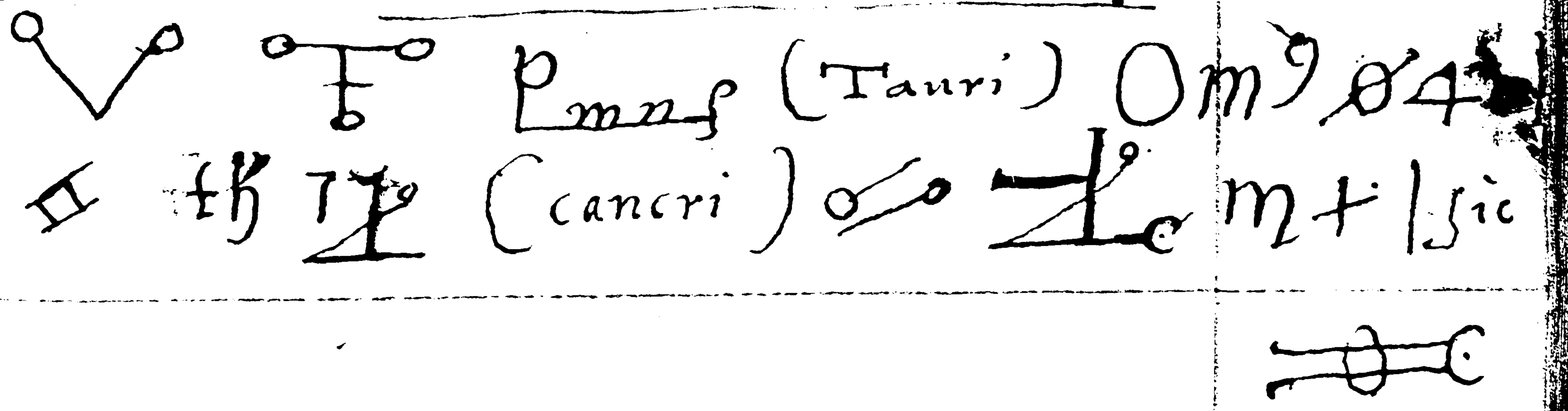
piscium

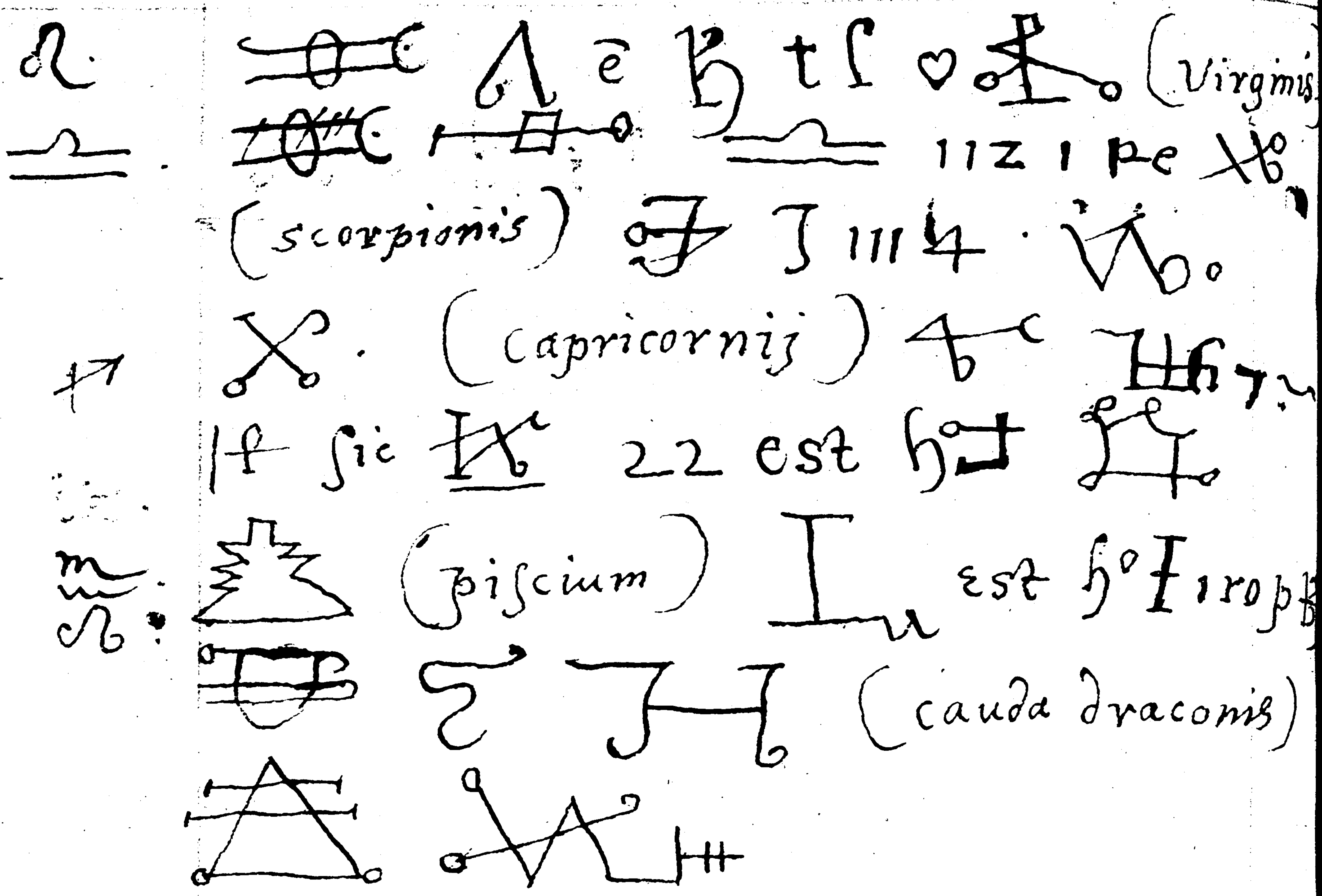
♓. Piscium. nolytheyl. angeleliel. Thedrophaym
sabthymeon. noia Angelorū Capitis dra-
☊. conis, epagyel. symnoy. dybroz noia
Angelorū cauda draconis, styphon. vel
☋. styphaon. Dinoromay f dmdromay. chely
f ehely.

Ce planetarū



Sigillorū Signorū





Alius modus Caracteris
zebel et noia Angeloru

♄ noia Angeloru · Saturni oni ·
Anopeer · prothofares · ganm · Sentila ·
abrub · vategron · Sexangifrois · Tentritenta ·
♃ Feliops · Verfiel Lastrondex ·
♂ Belligeron · Robomiant · Thophares ·
Sorthar · vriens · zelidren · prestordes ·
pirri nyphitam ·
☉ Alphateon · Lincudm · Verbicephim ·
modoriel · daraniel · pates · strannda ·
belion ·
♀ Penel vel periel · apupos · feliatheis ·
Drus · vethis · prebaha · pelealyam ·
Calamitamrs · Catyndam · cithis ·
☿ epros · cyrael · garifiam · geneesaiaye ·
☾ ydroel · narestaphyn · betfny · gefrus ·
phalesen · ensymoloy ·

alia modus Caracteris et
nomina ~~Angeloru~~ Planetaru ·

♄ Saturni · Satyr · onachanosen · prothafaros ·
gami · Sartilis · auros · Caracteris ·

♃ · Jouis · wategeron · sexagip · eors · centrimena · ffeliops · versiel · astrondes ·

♂ · Martis, bellegeron · robues · topharus stetabereynous · zelidron · precois · tories · piririmphtuth

☉ · Alphareon · luctudim · ferluce ephior · modertee vel moderne · f. moderier · daraniel · pantes · scomdabelion ·

♀ · Periel vel penel · apripos vel apropos · filiath · disdros · nethir · preball · nephalian · Caracter:

☿ · Sulamithan · pegamedan · cichiz · apropos · cithael · garstan · Gemaynay vel gemasnay ·

☾ · ydroel · narestorphin · betfan · gesias · Philiosen · ensmeloy ·

de

De signis ·

noia Angeloru ♈ arietis, Vireledaie · berichzmanbtan: ymascelion · sigilla, vel

ony

noia Angeloru Tauri · Gnafriel · dridemoyn · ffrentil · dirigail · Sigilla, ony

noia Angeloru geminoru · Surugateriel · Anabros · veresiel · felcabe · sigilla, ♊

noia Angeloru cancri, tetrachin · frosciche · endarian · cefasyn · sigilla ♋

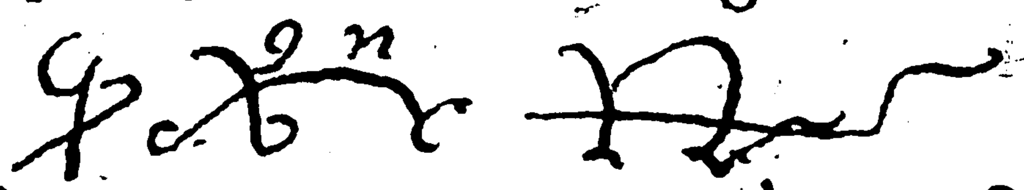
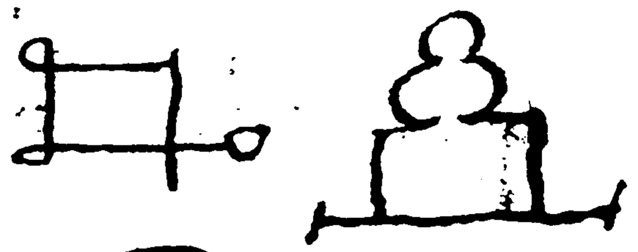
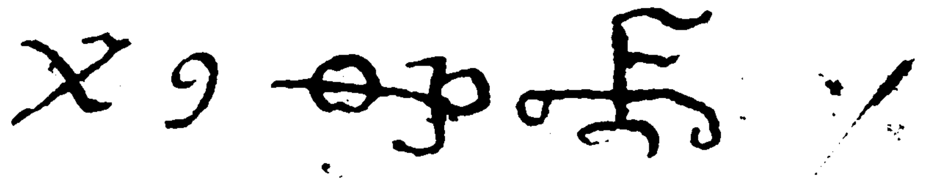
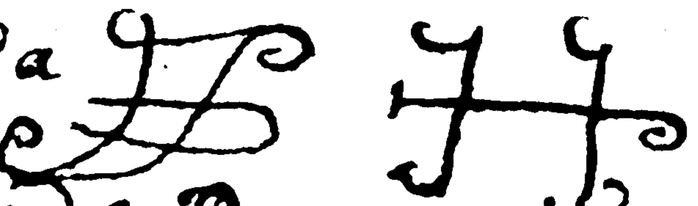
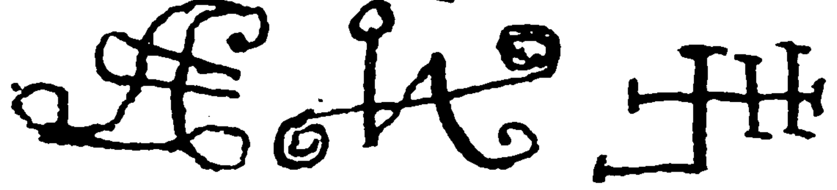
noia Angeloru Leonis, monasciel · Scaburiel · adrifatison · gredethan, sigilla ♌

noia Angeloru ♍ · monasenel · Scaburion · Lectonyan · sigilla

noia Angeloru Libre, ylfor · drabudy prothaveon · Sephyron · Sigilla ♎ ♏

noia Angeloru Scorpionis · cefuscon · grisoles · ephiten · albuchz · sigilla · ony

noia

noia Angelorū Sagitary / Tel-
boldriel : Zedrocie · rufibian
exeromas · sigilla
noia Angelorū capricornij, tragis-
neil · sandamruch · gelitedon insy ·
sigilla 
noia Angelorū aquary Slmurion ·
Stmdebal · vroch · Zahay · sigilla

noia Angelorū piscis, noschiel ~~[illegible]~~ ·
augilier · Thedrophayn · salomiron ·
Sigilla · 
noia capitis Draconis · Exagiel ·
Dimmoy · dybros · sigilla 
noia Angelorū Cauda Draconis
Stifacy · Semphaon · vel Stifhaon ·
Dmdromoy · Sigilla 

figure

Figure planetarū et primo
de Saturno ·

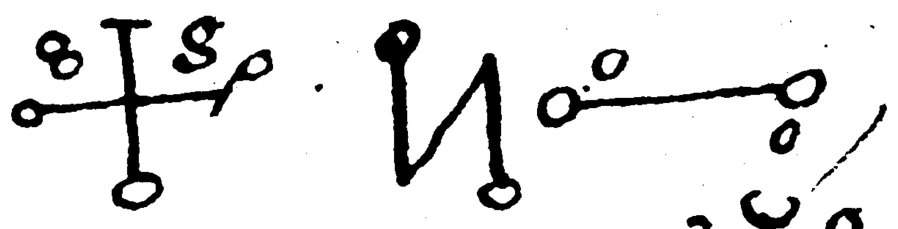
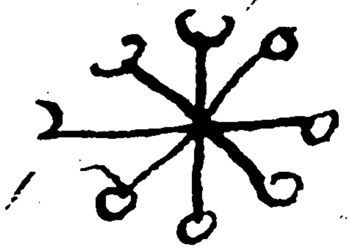
 eius mettallū plumbū, tintura eius nigra et fit de pilis hirci combustus ·

figura Jovis 

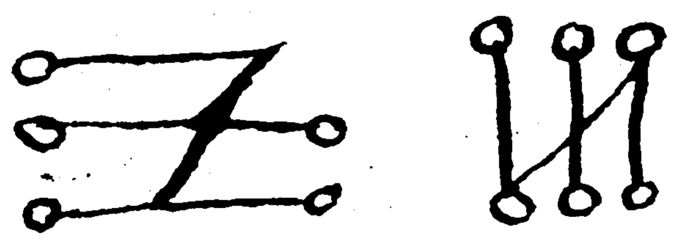
 eius mettallū est stanū tintura eius sicut viride eris ·

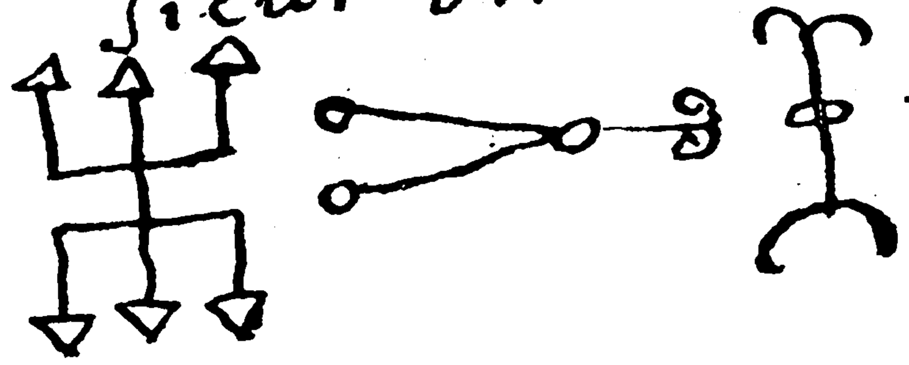
figura martis  eius mettallū est ferrū tinctura eius est ex vermiculo et croco ·

figura Solis eius metallū est aurū tintura eius est ~~[illegible]~~ auripigmētū vitellorū ouorū ·

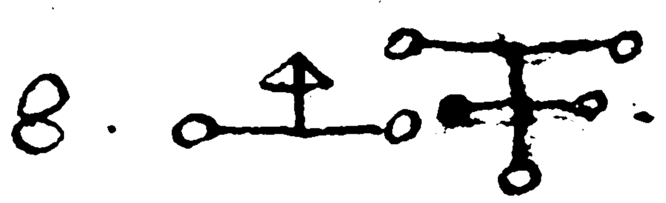
figura veneris ·  eius mettallū est cuprū tintura vero est azurium et ois color ~~[illegible]~~ filis viole.

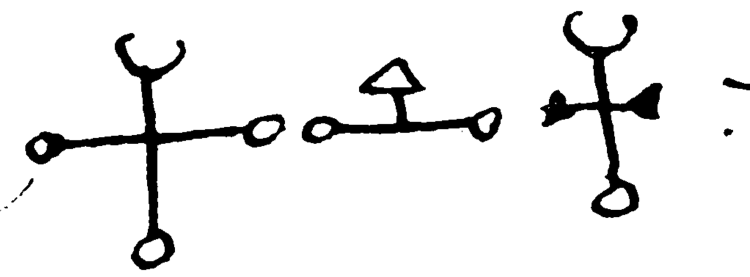
figura mercurij  Eius mettallū est argentū vivum, tintura eius est ex croco viridi rube[illegible]albo ·

figura Lune eius mettallū est argentū tintura eius ex albo plumbo ·

Finis ·

Hebreorū Machubales Rerū diuinarū Eruditissimi: Decem principalia Nomina Diuina, veluti Numina quædam, ceu dei membra acceperunt, quæ per Decem Numerationes quæ Sephiroth vocant veluti per vestimenta, siue instrumenta vel exemplaria Archetypi, influunt in omnia quæ creata sunt per singula supiora vsq; in infima, ordine tamen quodam. Nam Primo et proxime influunt in Nouem Angelorū ordines, et Animarū beatarū Chorū: et per illas in Cælestes Sphæras et planetas et homines: a quibus Deinde res singulæ Accipiunt vim atq; Virtutem. Primū horū et Nomen, fo. 331

in die et hora
4 quado 4 est
in signitatibus
suis et in 10a
aspiciens asc.
per Δ vel ✱ et
quad ☾ cap 4p
4 ✱ .

Eheie, nomen Diuinæ essentiæ Numeratio eius vocata est. Cether, quod interpretatur Corona, seu Diadema: et significat esse simplissimū Diuinitatis: et vocatur quod oculus non vidit: et Attribuitur deo Patri: et influit ꝑ ordinem. Seraphim vel vt vocant Hebrei, Haioth Hecadosch hoc est Animalia sanctitatis. et Exinde ꝑ primū Mobile, omnibusquæ essendi munus Largitur ipsum vniuersū per totū Circum [et] Centrum replens. Cuius intelligentia ꝑticularis Nuncupatur Metattron, hoc est, principis facierum, Cuius officiū est introducere alios ad faciem

principis

principiis, et per hunc Locutus est Dominus Moysi.

Indie et hora ☉ quā ☉ aspicit ♃ ⚹ △ vel ✶. et quā ☉ est in 10a. vel 9a. et quando ☾ ap ☉ ⚹ ✶ vel △.

Jod the 2. name, siue Tetragramaton cum Jod, coniunctū, Numeratio eius Hochma. hoc est sapientia, et significat Diuinitatem plenam idearū, et primogenitū, et Attribuitur filio: et influit per ordinem Cherubim, siue quē vocant Hebreæ Ophanim, hoc est formæ vel Rotæ: et Exinde in Cælū stellatū, Totidem illic fabricans figuras, quot in se continet ideas, ipsū Chaos creaturarū Distinguens, per Intelligentiam perticularem nomine Razielem, qui fuit præfectus Adam.

in die hora ♄ quādo ♄ est in ♎ ap ♏. et in ass 12a. 10a 7a vel 4ta et quando ☾ ☾ ap. ♄ ⚹ △ vel ✶.

Tetragramaton Elohim, numeratio eius vocatur Bina, hoc est prouidentia, seu Intelligentia: et significat remissionem et quietem, Jubileum, penitentialem Conuersionem, Tubam magnam, Redemptionem mundi et vitam venturi seculi: et Attribuitur spiritui sancto et influit per ordinem Thronorū siue quos Hebrei vocant Aralim hoc est Angeli magni, fortes, et Robusti atque exinde per sphæram saturni, forman fluxiæ materiæ ministrans. Cuius intelligentia pticularis Zaphchiel, perfectus Noe. et alia Intelligentia Jophiel

ꝑfectus

♄

perfectus Sem. et hæ sunt tres numerationes summæ et supremæ, velluti sedes Diuinarū personarū quarū Jussu fiunt omnia/. Sed per reliquas septem Exequuntur, que idcirco dicuntur numerationes fabricæ.

in die et hora ♃ quādo ♃ est in ♓ ♋. vel ♐. in ass 10a. ♃ 11a. 7. vel 4a et ☾ ap ♃ ⚹ ☌. △. ✶.

El. est quartū noīe cuius numeratio Hesed. quod est Clementia, siue bonitas; et significat gratiam misrecordiam, pietatem, magnificentiam, sceptrū, et Dextram manū: et influit per ordinem dominationū siue quem vocant hebrei Hasmalim, ꝑ sphæram Jouis, effingens corporum effigies, Elementiam et pacificam Justitiam omnibus Donant, et Intelligentia eius pticularis Zadkiel. Præfectus Abrahæ.

♃

in die et hora ♂ quādo ♂ est in ♈ ♏. vel ♑. et in ass 10. 7 4 vel 6a applicans ♂ ⚹ ✶ vel △.

Elohim Gibor, et nomen Quintū.) hoc est. Deus Robustus, puniens culpas improborum, et numeratio eius vocatur Geburah, quod est potentia, grauitas, fortitudo securitas, Judiciū: puniens ꝑ strages, et bella et coaptatur ad Tribunal Dei, et Cyngulū Dei, et gladium et Brachiū sinistrū, et vocatur etiam Pachad, quod est, Timor. et influit per ordinem potestatū, siue quem dicunt hebreæ Seraphim, et exinde per sphæram Martis, cuius est fortitudo et bellū et afflictio, Element Depromit. Et Intelligentia eius pticularis Camael. Prefectus Samsonis.

♂

in die et hora ☉ quãdo ☉ est in ♈ vel ♌ in ass 10. 9a 7a vel 4a ☽ ap ☉ p △ vel ✶.

Eloha, nomen sextũ, siue nomẽ quadriliterũ Coniunctũ cum **Vaudahat** et numeratio eius **Tiphereth**, hoc est ornatus, pulchritudo gloria, voluptas, et significat lignũ vitæ, et influit per ordinem virtutum siue quem vocant hebrei **Malachim**, hoc est Angeli in Sphæram Solis claritatem illi et vitam donans, et exinde mettalla producen. et **Intelligentia** eius perticularis **Raphael**. qui fuit perfectus **Isahac** et **Tobiæ** Junioris Atquæ Angelus **Peliel** prefectus **Jacob**.

☉

in die et hora ♀ quãdo ♀ est in ♉ ♎ ♓ in ass in 10a 7a vel 4a vel 5a ☽ ap ♀ p ✶ vel △

Tetragramaton Sabaoth est nomen septimũ siue **Adonay Sabaoth**. hoc est deus exercitunm et numeratio eius **Nerah**. hoc est triumphus et victoria et applicatur ei Columna Dextra, et significat eternitatem et Justitiam Dei vlcisentis, et influit per ordinem principatũ, siue quem vocant hæbrei **Elohim** hoc est Deorũ in Sphæram veneris Zelum et Amorem iustitiæ: et producit vegitabilia, et **Intelligentia** eius **Haniel**. et Angelus **Ceruiel**. prefectus **David**.

Elohim

die et hora quãdo est ☿ [?] ♍ in 5 vel 10a uãdo ☽ ap △ ☌ vel ✶.

Elohim Sabaoth, est nomen octanum, quod etiam interpretatur Deus exercitunm, non belli et Justitiæ: sed pietatis et consonantiæ. habet enim vtrumqꝫ nomen hoc, et precedens suũ exercitũ numeratio huius vocatur **Hod** quod interpretatur Laus, et Confessio, et Decor et Celebritas: et attribuitur sibi Columna sinistra et influit per ordinem Archangelorũ, siue quẽ Hæbrei vocant **Benelohim** id est, filios Deorũ, in Sphæram mercurij, ornatus, elegantiam, et Consonantiam producens Animalia: et **Intelligentia** eius **Michael** qui fuit præfectus **Salomonis**.

hora quãdo est in ♉ vel ♋ in 10a vel in ass vel in 3a libera ♄ et.

Saday. est nonũ nomen, hoc est omnipotens et oĩbus satisfaciens. et **Elhai**, quod est Deus vivus et numeratio eius **Jesod**, hoc est, fundamentũ: et significat intellectũ bonũ, fædus, Redemptionem, et quietem: et influit per ordinem Angelorũ, siue quem hebrei vocat **Cherubim**, in Sphæram Lunæ rerum omniũ incrementũ et decrementũ: hominumquæ genios et Custodes curat atqꝫ distribuit et **Intelligentia** eius **Gabriel** qui fuit præfectus **Joseph** et **Josue** et **Danielis**.

in die ♃ in hora ☉ quãdo ☉ est in 9ª. 10 vel 7ª et ♃ in ass^s et ☉ in ♐ et ☾ septa ♒ et ap ☉ p △ vel ✶.

Adonay Meleh hoc est Dominus, est nomen decimũ, et Rex nume=ratio eius **Malchuth**, quod est regnũ et imperiũ et significat Ecclesiam, et Templũ dei et ianuam et influit per ordinem Animasticũ, Animarũ vz beatarũ qui ab hæbreis dicitur **Issim**, hoc est nobiles heroes, et principes: suntqz Hie=rarchijs inferiores et influunt filijs hominũ cognitionem, mirificamque rerũ scientiam et industriam et prophetiam largiuntur, et præsidet illis anima **Messihæ** siue (vt alij dicunt) **Intelligentia Mettattron** quæ dicitur prima creatura siue Anima Mundi et præfectus Mosæ. 337

Sunt et alia noĩa Dei magnæ pfectio

Na. hoc nomen, in pturbationibus et molestijs inuocandum est.

Emeth. hoc nomen interpretatur veritas et Sigillum Dei.

Zur / **Aben** } vtrumqz solidam Petram significat: et alterũ illorũ patrem cum filio exprimit.

Agia. id est. tu es fortis in Eternũ.

Jaia. ~~id est~~. hoc nomen significat deus noster, deus vnus.

Jaua. hoc est, fiat Lux, et facta est Lux.

Tetragramaton. Est nomen sanctum, significans substantiam creatoris significatione pura, in qua nihil aliud pticipat cum creatore Deo. fo 242

Quicunque igitur diuinis his verbis siue nominibg ea mentis puritate, eo modo, et ea lege qua tra=dita sunt rite vtitur, mirifica multa et impetrabit et efficiet. Quemadmodũ de mædea legimus

Verbaquæ ter dixit, placidos facientia somnos
Quæ mare turbatũ, quæ flumina concita sistunt.

1 Ex[illegible]roniel 2 Dramiel 3 [illegible]nhiel

4 [illegible]driel 5 Pandiel

7 [illegible]arnodiel 8 Vasenel 6 Armesiel

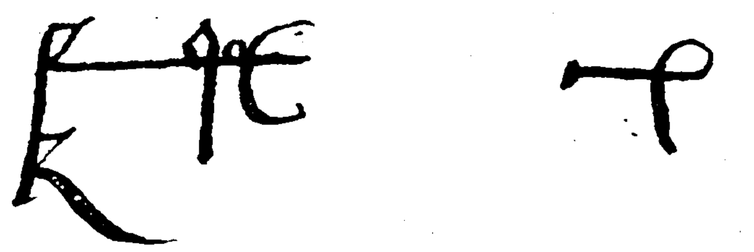
10 [illegible]amuel 11 Nasiniel

[illegible]

6 [illegible]

9 [illegible]

12 [illegible]



how I may atteyne to treasure
by thy help & assistaunce & to
further me in my distresse in
what I want & to fulfyll
my mynd in what I shall
demaund of thee.

Serv. 400 /

to appeare visible to
my sight in fayre forme
without any damadge of me
or myne.

1 Carmiel [R] 30 [S] 2 Agor [R] 30 [S] 3 Cabiel [R] 30 4 Misiel [K] 20 [S] 5 Arioc [R] 10 [S]

6 Meliel [S] 30 7 Casiel [S] 30 8 Vdiel 30 9 Barfas [S] 20 [R]

10 Borass [R] 30 [S] 11 Rabiel [R] 30 [S] 12 Vriel [R] 30

Misiel & ~~Baras~~ Barfas may be called forth by som. Arioc wandering alone.

the rest by Die thereof.

To efect what things I Comannd you
and to pforme my will what I
shall requir you faithfully:

I Coniur & Constrayne the by all virtus
and Power and by theis holy names of
God ✠ Tetragramaton ✠ Adonay ✠ Agla
✠ Saday ✠ Saboth ✠ Planaboth ✠ Panthon ✠
Craton ✠ neupmaton ✠ Deus ✠ homo ✠
omnipotens ✠ Sempiternus ✠ Jyssus ✠ terra
✠ vnigenitus ✠ Saluator ✠ via ✠ vita ✠
manus ✠ fons ✠ origo ✠ fillius And by ther
virtus and Powers I Coniur and Constrayne
the to fulfill my will in euery thing faithfully
without hurt of my body or soule and to be
ready at my Call as often as I shall Call
thee by the virtus of our Lord ✠ Jesus
Christ ✠ of Nasareth ✠ Amen

Malgares ador chameso bulueriny mareso bodyr Cadumir auiel Casmyo tedy pleoryn viordi eare viorba Chameron vesy thuriel vlnauy beuesy: meuo chasmironty naor ernyso: chony barmo Caleuodyn barso thubra sot.

Malgaras apro chameron asoty mesary, throes zameda sogreal mesary, throes zameda sogreal mesary; thredon adre Caphoron onatyr tirno paredon adre Caphoron onatyr tirno beosy Chameron phorsy metton tedrumarsy dumaso duise Casmiel althurny peson alproys fabetronty sturno panalmo nador:

West by South

Maseriel: bulan lamodyn charnoty·
Carmephin iabrun Caresathroyn
asulroy· beuesy· Cadumyn turrel· busa[illegible]
Seuear: almos lycaduset· ernoty
Panier iethar Care pheory bulan
thorty· paron venio Fabelronthusy:

R. R. R. 122 S. R. 3

1 Mahuc S. 30 2 Zeraet S. 30 3 Aeimel 30 4 Alsuel

R. S. R. S. R. S. R. 30

5 Rouriel 30 6 Athiel 30 7 Chasor 30 8 Aliel

R. S. R. S. R. S. R. 30

9 Fariel 30 10 Vessur 30 11 Potiel 30 12 Espoel

Die:

R. 5 R. 2 5 R. 3 5 4 R. 5

1 Arach 30 Sarmiel 30 Baros 30 Rabiel 30

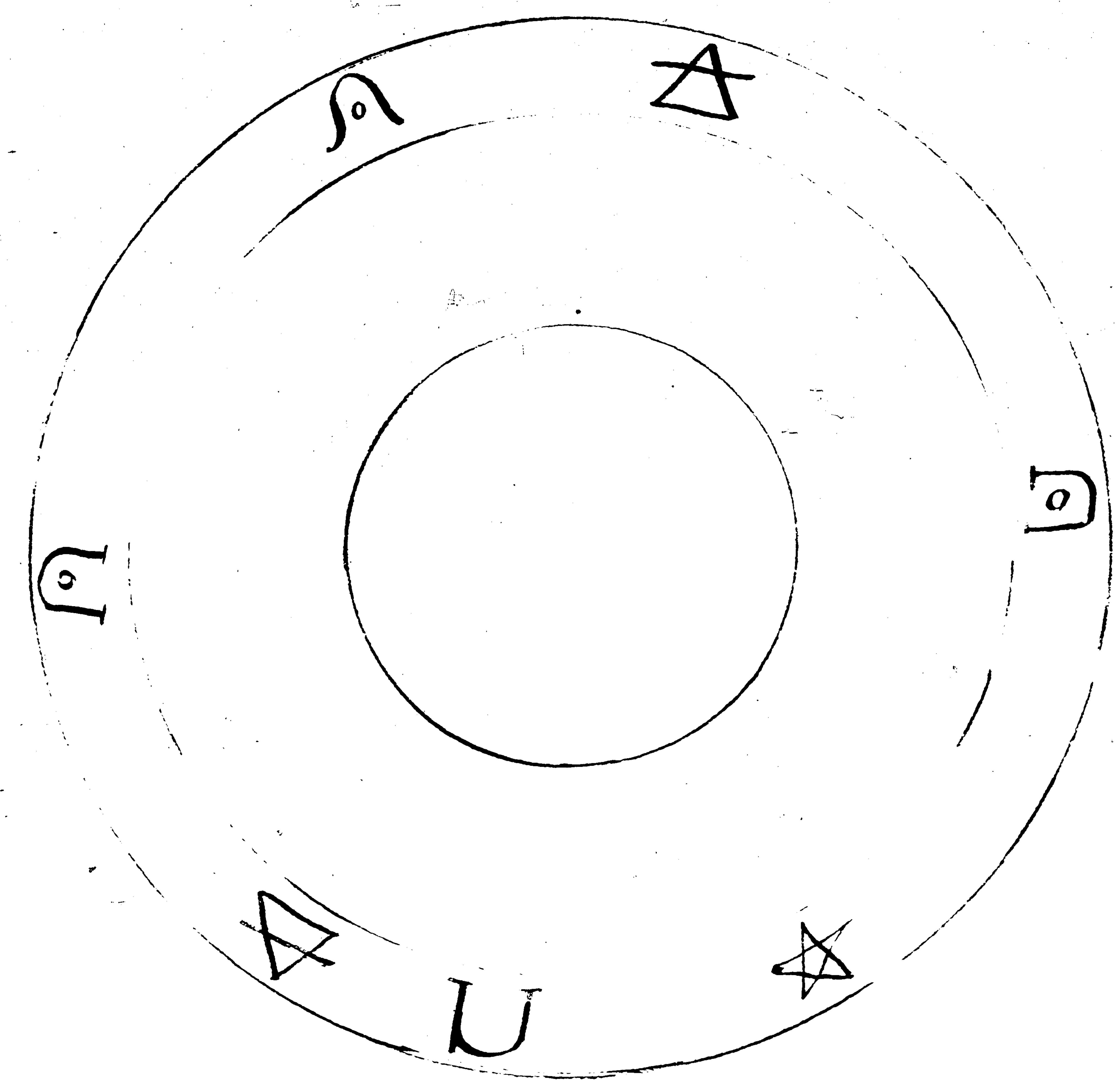
5 Maras 30 6 Amoyr: 30 7 Eliel 30 8 Atriel 30

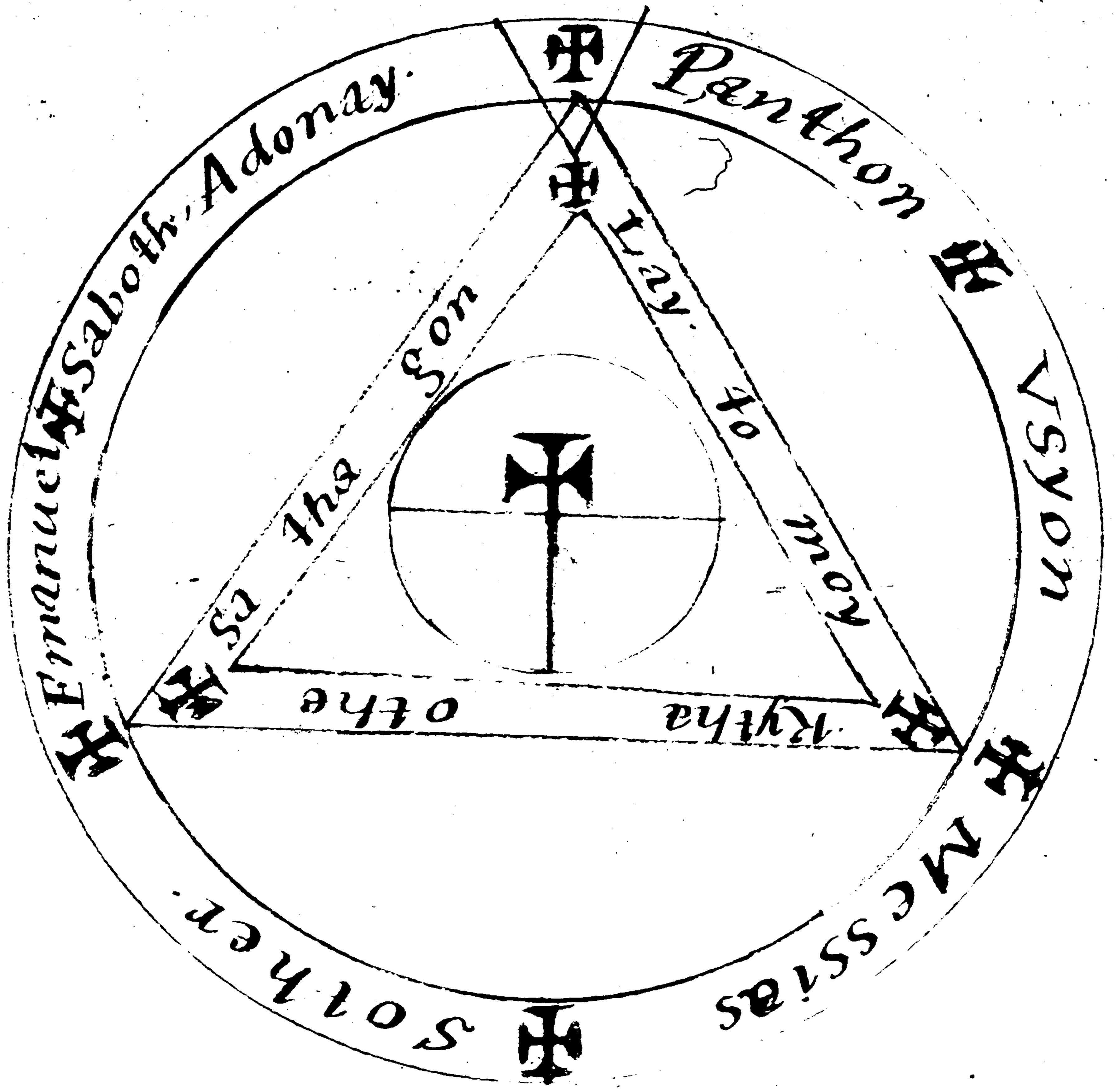
9 Noquiel 30 10 Badiel 30 11 Paras 30 12 Saluar 30

West by South Nocte

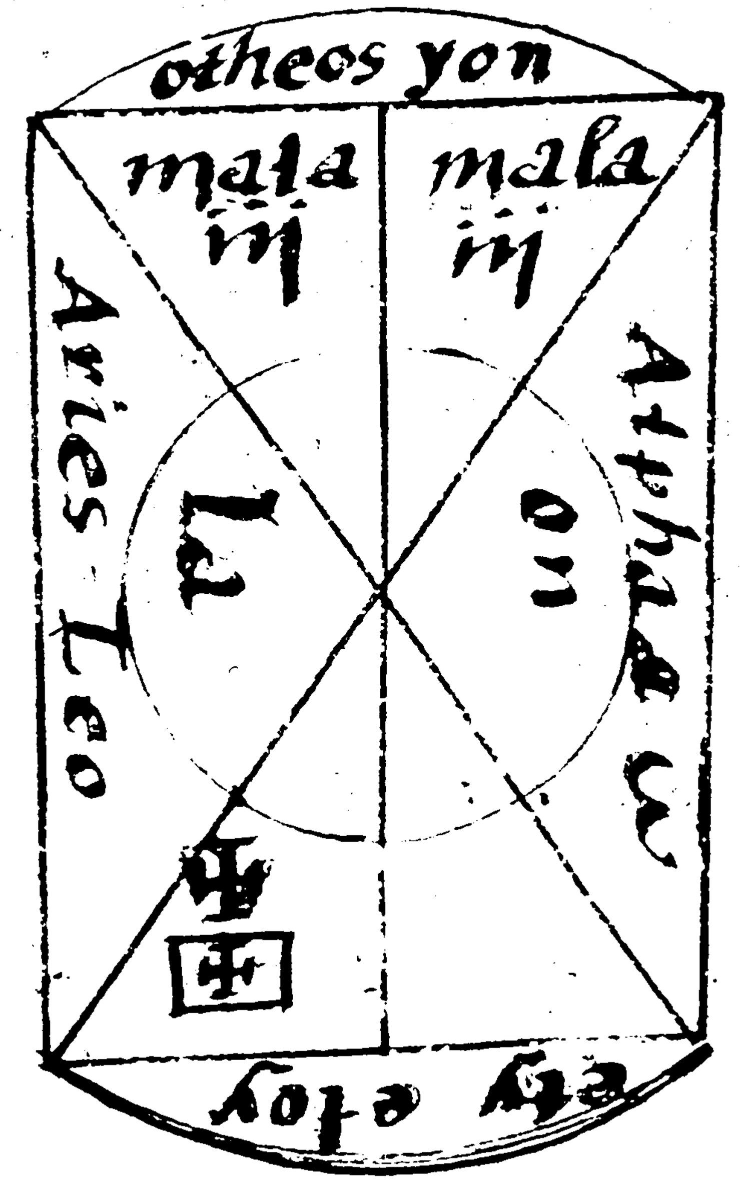
Maseriel onear Camersin, Cohodor messary; lyrno balnaon greal, lamedon odiel, pedarnoy nador ianozauy Chamyrin. [illegible]

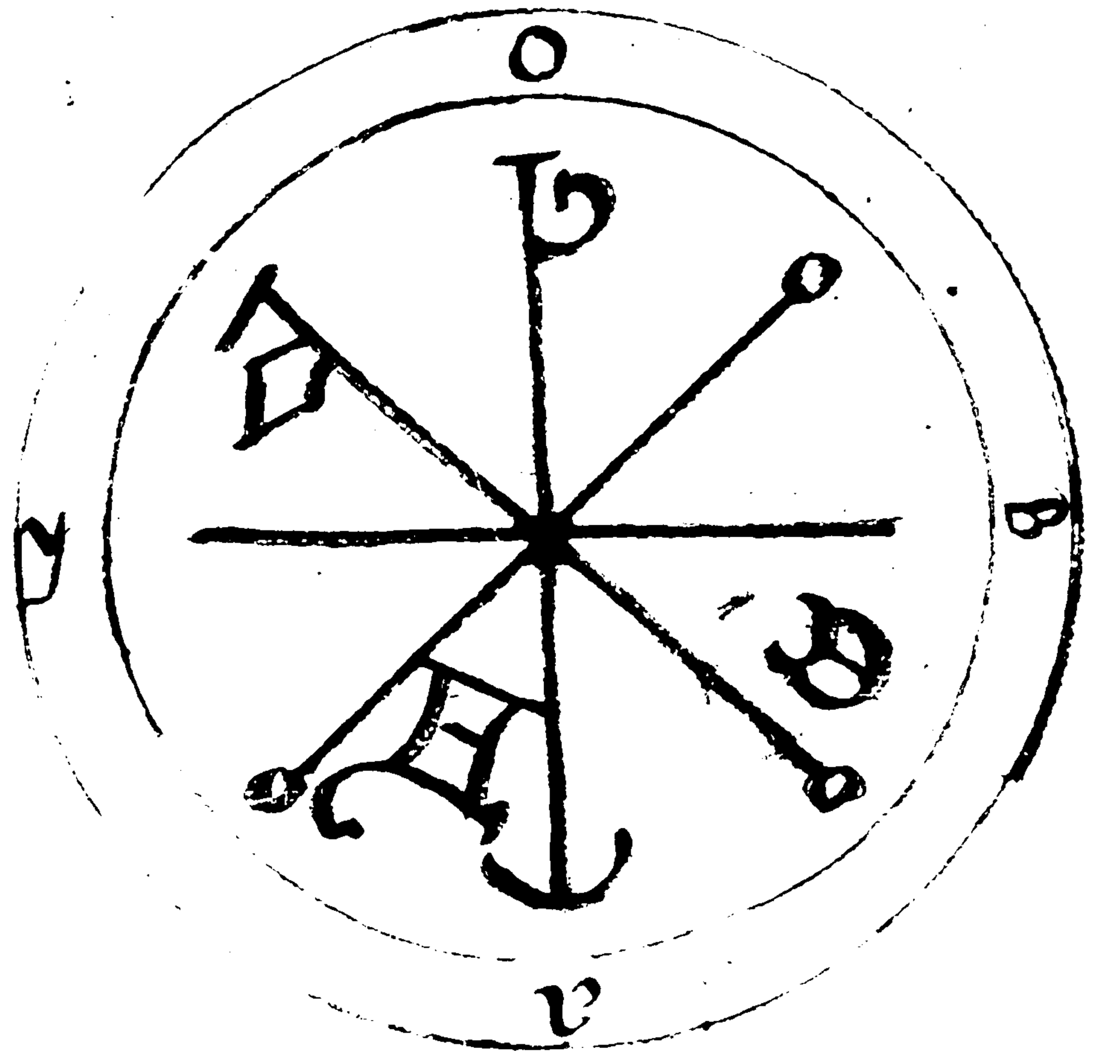
To shew me the secrets of the magick art & sciences & the secret operation of hiden mystoryes & of such things I shall aske thee.



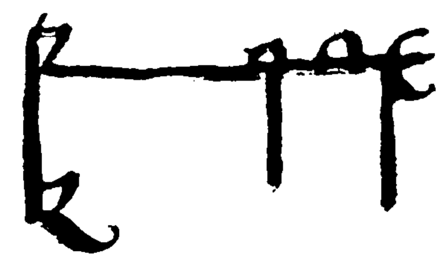


Oh thow wicked and vnclene sperit
for so much thow dost not obey my Coma
undements but dost disobey the virtue
of the high names of God the which I
haue rehearsed vnto the to his glory
& to the Constrayning of the & thow hast
disobeyd which for thy disobedienc all the
hatred of God Curse thee and a myty
make the so that thow shalt neuer haue
rest night nor day tyd nor tyme tell
thow hast Performed my will and
Comaundements And if thow wilt not
all the Curses of the great maledictione
of God with all the Payns & torments
of all the Diuells in hell be multiplyd
vpon thee so plentifully, as the sterrs
be in the firmament and as the sands
be in the sea And all the meritts of
Christs blessed Passion, his buriall his
resurection and Asention be unto the
a witnes and a Condempnation for thy
disobedienc except thow dost presently
abey my will & Comaundements.





Vsiel Parnothiel Chameron
Briosy sthrubat Brionear Caron
Sotronthi egypia odiel Chelorsy
mear Chadusy notiel ornych
turbelsi paneras thorthay pean
adresmo boma arnotiel Chelmodyn
drusar loy Sodiuiel Carsoneltrae
myre notiel mesraym Venea
Dubleansy, mauear metusyron
Chartulneas Fabelmerusyn.



Armandiel

I Coniure the Almoel by god the —
father by God the sonne and God the
holi gost and by all the holy Company
in heauen & by ther virtus & Powers
I chardg the Almoel that thou shalt
not depart out of my Sight nor yet
to alter thy bodely shape that thou
art apeered in nor any Power thou
shalt haue of my Body or Soule or
any of my famile or houshould earthly
or gohstely but to be obedient unto
me and to the words of my Coniuratio[n]
that be written in this booke I Coniure
the Almoel by all angels Archangells
throns Dominations Principats
Potestats Virtus Cherubin & serphi[n]
& by ther virtus & Powers I chard[g]
& Constraine the Almoel by all
aforsayde and by ther virtus that you
be obedient unto me to apear in
fair forme visibly att all tymes day[s]
hours & minuts whersoeuer being

Almoet

how I may Come by treasure by thy helpe, & to answer me to those questions I shall demaund & to be my helper agaynst my enimyes

Almoet

N Weste

Vsiel Parnothiel Chameron briosy. Strubal brionear Charon sotronthi egipia odiel Chelorsy mear chadusy. notiel ornych turbelsy paneras thorthay pean adresmo boma arnotiel chelmodyn drusar loy soduiel Carson, eltrac myre notiel mefraym venea dublearsy mauear metusyron chartulneas, fabelmerusyn

Called by our Lord Jesus christe & by the words written in this booke be ready & giue me Counsaile of hidden treasurs & howe to Come to didgnity & knowlidg & my will to be fullfilled in all things Amen.

Vsiel Asoyr Paremon Cruato madusyn
Sauepy mauayr realdo Chameron ilco
Paneras thurmo pean elsoty sabetrusyn
iltras charson frymasto chelmodyn.

R. 8 2 3 5 R. 5.
1 Quita Cartael Monael 200 10 600 60 houres
R.
Saraet Ta~~riel~~ ~~monael~~ Chubor 6 129 R 60
4 5
Melchon Pharol ~~Chubor~~ Lamael 9 5 500
8
Baopas ~~Lamael~~ Dorael 12 R. 50
11 Conayr 11 15.
13 Aboc 14 Geriel Decaniel obsrue

~~...~~
... ...
... of
... night
night

20 600 60 500 50
100 20 700 70 400 40 sixe houres
200 20 700 80 300 30 for the ...
300 30 800 80 200 20 sixe for night
400 40 700 70 200 10
500 - 50 600 60 200 10

amv   amv

Baruchas malucar chemorsyn
charnotiel bason ianocrimedusyn
aprilty casmyron· sayr pean Cauoti
medason peroel· chamersyn· cherdi
auenos nosear penaon sayr chaueto:
nty genayr· pametron fritcha
madrion onetiel· fabelronthos

Baruchas Mularchas chameron
notiel pedarsy· phroys lamasy myar
chalemon phorsy fabelrontho theras
Capean vear almonym tierno
medusan thersiel peatha thumar
nerosyn Cral nothiel peson segatry
madon s scoa bulayr: amv

Raum alls Raim

In the name of our Lorde Jesus Christ the ✠ father ✠ & the soone and the holy ghost ✠ holy trenity & vnseperable vnitye I call vpon the that thou mayst be my Saluations & defenc and the Protection of my body & soule and of all my Goods through the vertue of thy Holy Crosse ✠ through the virtue of thy Passion I beseche the O Lorde Jesus christ by the merits of thy blessed mother St mary and of all thy saints that thou geue me grace, & Deuine Power o[illegible] this spirit Raum, alls Raim so as wher so euer I do call him he may Come by & by from from euery Coast and acomplish my will that he nether be hurtfull nor fearfull vnto me but rather obedient & dilligent about me and through thy virtue straightly Comaminge him I call him fullfill my Comamdements Amen Holy Holy Holy Lord god of saboth

which will Come to iudge the quick & the dead the wich art A et Ω Kinge of kings and Lord of Lords Joth Aglanabrath El Abiel, Anathiel Amazim, Sedomel Gayes Heli Messias, Tolimi, Elias Ischiros Athanatos Imas by theis thy holy names and by all other I do call vpon thee & beseach the O Lord Jesus christ by thy natiuity & babtismy, by thi Cross and Passions, by thyn Asention, & by the Comminge of the Holy ghost by the biterness of thy soule, when it departed from thy bodye by thy fiue wounds by the blood & water thou gauest thy desiples the day befor thou sufferedst by the Holy trenity, & by the inseperable vnity by Blesed Marye thy mother by thy Angells Archangles, Prophets Patracks & by all thy saints and by all the sacrements which ar made in thine Honor I do worship & beseache the I Blesse and

desyre the to accept theis Praiers Coniurati
ons & words of my mouth which I will
vse I requir the o Lord Jesus christ that
thow geue me thy vertue and Power ouer
all thyn Angells which were throwne down
from Heauen to deceaue mankinde
to draw them to me to tye & bynd them
and allso to Loose them, to gether them
together befor me & to Comaund them
to do all that the Cane, and that by
no means they Conteme my voice or the
words of my mouth but that they obey
me and my sayings and feare me I beseech
the by thy Humanitye mercy & grace
And I requir the Adonay Amay Horta
vege dora mitai, Hel, Suranat ysion
ysesy and by all thy Holy names And
by all thy Holy he saints & she saints
and by thy Angels Archangells Powers
Dominations & virtues, & by the name
that Solomon did bynd the Diuells &
shutt them vp Elhrach Ebander Agle

Goth Ioth othie venoch nabrat and by all
thy holy names which ar written in this
booke & by the virtu of them all that thow
enable me to Congregat this sperit
Raum alls Raim that he may geue me
trew Answers of my demaunds and
that he may satiffy all my requests
without the hurt of my body or soule
or any thinge that is myne through our
Lord Jesus Christ thy Soone which liuest
& raigneth with the in the vnity of ye
holy ghost on God world without end.

O father omnipotent oh wise Soone oh holy
ghost the searcher of harts oh you three in
Person on true Godhead in Substanc which
didst spare Adam & Eue in ther Synes
And o thow Soone which dydst dye for ther
Synns a most fylthy death sustayning it
vpon the Holy Crose, Oh thow most
mercifull when I flye vnto thy merci
& beseach thee by all the means I cane
by theis thy Holy names of thy Soone
to-

A: & Ω and by all other his names graut me thy vertu & Power that I may be able to Cite befor me this Sperit Raum als Raim ^thrown from heauen & that he may speak with me and fullfill my mynd without delay & with a good will without the Hurt of my Body or Soule or goods or my famile.

Oh great & eternall virtue of the highst which through dispositions theis being Caled to Judgment Vaicheon stimulamaton Esphares Tetragramaton olioram Cryon Esytion Existion Eriona oneta Brasim Noym messias Soter Emanuell SAboth Adonay I worship the I inuocate the I imploy the with all the strenkth of my mynds that by the by present Prayer Consecrations & Coniurations be hallowed that wher & when I call this Sperit Raum als Raim he may Come from euery Coast and dilligently fullfill my will in all things Amen.

I Coniure thee Raum als Raim by God the father by God the soone & by God the holy ghost and by all the holy Company in heauen and by ther Virtus & Powers I chard thee Raum als Raim thow thow shall not depart out of my sight without my Consent nor yett to alter thy Humayne shape that thow art apeared in nor any Power shall thow haue of my bodye or Soule or of any belonging to me earthly or ghostly but to be obedient to the words of my Sayings & Coniurations that be writen in this booke I Coniure thee Raum als Raim by all angells archangells thrownes Dominations Principalls Potestatts Virtus Cherubyn & Seraphime and by ther virtus and Powers I chardg and Constrayne the Ra Raym to be obedient unto at all days houres & minuts wher soeuer I shall call you by the virtue of our Lords Jesus.

Jesus christ which words ar written in
this booke looke ready thow be to apear
to me in all Places and all all tymes
wheresoeuer vpon paine of euerlasting
Condemnation fiat fiat fiat Amen.

Raum alls Raym Go thy Place apoynted
for the by our Lord Jesus christ vntell
I shall Call the agayn & be thou ready
vnto me and to my Call as often as I
shall thee vpon paine of euerlasting
Condemnatione In throno In throno
In Throno that thou depart from this
place without hurt or damadg of any
body or deed to be done that all the
world may know our Lord Jesus is of
all Powers most mighest & that ther
is none other God but he which is in
Person three and on lyuing for euer
& euer And the malidictione of God
the father omnipotent the soone and
the holy ghost descend vpon the & dwelle
always with the except thou depart
without Damadg of any euell deeds to
be done of any Creatur and thou to gow
to thy Place Apoynted for the by our
Lord Jesus Christ and to aper to me
at any tyme whesoeuer vpon payne
of euerlasting Condemnatione Amen

Meſari coſmeniel archea· ſameor critas
Dricho moſayr vſio noes veſo tureas·
Abrithios naſelion pyrno chyboyn ormon
Coruali myrbeuo lian ſaueo ſayr.
Rhymano caue iapion noſſpiel ſaſeuo rhaony·
Naty thirpolian ionayr chuleor nefris·
Mistriona nayr dauoſy tyuamo turmy·
Pleon nomeato turias breſne naſephon
Adion ſayr catros chyroſny aſchion ermy
Otyel layr romays theory naias atreuo
Aliar meaſco triſna vſeori ieſaſchor·
Bios· pailon rauemy ſear· astro penaſon·

Go to thy Place Apoynted for thee whear
thy Lord God hath apoynted the vntell I
shall Call the agayne be thou readye
vnto me & to my Call as often as I shall
Call the vpayne of euerlasting Condemp
nations In Throno In Throno In
Throno that thou depart from this
place without hurt or Damadg of any
body or any deed to be done that all
Creatars may knowe that our Lord
God is of all Powers most mightest
& that ther is none other God but he
which is thre & on Lyning for euer
& euer And the maledictione of God
the father omnipotent the Soone &
the Holy ghost Desend vpon the and
dewle allwais with thee except thou
do depart without damadg of me or
any Creatur or any other euell deeds
to be done & thou to go to thy place
Predestinated & by our Lords Jesus christ
I doe els send the to the great pitt of
hell except (I Say) that thou depart
to

to the place wheras thy Lorde hath
apoynted thee & See thou be ready to me
& to my Call at all tymes and places
at my on will & Pleasur as I shall Call
thee without damadg of me or any
other Creatur vpon paine of euerlast
inge dampnatione Fiat Fiat Fiat Amen
Per Crucis hoc Signum ✠ In the begi
ninge was the words & the words
was with god & God was the word &
the same was in the beginng with God
In it was life & the life was the light
of men full of grace & trewth Amen

Die ☉ befor ☉

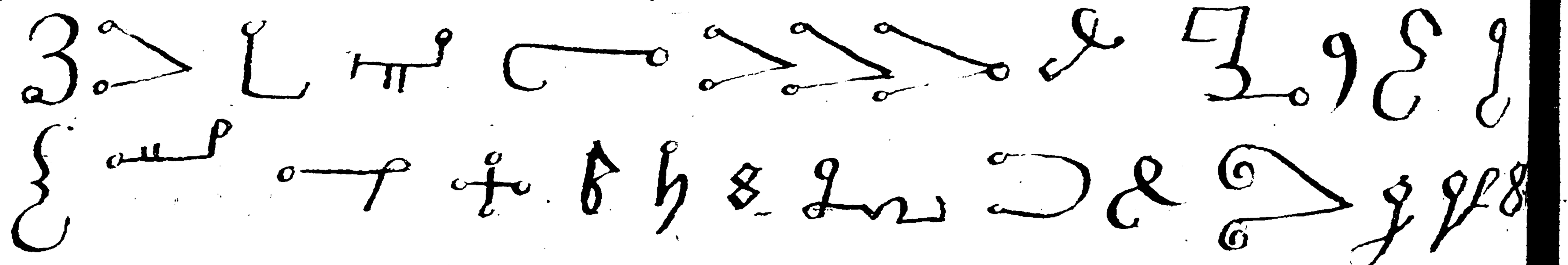
I Cutt the 3 boughs of this sommers groth in the
name of whom I meane to beat & kill

Then Couer the table & say ✠ In nomine Patris
✠ & filij ✠ & spiritus sancti ✠ ter & striking thereon
say Drochs myroch esenaroth ✠ betu ✠ baroch
ass ✠ maaroth ✠ holy trinity punish him that
wrought this mystheffe and take it away by thy
great justice Eson ✠ Elion ✠ emares ales age
and strike thereon

In the name of the most meke God the which
is only almighty, meke and mercifull Father
and Sur I humbly beseche the to give power
and way to this my worke thou being the God
of Heauel and of Paradice of Heauen and of
Earth of the sea and of the Infernalls that
by thy omnipotent helpe ~~mayest~~ giue powre
and effect to this worke that my labor may
be fully acomplished through thy worthines
good lord which livest and raignest ever
on god Amen.

To sley thy enemye

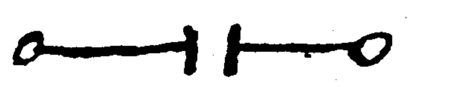
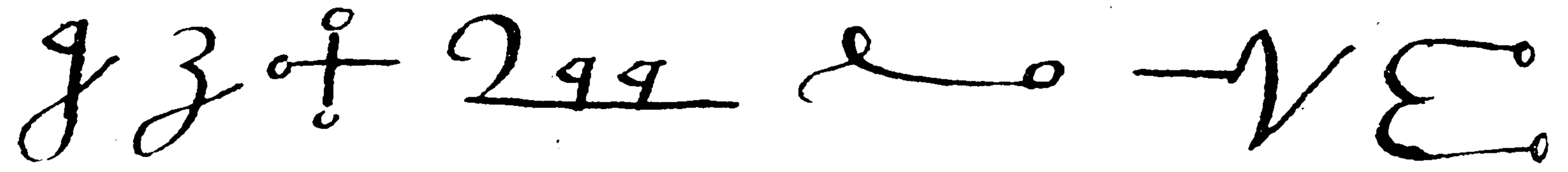
make an y of ~~corne~~ wright theis Charectors
with a needle of brasse upon this y and dry
them by soft fyre for Chimney and when it is
dry: Cast this y downe from som house that
the y may breake saying theise words
Haade, mikaded kakeben kika kita lica
tasarith modeca kabert tuth tumch here
with this I will slay the sick mans soone
name him then take the peces of this y
& bery them he shalbe dead no man shall
know but the worker.

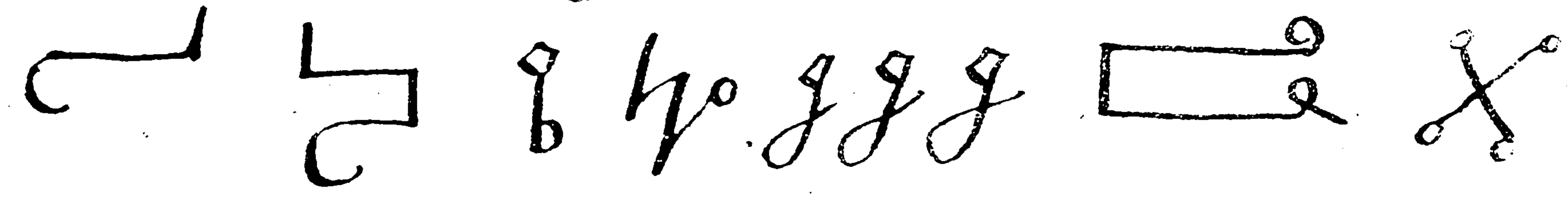


To make a man sicke

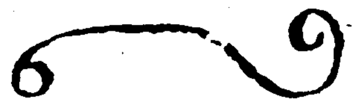
make an I of wax in the mans name and
wright in the syd theis Charecters ꝟ n q
n n q q n ∾ m° 19 ... ▽ ... n 8
and in the head the nam of the man And then
with ashes Cutt this y from the backe
to the head saying Haade mikaded
kakeben kika kita lica tasarith modeca
kabert tuth tumch then hang this I
over the fyre with great smoke he
shalbe sicke

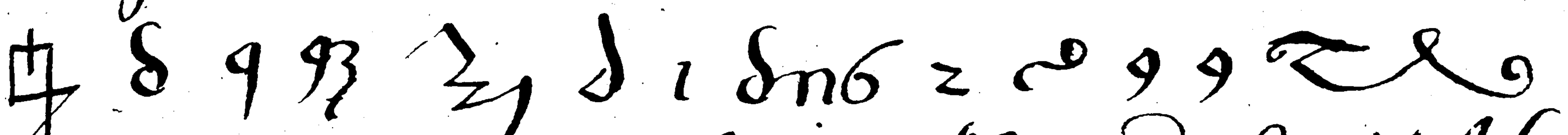
To make a man drought wh[illegible]

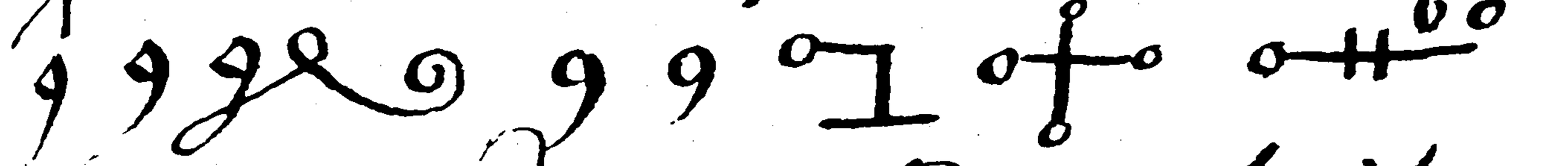
make any of lead and wright this charecter in the backe and putt his nam in the head  and bynd his hands behind him and his foot saying thus I have made the impotent in all things and nam him and say haade mikaded Rakaben kika kita hita tasarith modeca Rabert tuth tumch and when thou sayd them lay it in derke place in his name and he shall be ympotent as long as the [illegible] lyeth ther and when thou wilt undow it set the [illegible] wright 



To make a man come hastely come to the

wreigh thes charecters in parchment 



 and lay it that the wynd may come to it wright thy name and his name and hold this wrighting in the smoke of mastick or encence & say the words ratinat Cholgil manlis nabes kyel akame kunkyel

To haue of a Lord what thow wilt

wright theyse Charecters [characters]
[characters]
[characters] and besmock them with mathe
and francumsone haring ratinat Cholgit
manlis nabes kyel akame kunkyel and
hang it on thy arme and ask what thou
wilt & it shallbe

1 The first of the day is called [illegible] Lebitilt in that houre men pray to the lord god and it is good to bind all things

2 The second houre is called Kenorum in that houre Angells pray unto the lord god in that houre made ar Images of loue and conquest betwen men and all troublesome spiritts

3 The 3 houre is called Frabitum in it fowles giue thanks and in it birds and fishes make ther prayers

4 The 4 houre is called Volgu in it the giue thanks unto the creature and in it be made Images of spiritts scorpions and dragons.

5 The fifth houre is called Dealach in that houre all beasts giue thanks unto god in that houre ar made Images of [illegible] and four footed beastes.

6 The sixt houre Kemolor in that houre Cherubims make ther prayers & [illegible] amongst men and enchantments and in it be made Images of imprisonment and the shall deliuer

7 The seuenth is called Rade in it is made prayers for the holy [illegible] and in it be made Images for germents for things

8 The eight houre is called Haffarim in it be made Images among creatures and against slouthfullnes

9 The 9 houre is called Haron in it be made Images for heringe that the shall not be letted in them nor ghosts shall not go out against them

10 The 10 houre is called Haon in the which the waters sing unto the lord and the spiritt of the discending downe into the deppe and the euill tremble at it and in it ar made Images for taking and theft and entering into them that the speake not euill to them and for the waters were excepted in this houre and it was mixed with the holy oyntment And when the were anoynted with it which had an euill spiritt cast them out by the spiritt of God

11 The 11 houre is called Holirrenbell Gelivon in that houre the righteous worshipe in it and be made Images of loue and agrement

12 The 12 houre is called Mahalont in that houre men doe profitt and in it be made Images of silence so that the shall speake no more upon them for whom it is made.

The houres of the night the Images ar better then those of the day.

1 The first houre is called Hanrue or da Holon in it the deuills make ther prayers unto the lord of houres and the hurt no man in that houre untill the returne from ther prayer and in this houre be made Images of [illegible]

2 The second is called Dophin in that houre fishes sing unto the lord and all beasts of the water and things that creepe upon the earth in it be made Images of fishe and blood humors & reobadille frogys and all water beastes and be not distrubed

3 The 3 is Tyabor and in it are foules and dragons doe sing in it be made Images of fire and burnings and dragons and spiritts and the hurt not and in it all mouthes ar bound that the shall not speake

4 The 4 houre is called Alguar in that houre devills go forth of their
if any man slepe in that houre he shalbe feared and he [illegible] adrad
and trimble and be afrayd. In this houre be made images which be graven
in gold or silver for conquest or superfluous love and images of [illegible] togeder
of red brasse Allegation with yellow brasse and all [illegible] of allegations and [illegible]
and of all devill.

5 The 5 is called Damfor and in it be made images of devill [illegible] or might
windes and in it the fishes do rest and creatures do sing

6 The 6 is called Gaarone in it the waters sleep and ar reposed and at rest
and if some take it in his hand and be mixed with the holy ointments and therewith
have [illegible] be anointed with it and they which came sleepe shall sleepe in the rest
the hole of god and in it be made images of sleepe and men shall [illegible] in ther sleepe or
dreames which men not do other good or devill be in sight of the [illegible]

7 The 7 is named Saphor and in it be made images of things nothing that there shalbe
of them but it shall [illegible] the holy of almighty

8 The 8 is named Emarum in that houre seedes of the earth gives thanks to the might
god in that houre it is good to make images for seedes woodes and gardening and herbes of all
seedes of the earth and they shall prosper in it, and they will the good [illegible] from impediments

9 The 9 is called Dophanin that houre the angells make ther prayers unto the lord and be
made images of dreames and unknowing thinges and binding of tongues of men and of other
universall creatures for to make away ther impediments

10 The tenth is called Maleol in that houre it is profitable to make an image that any man
nor women [illegible] not a fornication in regions

11 The 11 is called Alarkon in it be opened the gates of heaven for all and whose
prayers so ever prayeth unto god hartily and faithfully in that houre what so ever
asketh of god it will geven him in that houre be made images of great mariages and
[illegible] and of mariages and when birdes and beastes do make among them in that houre
it [illegible] and that houre the sun riseth upon all creatures
over paradise

12 The 12 is called Sosam in that houre the [illegible] of heaven [illegible] all the
creatures ther of shalbe made ther prayers in it be made images of silver and
quicksilver and it is called the image of [illegible] he which beholdeth it shalbe
amased or dombe and not able to speake and what so ever is done in that same houre
it came never be lost and those images [illegible] and they be made
in the substance of 4 metalls mixed tyn brasse silver or gold and none of them be
[illegible] or [illegible] when [illegible] to come.

I Coniur & Constrayne the by the Trium
God by the trew God & by the holye
God & by ther virtues & Powers I Coniur
& Constrayne the that thow shalt
not asend nor desend out of thy body
shape
to no place of reste but only to take
thy resting Place, at my pleasur acco
rding to thy oth and promis I Coniur
& Constrayne the by theis Holy names
of God ✠ Tetragramaton ✠ Adonay
✠ Agla ✠ Saday ✠ Sabeth ✠ Planaboth
✠ Panthon ✠ Craton ✠ neupmaton ✠
Deus ✠ homo ✠ omnipotens ✠ yssus ✠
terra ✠ vnigenitus ✠ Saluator ✠ Via
✠ Vita ✠ manus ✠ fons ✠ origo ✠ filius
✠ and by ther virtus & Powers I
Coniur and Constrayne, the that thow
shalt not rest nor remeyne in the
fyre or the water or the ayre or any
Privy Place of the earth but only

with me at my will & Pleasur I Charg
the vpon payne of euerlasting Conde
mpnation & Constrayne the by the
excelent name of Jesus Christ A&Ω
for that this holy name is aboue all
names for vnto it all knews doe bow
& obey both of heauenly things & erthly
things & Infernall things neither is
ther any other name giuen to man
wherby we haue any Saluations but by
the name of Jesus Therfor by by the
name and in the name of Jesus of
Nasareth & by his natiuity & resurection
& assention and by all that aperteyneth
to his Passion, and by ther Virtues &
Powers, I do Coniur & Constrayne
the, that thow shalt not take any resting
Place in the ☉ or ☽ nor in ♄ ♃ ♂
♀ ☿ nor any of the tewlf Signes nor
in the Concauitye of the Clouds nor

in any other priui place to rest or stay
in but only att my will & Pleasur And 143
if thow be not obedient to me I do
Condemp the into the Pitt of Hell for
euer Amen

with me at my will & Pleasur I Charge
the vpon payne of euer lasting Conde
mpnation & Constrayne the by the
excelent name of Jesus Christ Amen
for that this holy name is aboue all
names for vnto it all knews doe bowe
& obey both of heauenly things & erthly
things & Infernall things neither is
ther any other name giuen to man
wherby we haue, any Saluatione, but by
the name of Jesus Therfor by by the
name and in the, name of Jesus of
Nasareth & by his natiuity & resurection
& assention and by all that aperteyneth
to his Passion, and by ther Virtues &
Powers, I do Coniur & Constrayne
the, that thow shat not take, any resting
place in the ☉ or ☽ nor in ♄ ♃ ♂
♀ ☿ nor any of the tewlf Signes nor
in the Concauitye of the. Clouds nor

in any other priui place to rest or stay
in but only att my will & Pleasur And 143
if thow be not obedient to me I do
Condemp the into the Pitt of Hell for
euer Amen

1 Here

Emoniel aproisi chamerusyn thulnear
Peanes meuear Pandroy Cratnotiel
narbor many fabetrontes, arliel
Chemorsin netr Pransobyr diciet matros
ruelty Person roab chrumetrusyn

Ermoniel

I Coniure & Constrayne thee Ermoniel by
the Liuing the true
and by the Holy and by yor virtue
and Powers I Coniure and Constrayne thee
that according to this words written
rehersed to apear visibly yor before me
in fair form of humayne shape and
that thow shall nether ascend nor descend
out of thy humayne shape without my
leave and licence but to remayne with
me at my will & pleasure according to thy
oth & promisse without hurt or damage
of me or any other Creatar I Coniure
by theis
and Constrayne the
holy names of

Agla Sabaoth Sabel 147
anabolh Crat 144
Deus homo
nus
terra
and by ther Powers I Coniure
and Constrayne the that thow shall not
remeyn in the fyr water Ayr or any
priuy Place of the earth but only to Come
at my Call to fullfill my Pleasure at my
will I Chared the vpon payne of
euerlasting Condemnations and Constrayne
the by the excelent name of
for that this holi name is aboue
all names for vnto it all knees do bowe
and obey both heauenly & earthly and
Infernall things nor is ther any other
name whereby we any saluatione giuen to
man but by the name of therfor
in the name and by the name of
and by his natiuity &
resurrectione and asentione and by all that

Emoniel tebos chamerothy meor Pemorsy
dyor meculorsyn fra pean Crymarsy
metrosyne vaty chabaryn dayr Aschre
Cathurmo fabelron eroty mardse

I:

apperteyneth to his passione and by ther
virtues and powers I doe Coniure and
Constreyne the that thow shalt not take
any resting place in the
nor in any of the xii signes nor in the
Concauity of the Cloudes nor in any
other Priuy place to rest or stay in
but only to obey and fulfill my will and
if thow be not obedient to a poor sinner
in fair forme upon the readinge of theis
wordes I do condempne the into the great
pit of hell for euer Amen

Michaell	☉
Gabriell	☽
Samael	♂
Raphael	♃
Anael	♀
Cassiel	♄

O ye Glorius Angells written in this squar be
yon Coadiutors & helpers in all Questions &
demaunds in all my bussinesses & other causes
by him which shall come to Judg the quicke &
the deade & the world by fyre.

✠ Lemaac ✠ Solmaac ✠ elmay
✠ Gezagra ✠ raamasin ✠ ezierigo ✠ mial ✠
egziephiae ✠ Josamin ✠ Sabach ✠ ha ✠ aem
✠ re ✠ b ✠ e ✠ sepha ✠ sephar ✠ ramar ✠
semoit ✠ Lemaio ✠ pheralon ✠ amic ✠
phin ✠ Gergoin ✠ Letos ✠ Amin ✠ Amin ✠

In the name of the most pitifull and mercifull
god of Israell and of Paradis of heauens of earth of
the seas and of the Infernalls by thyn omnipotent
help may performe this worke which lyuest & rainest
euer on god world without end Amen.
O most stronngest and mightiest god without beginninge
or ending by thy clemenci and knowlidg I desire that
all my Question works and Labor may be fully & truly
acomplished through thy worthines good Lord which
liuest & raignest euer on god world without end
Amen
O holy Patient & mercifull great god to be worshiped
the Lord of all wisdom clere & iust I most hartely
desir thy holines & clemenci to fullfill performe
and accomplish this my whole worke through thy
worthines & blesed power which lyuest & rainest
euer on God per omnia secula seculoru Amen.

Geradiel önayr bulesar modran Pedarbon
faremo nabor vielis Troyn therdial
masre reneat chemarson cuhadiam
almoni sacliy penoye satocial chramd
nadiarsi thorays vayr pean cridiel
Cubal draony myar dearey Coll daresy
menaar r afotiel Cumal m drasodiar
barmy Sosiel almenary satiel chulty
dealny peson duarsy Cuber Fruony
maroy futiel Cubel merultver drin
pralso fusion lamean fyuaro larlero
theore madressyn

Geradiel osayl chamerusin chulty
Lemarsoniel dayr fayr chaturmo
tes bornatyn ersoty Camylor sayr
sabelmero dan Cosry damerson mattey
nabelmerusyn

+

Buriet mastfoyr chamerusyn noet Pean
Ionachym mardusan Philarsii Pedarym
estlis Carmoy boyscharonty Phroys
fabelronti meear Taphany vearchas
Clareson notiet. Pador astotiet marsyno
reneas Capedon, thisinasion metro
Tauair Carpentor thurneam Cametrosyn

Buriet Threson. Chamerontis. hayr Plassu
nadiel marso neany Pean sayr fabetron
chaturmo metros ersoty Caduberosyn

maters of Carnal loue and to the watchers
of loue and such things that are done in the
night of prisons and lockes / their hate to
list

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	[illegible]	100	10	10
1 [illegible]	...iel [2]Gabriel [3][illegible]	100	10	10
4 [illegible]	[5]Nedriel [6][illegible]			
7 [illegible]	[8]Bufziel [9][illegible]	100		10
10	[11]Tuliel [12][illegible]	100		10

π

For the night after & going downe
looke to the [illegible] & say

I Coniur the wynd & Ayre & Light by Jesus
Christ the which holy with his Virtue
& blessing hath made the and hath
walked vpon the Sea which did say unto
Peeter Comaundinig that he shall Come
vnto him And by the helpe the which
he did helpe him I charde the that
thow dost Clere vp and Clarify to
my Porpos, So that I may Perfectly here
& see this sperit that I be not letten by
the Ayre but he may be apearing to
my Sight and to show to me all things
Perfectly & Planly what So euer I shall
aske or demaund of him to my mynde
to the efecting of my Porpos The blessing
of God the father the Soon & the holy
ghost & his trewth & his grace descend
vpon me & remeyn alwais vpon me the
Seruant of God the peac & health of our
Lord the fiue wounds & virtu & Clem
enci of our Lord Jesus Christ be vnto
me an ayd to helpe me & that this
Sperit may apere to me to my sight
to shew me my desiress by him that
shall Come to Iudg the quick & the dead
& the world by fire.

Dies · Mies · ieschet Benedoefi,
Dovuina, Enitemaus.,

Synmoc ... latere ... hic ... latus ... [illegible]

Et ideo latere ... latet ... hic latus ... latus ... costa

... latere ideo ... latet ... hic latus ... tegula ...

... latus ... [illegible]

Costa latus ... tegula ... [illegible]

Est ... latus ... [illegible]

Lena clamis ... conciliatrix.

... lenis ... [illegible]

Lenio ... lenis ... come ... [illegible]

Lenis mordet ... mordens ... [illegible]

... Hec ... maculam ... [illegible]

... lento ... [illegible]

Lentus ... lentus ... [illegible]

Lentesco ... [illegible]

... lentus ... [illegible]

Plebs dat lenonem ... [illegible]

... [illegible]

... lenocinium ... [illegible]

Leo ... [illegible]

Leopardus ... [illegible]

... lector ... [illegible]

... [illegible]

Liber est ... [illegible]

Est liber ... [illegible]

... [illegible]

Pars prior est cortex ... [illegible]

... [illegible]

Ocilla ... [illegible]

... [illegible]

Est ... foramen ... [illegible]

... [illegible]

libro [illegible] libro [illegible] [illegible]

[illegible] tabula [illegible] [illegible]

[illegible] primo [illegible] purgo [illegible]

[illegible] primo [illegible] [illegible]

[illegible] quando [illegible] omnes [illegible]

[illegible] tenebras [illegible]

[illegible] lumen [illegible]

[illegible]

[illegible]

[illegible]

[illegible] purgando [illegible]

[illegible]

He that will make any experiment, it is necessary [illegible] to [illegible] and [illegible] of the mone [illegible] to [illegible] mone [illegible] experiment [illegible]

And note [illegible] experiment [illegible]

[illegible] no experiment [illegible] be [illegible]

[illegible] age of [illegible]

[illegible]

Conjuration

[illegible]

[illegible] experiment [illegible] effect.

In secunda [illegible]

[illegible]

[illegible] ... be thus [illegible] ... consume [illegible]
[illegible] ... beade [illegible] ... [illegible]
[illegible]

Incipit confessio [illegible] ... [illegible]

[illegible]

... [illegible] ... dolendi ... Incipe domine deus clamare ... [illegible] ... [illegible] ... merita ... [illegible] ... omnis ... [illegible] ... in hoc libro ... [illegible] ... [illegible]

Domine [illegible] ... [illegible] ... [illegible]

vt tam [illegible] virtutem et potestatem obtineat et
habeat ad quam ille sit institutus prestante domino deo
nostro qui sedet in altissimis thronis qui est benedictus in
secula seculorum Amen
Benedicat te pater + benedicat te filius + benedi-
cat te spiritus sanctus + vt virtutem habeas et
teneas semper quam habere debes Amen Benedi-
cant te omnes sancti et electi dei et omnes virtutes ce-
lestes hodie et omni tempore Amen + Benedicant +
et confirment te omnes angeli et archangeli virtutes
principatus potestates throni dominaciones cherubin
et seraphin cum auctoritate et misericordia dei Amen
Domine Ihesu Christe benedicas + et sanctifices + et conse-
cres librum istum per omnipotenciam tuam et vt virtutem
obtineat ad quam constituitur Amen
Ne derelinquas me domine deus meus ~~meus~~ ne dis-
cesseris a me Intende in adiutorium meum domine deus
salutis mee Fiat misericordia tua super nos quem-
admodum sperauimus in te In te domine speraui non
confundar in eternum Intret in conspectu tuo domine
oracio mea inclina aurem tuam ad preces meas
Domine exaudi oracionem meam et clamor meus
ad te veniat.
Domine pater misericordiarum et deus tocius
consolacionis qui consolaris nos in omni tribulacio-
ne nostra qui es pius iustus et misericors in-
[illegible] et protegas et li-
beras me famulum tuum Et omnes fortes meos
[illegible] meas sanctos [illegible] ab omnibus [illegible]
bus malignis vt non valeat mea offendere . decipere .

neque defraudare sed in omnibus ~~meis~~ mea desideria
adimpleri vel impleri faciat et presenti [illegible]
cione et experimento veritatem in doctrina ad optatum
effectum propter omnes ineffabiles et stabiles virtutes tuas
qui viuis in vnitate et imperas et regnas deus per omnia
secula seculorum Amen . Finis

Consecracio circuli

Make a cercle with a knife or a swerd (?) that the cer-
kyll must be ix fote brode ouer & is viii fote of
brede fro the center or myd of the cirkill vnto the cercle
on the other syde for it must be mad wt a [illegible]
knyfe. And in begynnyng to consecrate the cirkyll
the exorcist or the maister that taketh vpon him to work the
conclusion or experiment must say thes oracions fo-
lowing. In nomine patris et filii et spiritus sancti. pater noster. Credo
in deum patrem omnipotentem. Adiutorium nostrum in nomine domini. Qui
fecit celum et terram. Sit nomen domini benedictum. Ex hoc
nunc et vsque in seculum. Esto nobis domine turris fortitudi-
nis a facie inimici. Nichil proficiat inimicus in
nobis. Et filius iniquitatis non apponat nocere nobis. Domine
exaudi oracionem meam et clamor meus ad te veniat.
Oremus. Presta quesumus omnipotens eterne
et misericors deus vt nostra presens operacio quam nos
indigni famuli tui dicimus sanctissimi nominis tui pre-
[illegible] in honore magni dei [illegible] me et firma
hoc deus quod operatus es in nobis ad nostrum desiderium
operatum tua summa potencia valeat feliciter finiri per
dominum nostrum Ihesum christum filium tuum qui tecum viuit et regnat
deus per omnia secula seculorum Amen. Then say thus
Benedicat + nos pater [illegible] in excelsis de maies-
tate [illegible] potestas ~~[illegible]~~ [illegible] trinitas.

[illegible] virtutem [illegible] obtineat [illegible] ille sit misericors [illegible] prestante domino deo [illegible] qui est benedictus in secula seculorum. Amen

Benedicat te pater + benedicat te filius + benedicat te spiritus sanctus [illegible] + [illegible] debes. Amen. Benedicant te omnes sancti [illegible] celi [illegible] temporum. Amen + Benedicant + et confirment te omnes angeli et archangeli [illegible] misericordia [illegible] Amen.

Domine [illegible] benedicas + [illegible] sanctifices + [illegible] et [illegible] obtineat [illegible] Amen.

Ne derelinquas me domine deus meus [illegible] Domine deus [illegible] mee. Fiat misericordia tua super nos [illegible] In te domine speravi [illegible] Et in conspectu tuo domine [illegible]

Domine exaudi orationem meam. Et clamor meus ad te veniat.

Domine pater misericordiarum et deus totius consolationis [illegible]

[illegible] me [illegible]

[illegible] sed in omnibus [illegible] desideria [illegible] effectu [illegible] et regnas deus per omnia secula seculorum. Amen

Confessio generalis

I wretche [illegible] synful [illegible]

[illegible] Domine [illegible] Et filius [illegible]

[illegible] Deus [illegible] omnipotens [illegible]

[illegible] sapiencia [illegible] [illegible] potencia dei [illegible] [illegible]

[illegible] Credo [illegible] creatur [illegible]

[illegible] psalm [illegible] Ante dñe [illegible] meam [illegible]

[illegible] meam [illegible]

[illegible] virtus [illegible]

[illegible] verbis [illegible]

[illegible] per [illegible] virtutes angelorum [illegible] archangelorum virtutum potestatum principatuum [illegible] [illegible] cherubin et seraphim apostolorum prophetarum martyrum [illegible] confessorum [illegible] sanctarum virginum [illegible] [illegible] confessorum [illegible] et benedictus [illegible] [illegible] per [illegible] [illegible] sancte [illegible] quam [illegible] [illegible] custodiunt [illegible] [illegible] [illegible] [illegible] infra [illegible] [illegible] [illegible] nec [illegible] [illegible] nec alimi [illegible] modo [illegible] defendente [illegible] celesti [illegible] infernalium [illegible] [illegible]

[illegible] coniuracion must be [illegible] [illegible]

This experiment is for [illegible] in the [illegible] and [illegible] [illegible] [illegible]

[illegible]

Ten spiritus [illegible] custodes [illegible] [illegible] nostri [illegible]

[illegible] sponte [illegible] terra [illegible] vel [illegible]
[illegible] vel apparens [illegible] sponte [illegible]
[illegible] amorum aperte [illegible]
[illegible] meo [illegible] obedientes [illegible]
[illegible] te in meo [illegible] potestatem
omnipotentis dei [illegible]
[illegible] per [illegible] dei [illegible]
[illegible] per [illegible] veritatis [illegible] et per [illegible]
[illegible]
[illegible] per [illegible]
[illegible]
in eterno [illegible]
[illegible] infra [illegible]
[illegible] vel [illegible]
[illegible] te [illegible]
[illegible] dei [illegible]
[illegible] et [illegible]
[illegible] gracie et per [illegible]
[illegible] et [illegible] ~~et [illegible]~~ per
[illegible]
et per virtutem omnis [illegible]
et per virtutem omnis misericordie [illegible]
[illegible] ~~et [illegible]~~
~~[illegible]~~ [illegible] et per virtu-
tem omnis [illegible] confortacionis ~~[illegible]~~ [illegible]
[illegible] dei [illegible] et per [illegible]
[illegible] et per [illegible]
[illegible] dei et [illegible]
[illegible] maiestatis [illegible]
per tremendum [illegible]

[illegible] et [illegible]
[illegible] et omnes malos spiritus et omnem [illegible]
[illegible] in omne [illegible] in celo [illegible]
terra et in inferno [illegible] filio dei [illegible]
[illegible] filio [illegible] filio Israel filio [illegible]
[illegible] super terram [illegible]
et [illegible] in [illegible]
[illegible] amorum et loquere [illegible] responsione [illegible]
[illegible] o spiritus
[illegible] te [illegible] te [illegible] ~~[illegible]~~
dei et per [illegible] ~~[illegible]~~
~~[illegible]~~ [illegible] et [illegible]
[illegible] et [illegible] per virtutem [illegible]
[illegible] et [illegible] et per virtutem spiritus [illegible]
[illegible] et [illegible] et [illegible]
[illegible] o spiritus [illegible] te [illegible]
[illegible] fortitudine [illegible]
[illegible]
[illegible]
[illegible]
[illegible] dei [illegible]
[illegible]
[illegible]
[illegible] per virtutem omnium [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]

[illegible] clauata ligno [illegible] [illegible]

[illegible] tractus [illegible]

et sinistra manu [illegible] spiritu [illegible]

[illegible] pene [illegible]

[illegible] pena [illegible]

[illegible] interim [illegible]

[illegible] interim [illegible]

[illegible] effudit [illegible]

[illegible] tempore [illegible]

[illegible] est deus [illegible] deus [illegible] quid dereliquisti me [illegible]

[illegible] illa sancta verba [illegible] est pater [illegible]

[illegible] apparuit [illegible]

omnium [illegible] passione et [illegible]

[illegible] michi [illegible]

[illegible] spiritus [illegible]

[illegible] facta [illegible]

[illegible] tormentis [illegible]

[illegible] thurgh [illegible]

[illegible] fiat lux [illegible]

[illegible] deus [illegible]

[illegible] tormenti [illegible]

[illegible] michi [illegible]

[illegible] by the vertu of all the holy wordes that our
Lorde god [illegible] in the creacion of the worlde and of all crea
tures saying [illegible] by the vertu of the first wordes that
he [illegible] when he [illegible] and sayd Fiat lux.
Fiat firmamentum in medio aquarum et dividat aquas
[illegible]. Germinet terra herbam virentem [illegible]
[illegible] lignum pomiferum faciens fructum [illegible]
[illegible] infirmamento celi [illegible]
[illegible] terram [illegible]
[illegible] terra. Producant [illegible]
[illegible]
[illegible] celi Crescite et multiplicamini et replete
[illegible] Producat terra Pro
[illegible] terra [illegible] suo [illegible]
[illegible] terre [illegible]
[illegible] ad [illegible]
[illegible] maris [illegible]
[illegible] quod movetur in terra. Crescite
et multiplicamini [illegible]
[illegible] maris [illegible]
[illegible] sup terram. And here endith
[illegible] of [illegible]
[illegible] And [illegible] spake to [illegible]
[illegible] hym when he [illegible]
[illegible] there [illegible]
And [illegible] man zee may [illegible]
it. [illegible] by all the holy
wordes [illegible] by the vertu of the holy name
[illegible] and all other holy names [illegible]

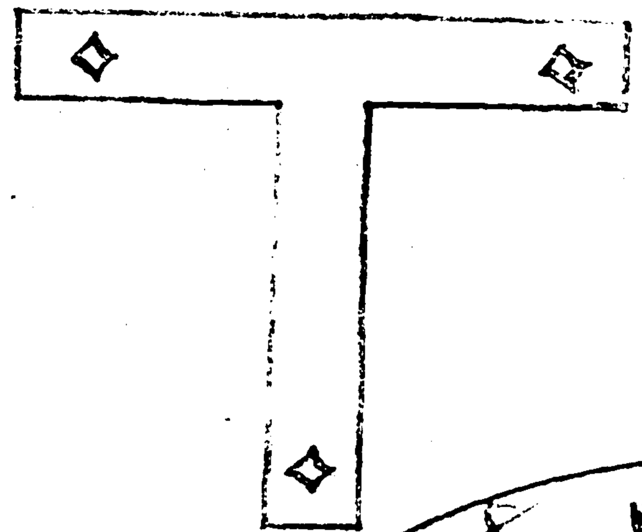
god [illegible] and [illegible] by all the [illegible]
powers of gode and by hym to whome [illegible] most
obedient unto [illegible]
he [illegible] before
[illegible] possess [illegible]
[illegible] And when the [illegible] before
[illegible] zee [illegible]
[illegible] before
[illegible]
[illegible]
and [illegible] to hym [illegible] the name [illegible]
of gode and of our lorde [illegible]
[illegible] zee [illegible]
nat. [illegible] take hede that zee [illegible] not oute of the [illegible]
[illegible] but the space of one [illegible]
[illegible] some [illegible]
[illegible] some [illegible]
[illegible] And [illegible]
[illegible] But at the begyn
[illegible] zee [illegible]
[illegible]
[illegible] And [illegible]
[illegible]
[illegible] And
[illegible]
[illegible] figure [illegible] foloweth [illegible]
[illegible]
[illegible] malignos [illegible] Demo
nes. [illegible] forest.

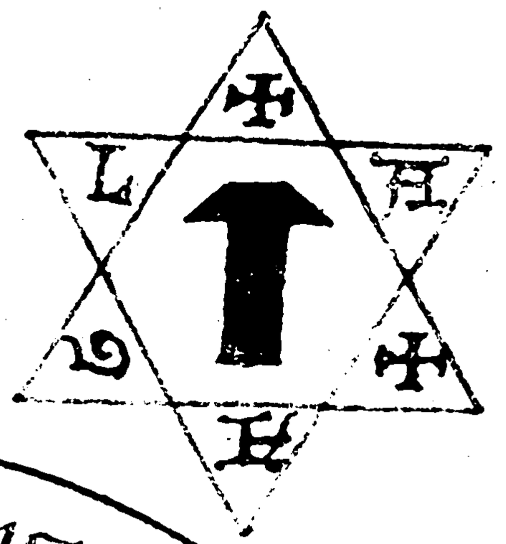
hym to apere by ye vertu of all ye holy wordes yt our
Lorde gode spak in ye creacion of ye worlde & of all crea-
tures saying. I charge ye by ye vertu of ye first wordes yt
gode spak when he mayd lyght & sayd Fiat lux.
Fiat firmamentum in medio aquarum & dividat aquas
ab aquis. Germinet terra herbam virentem & facien-
tem semen et lignum pomiferum faciens fructum iuxta
genus suum cuius semen in semetipso sit super terram. Fiant
luminaria in firmamento celi & dividant diem ac noctem
& sint in signa & tempora & dies & annos & luceant in
firmamento celi & illuminent terram. Producant aque
reptile anime viventis & volatile super terram sub firma-
mento celi. Crescite & multiplicamini & replete a-
quas maris. Avesque multiplicentur super terram. Pro-
ducat terra animam viventem in genere suo iumenta et
reptilia & bestias terre secundum species suas. Faciamus
hominem ad ymaginem & similitudinem nostram et presit pis-
cibus maris & volatilibus celi & bestiis terre universeque
terre omnique reptili quod movetur in terra. Crescite
& multiplicamini & replete terram & subiicite eam et domina-
mini piscibus maris & volatilibus celi & universis ani-
mantibus que moventur super terram. And here endith
ye wordes yt gode spak at ye creacion of worlde & all crea-
tures. And when ye sperite aperith than speke to hym
in thy mothers tong & ask hym what he doith there
& what he kepyth there & what gode or tresure is there
And what way or by what mean yee may best have
it. and at what tyme. And charge hym by all ye holy
wordes rehersid afore & by ye vertu of ye holy name
of god tetragrammaton and all other holy names of

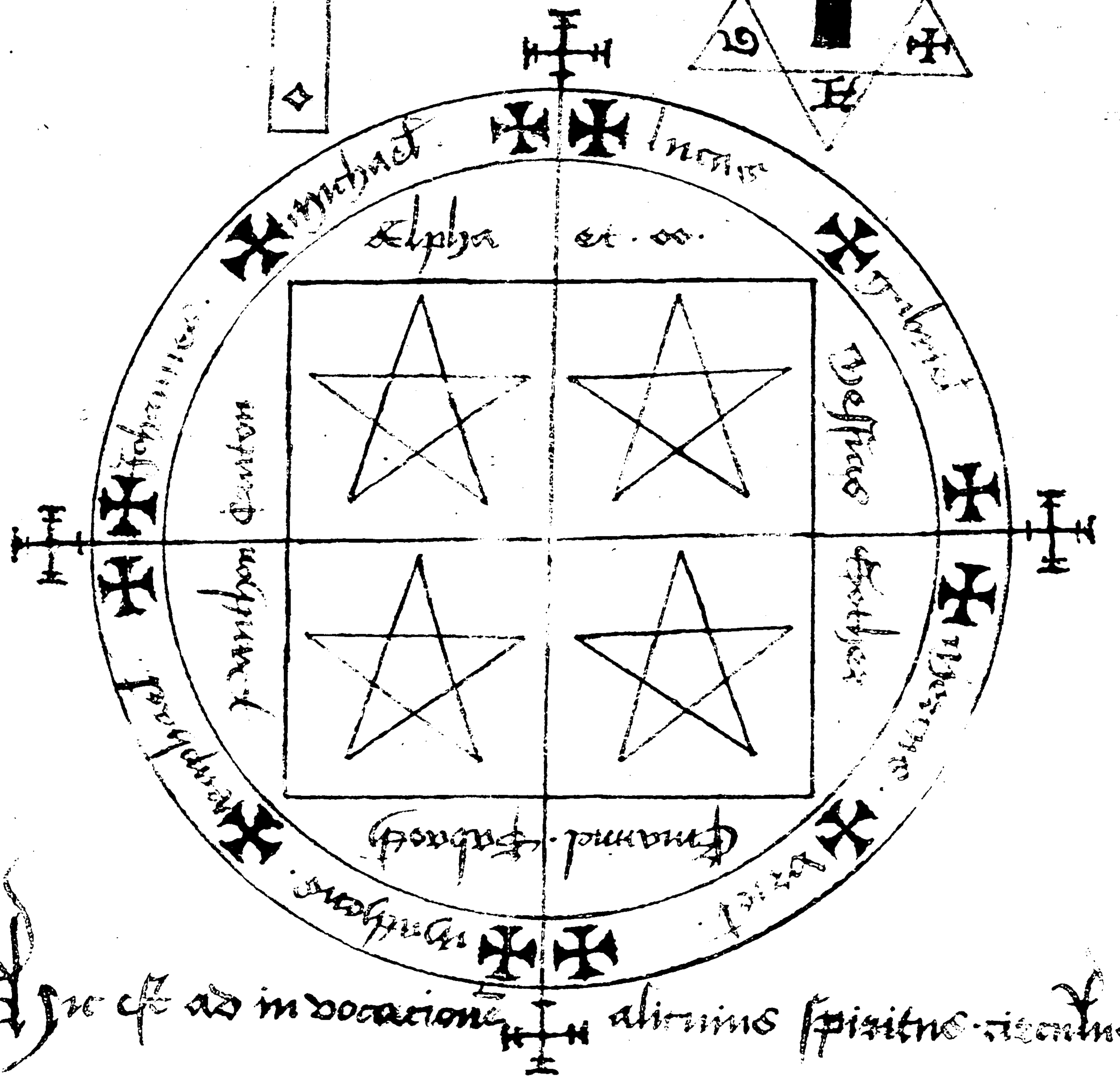
god speakable and unspekeable & by all ye vertues &
powers of gode and by hym to whome he is most
obedient unto. and in ye payn of endless dampnacion
yt he fetche up ye gode or tresure & to lay it before yee
& yt yee may posses & use it at your pleasure to your
profyt & commodite. And when ye gode is before
yowe or when yee have it [illegible]
[illegible] yowe some thing for his labor but beware &
take hede & gyve hym nothing for parell yt may
happyn [illegible]. but charge hym to go to ye place yt is
[illegible] or appoyntyd to hym & yt to abyde ye dome & judgment
of gode and of our lorde [illegible] & ye holy ghoste ye
holy & blessid trinitye three persons & one gode eter-
nall. And take hede yt yee go not owt of ye circle
[illegible] but ye space of one houre or [illegible]
in ye circle & say some special prayers [illegible]
[illegible] some [illegible]
[illegible] And say. I put ye father & ye sonne & ye
holy ghost betwene me & my felowes and ye [illegible]
[illegible] so be it. But at ye begyn-
nyng yee must have a [illegible] yee hast
[illegible] saying ye wordes [illegible]
[illegible] And [illegible]
[illegible]
[illegible] And
[illegible]
yee [illegible] seales of [illegible]
[illegible] ye signe of [illegible] as foloweth [illegible]
[illegible] ave maria virgin [illegible]
[illegible] propter malignos spiritus & eos demo-
nes. The first nyght ye second nyght ye [illegible] fowrt

nyght y^e sept nyght y^e viij nyght y^e x nyght y^e xij nyght & y^e xiiij nyght is best to thys work & it is grete in pryn of deth yf it be done as it aught to be :
ffinis huius experimenti.

Signum tau. Hexagonus salomonis

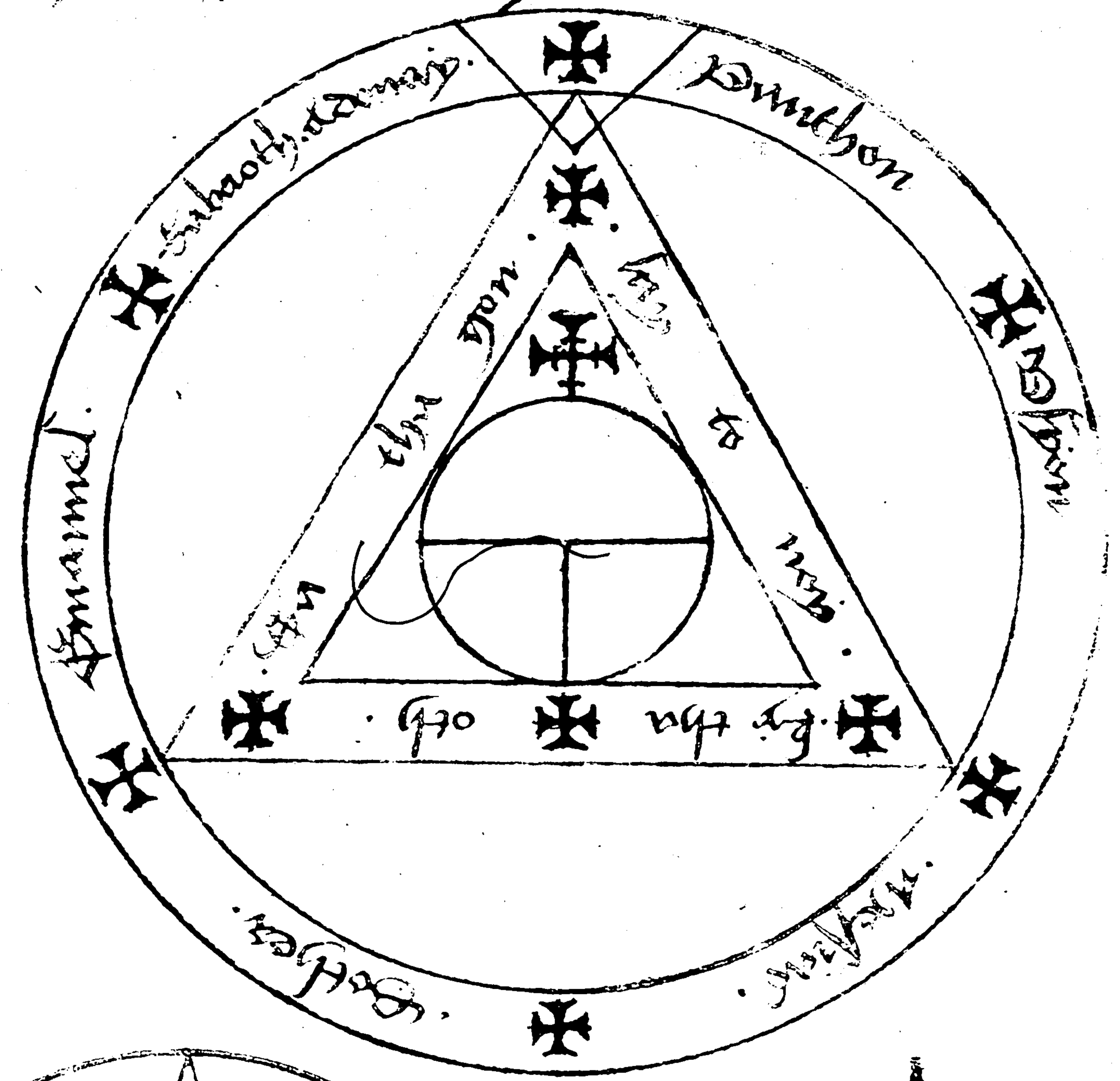


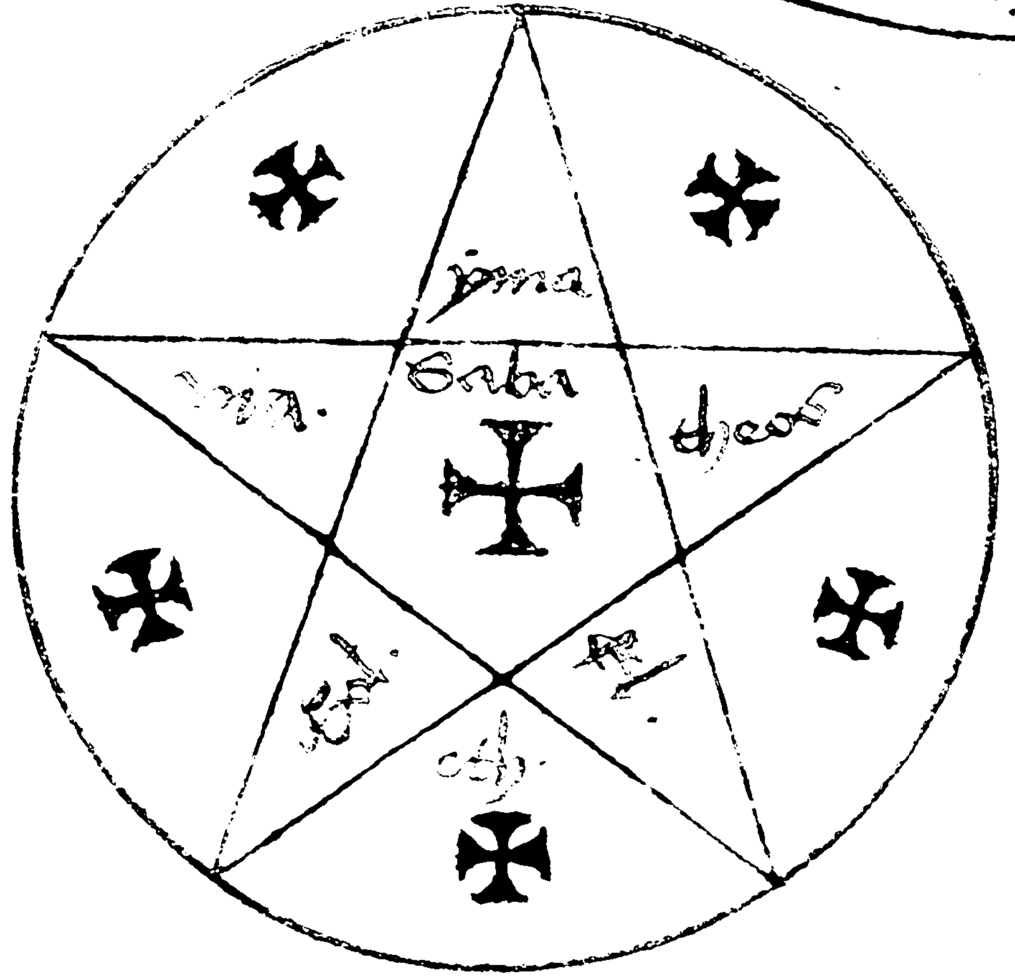




Hic est ad invocationem alicuius spiritus ...

This circle is callyd y^e seall of y^e eyzth name y^e which without no sprit will obay :





The experiment to knowe the very trewth of there be any tresure hyd in any place where it is thought to be or noo. Take v hasyll of one yere growing and wryte on them this name eloy. and put hem in the grounde in the place where the tresure is thought to be late in the evenyng and take them away in the mornyng. and than loke what rod or rodds be broken or otherwyse alteryd than it was before or els taken away. under that rod in the grounde where it stode is the tresure or els nere to that place.

Vene istud sanctum nomen Eloy in lygno ca[illegible] ti super thesaurum et si ibidem fuit ut fuerit spiritus [illegible] quia si ibidem fit vel fuerit spiritus nomen eloy ibi non expectabit. Et isto modo potes cognoscere si sit ibidem thesaurus vel non. [illegible] experimenta [illegible] pater noster [illegible] ave maria et Credo ponenda virgam in terram postea dicas Oremus. Oraciones nostra quesumus domine [illegible] et [illegible] prosequere ut cuncta nostra operacio [illegible] finiatur per Christum dominum nostrum amen domine. Benedicat me vel nos imperialis dei maiestas protegat me vel nos regalis dei dignitas. custodiat me vel nos sempiterna deitas. servat me vel nos gloriosa dei [illegible] defendat me vel nos immensa sancta trinitas dirigat me vel nos inestimabilis dei bonitas. [illegible] me vel nos potencia dei patris. vivificet me vel nos sapiencia filii illuminat me vel nos virtus spiritus sancti [illegible] [illegible] vel nos salvus [illegible] tercio. Amen.

[illegible]

[illegible] in tertio die [illegible] ad dno [illegible] primo
[illegible] aqua [illegible] et in [illegible] primo [illegible]
[illegible] dico [illegible]
Et tamen a [illegible]
[illegible] castello [illegible]
Ferro [illegible] castello.
[illegible] cano [illegible]
[illegible]
Cancello [illegible]
[illegible]
Campo [illegible] flores [illegible]
[illegible]
[illegible]
[illegible]
[illegible] celo notte [illegible] uno tego [illegible]
[illegible] possessori
[illegible]
[illegible]
Glorior [illegible]
[illegible]
Glorior [illegible]
[illegible] gloria [illegible]

[illegible] in[illegible] ad to [illegible] q[illegible] [illegible] ad to [illegible] censeo moros.

Censeo compito censeo inmenso censeo moros

[illegible]

Dat qepo rumpo dono culpat conat inqepo frenat

[illegible]

Qui fallit verbis aliquem circumvenit ille

Et circumvenio dum circuendo loca [illegible]

[illegible]

Hec duo significant cogit compellit [illegible]

[illegible]

Agros per formam [illegible] colit [illegible]

Hos [illegible] hoc [illegible] honorat amat.

[illegible]

Comendat laudat [illegible]

[illegible]

Comitto [illegible]

[illegible]

[illegible]

Compono [illegible]

[illegible]

Corrumpo dum [illegible] [illegible] me.

[illegible]

Condo [illegible] condicto [illegible] [illegible]

[illegible]

Condimus [illegible] capos condimus [illegible]

Condicat [illegible]

[illegible]

Accipe [illegible]

Præfatio in Librum Razielis [illegible]

Cas In nomine [illegible] omnipotentis vivi et veri
eterni et sine fine [illegible] qui dicitur [illegible]
[illegible] Asereye [illegible] Librum
qui dicitur [illegible] Razielis cum omnibus suis
pertinentijs in [illegible] septem tractatibus [illegible]
[illegible] et septem [illegible]

Dixit Salomon. Gloria et laus [illegible] honor
sit Deo omnium [illegible] qui est in
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] qui numquam [illegible] [illegible]
similem sibi [illegible] [illegible]
[illegible] sine [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] Et [illegible] præcepta.

1. [illegible] [illegible] [illegible]
[illegible] [illegible] super omnia [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
2. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
3. [illegible] [illegible] [illegible]
[illegible] tibi et diligat [illegible] Nec
4. [illegible] [illegible] [illegible]

narem dic recitelem que sit tibi utilitas et
5. non dampnum. Non [illegible] [illegible]
plus in [illegible] quam sapientes et [illegible]
[illegible] plus [illegible] et [illegible] bonas [illegible] tua
6. [illegible] sit in libris. [illegible]
ante quam [illegible] et quod [illegible]
[illegible] in corde tuo ante [illegible] facia.
7. Non [illegible] tui [illegible] nec
8. [illegible] nec [illegible]. Non [illegible]
[illegible] nec [illegible] ante quam in
9. [illegible]. Non [illegible] nec [illegible]
tas nec [illegible] [illegible] probacio eos.
Et si ista nona precepta retinueris in te semper
[illegible]. [illegible] et [illegible]
[illegible] [illegible] omnia [illegible]
[illegible] [illegible] propter [illegible]
[illegible] ~~[illegible]~~ [illegible] [illegible]
[illegible] et magne [illegible] ego [illegible],
[illegible] notitiam et [illegible] distinctionem
et explanacionem in libro isto [illegible] qui [illegible]
[illegible] in isto, quod [illegible]
et [illegible] nit.

Introductio Libri.

Scias quod postquam ego [illegible]
30 annos [illegible] coniuncta [illegible]
Sabrecrum qui fuit sexta feria [illegible]
[illegible] in anno [illegible]. Illo die fuit mihi
[illegible] de Babilonia [illegible] princeps
[illegible] et [illegible]

sui temporis. Liber quidem qui dicitur
Sephar Raziel qui continet septem
libros et septem [illegible]. Iste liber est
[illegible] magni [illegible]. Nomen
[illegible] qui [illegible] erat. [illegible]
et [illegible] sapientium [illegible]
[illegible] Larmizayl et al
[illegible] Zozent. Nomen istius libri quod explana-
tum est in latino est [illegible] magni [illegible]
[illegible] et in hebraico est Sephar
Raziel. Hoc est liber [illegible]
et fuit liber primus [illegible] scriptus in [illegible]
et postea translatus in [illegible] qui
[illegible] qui [illegible] [illegible]
[illegible] tum [illegible]
[illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] septem [illegible] et septem tractatus [illegible]
[illegible] primum [illegible]
[illegible] [illegible]
[illegible]. Et quamvis [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
quia [illegible] in [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

Hic nota princeps. [illegible] [illegible]
[illegible] libri.
[illegible]
[illegible] [illegible]
[illegible]

3. [illegible] Tertius dicitur [illegible]atum eo quod
in ipso determinatur de [illegible] Novu[?]
4. Temporum Anni. Allegationibus et Demoniis: Quartus dici-
tur tractatus ~~dicitur~~ temporum Anni [illegible]
diei et noctis, eo quod determinatur in eo
5. Munitio. quomodo debet aliquid fieri [illegible].
Quintus ~~et~~ dicitur Tractatus Munitio
eo quod determinatur in eo de Abstinentia.
6. [illegible] Sextus dicitur Samar[illegible] nomi-
natur omnibus [illegible] et [illegible] Angelos et ope-
7. Virtutum. rationem eorum. Septimus est dicere Virtu-
tum eo quod ibi determinatur in eo de Vir-
tutibus et [illegible] quae ibi nominantur.
[illegible] Magica et sua Figura
et [illegible]
[illegible] tractatus [illegible]
Unus tractatus sine alio non sufficit. [illegible] tractatus sine alio
non [illegible] integritatem [illegible]
[illegible] septem tractatus integram
[illegible] Salomon [illegible]
[illegible] scriptori [illegible]
[illegible] scriptor ~~sanctus~~ salomonis qui bene scribebat [illegible]
[illegible]
[illegible]
corrigere [illegible]
[illegible] tabulat [illegible]
[illegible] tab. / quo potuit [illegible] qui fuit [illegible]
[illegible] magnis
[illegible] magnis [illegible] et fuit missus
Salomon [illegible]
[illegible]

[illegible]

De Encausto.

[illegible] et homo [illegible] in [illegible] libro [illegible] in libro illo [illegible] in Veritate [illegible]

[illegible] et [illegible] habere [illegible] Oportet [illegible] librum [illegible] virginis [illegible] [illegible] et [illegible]

[illegible] in [illegible] encausto [illegible] et [illegible] encaustum [illegible] scriptum [illegible] nominatur [illegible] scriptum et [illegible] aut [illegible]

[illegible]

De modo faciendi calamum.

[illegible] et [illegible] et [illegible]

[illegible]

vestes mundas [illegible]

[illegible]

[illegible] Et si volueris scribere [illegible]

[illegible]

[illegible]

Dixit [illegible] vel [illegible] magna et alta [illegible]

[illegible]

fuerit ante valde mundus corpore, et in magno sensu. Et facie sine quamlibet communem non debet operari per librum istum in vanum nec sine sermone nec sine [illegible], quia hoc est quum aliquis faciat tibi contrarium vel qui te impedient aliqua, reptilia, vel bestiae ferarum facient tibi malum. Et scias quod quamvis posse et scientiam habeas ad operandum per istum librum Et quamvis scientiam magnam possis habere in isto non debes operari nisi cum magno iure et maxima ratione, et sic intellige de omni tuo contrario Et si tu operaris aliter per librum istum quam deberes, posses te multum impedire, hoc est si operatus fueris sine ratione, vel si immundus fueris vel malum in te. /

Clavis Libri.

Clavis istius Libri est cognoscere et scire loca septem corporum superiorum et suas naturas et suas scientias et eorum mundicia et omnes suas Virtutes secundum quod apparent in terra nobis./

Formata debet esse omnibus figura cum exemplo vero propter hoc pono figuram Clavis in isto libro quod non multum [illegible] quod sine ratione et utilitate sit factum et pono in figura clavem unam cum uno hastile ad similitudinem quod est unius solius Dominus Deus unus qui nunquam habuit, nec habebit ullam aequalem in quadratura signatur quod sunt quatuor Elementa

Et non

et non plus et semper dentes Clavis sunt secundum septem Planetas, et non plus. Et in ista Clavo est triangularis unus qui significat posse et velle quia sine istis tribus non potest aliquis facere aliquid in hoc mundo nec attingere aliquam Utilitatem. Et dixit Salomon quod hastile huius Clavis est sicut Raziel Trinitas et quadratum est sicut 4or. Virtutes quae sunt in herbis Animalibus et Lapidibus et sunt ad similitudinem Elementorum 4or. quae faciunt, et faciunt totum et 7tem cuspides sunt 7tem Angeli qui habent posse in 7tem Caelis et in septem diebus Septimanae sicut [illegible] [illegible] 60. Et tibi Angelus signat hominem qui est in corde Animalium et Spiritum. Et ista supradicta continent totum mundum sicut [illegible] compositus in alto et in infimo. /

Postquam, autem, diximus oportet nos dicere propter librum istum praedictum de Clave de 7. fratribus. Item isti 7. fratres habent inter se 12. regna ad dividendum, et in quolibet Regno sunt 30. Civitates et in qualibet Civitate sunt 60. Castra et in quolibet castro 60. Celsaria et Villae campestres et pro exemplum in [illegible] Salomon. et distinxit et dixit Est unus pater et habet 7. filios et isti septem filii sunt Germani quia pringua ejusdem patris sunt Germani et senior potentior inter omnes alios [illegible]

Similitudinem septem Caelis creatoris ~ mandamentis vel dominus.

in medio ordina rorum omnibus, et alij parvi-
sunt medio astoriando eum semper. Verumta-
men duo istorum non multum separantur ab ipso
et isti 7. fratres dicit Salomon sunt Sabatai i.
Saturnus. Zedet i. Jupiter. Madin i. Mars.
Hamina i. Sol. Noga. i. Venus. Cocab. i. Mer-
curius. Labana i. Luna. Et Salomon ponit
12. Regna Germanorum quae dicuntur Signa
Et incepit distinguere eo et dedit praeliatori i. Marti
quod tempore fuit dico quiesceret et quod non
se praeliaret in Regno suo Arietis et istius vir- ♂. ♈ orientis quiet
tutis est in regno Orientis et dedit sibi in regno
meridiei signum Scorpionis et praeliaret fortiter et a- ♂ in ♏ ♈ praeliatur.
gno minorem incepit et est in octavo Regno
a primo, et postea dedit formosae Noga i. Veneri. ♀ ♉ ♎
Duo regna quorum unum habet meridietatem
Tauri ubi est a summitate capitis cum suis
cornibus usque ad umbilicum. Aliud est sexti
num a primo i. Libra et alia Venus est suum
sum in Septentrione et aliud eorum in meri-
die et ita hereditavit eam in duobus [illegible]
num dedit scriptori qui scriptor est Mercurius duo ☿ ♊ ♈ ♍ meridio.
Regna quorum unum habet duos homines
in brachiatos amplectentes se. Aliud habet
Virginem formosam [illegible] et nunquam vult
videri a mulieribus eo quod suae imaginis ta-
les sunt et displicet sibi multum ire a meridie
in Septentrionem. Et dedit Labanae i. Lunae eo quod
levior est unum Regnum et quia non vult
multum

multum stare in domo sua et signum sum-
psit quod dicitur Cancer qui valet multos po- D ♋
pulos, et signatum est homini qui multum vult ha-
bere quod est sub aliis fratribus ita soror sola et dixit
fratri meo qui est dominus aliorum et ipse praecipit
omnibus et est magis ornatus propter hoc dedit si-
bi unum Regnum valde forte valore et signum
suum est sicut Leo qui est [illegible] et dominium su-
per omnia Caelum, ita est fortior et majoris dominij
sicut omnes suos fratres dominum remansit
duo fratres extra meridiei et accepit Senior
duo regna unum contra aliud propter hoc quod
minorem vincerctur in signo Regni boni Meridiem ♑
meridionalis et est una bestia cum uno cornu Saturnium
in sua fronte et alterius regni signum est
sicut homo qui effundit multas aquas et iste
frater dicitur Sabatai dominum [illegible] domus ♃
frater et hereditatem a dextris suis regnum
tuum signum medij hominis et medij equi et
dicitur Sagittarius a sinistris [illegible] et
dixit Salomon Aries et [illegible] igneum [illegible]
[illegible] et [illegible] Scorpium et [illegible] et
Sagittarius habet [illegible] in Oriente Taurus est [illegible]
[illegible] frigidum et [illegible] Melancholicum et ita
Virgo, et Capricornus [illegible] in Meridie
Gemini est [illegible] calidum et humidum et
sanguineum. Et ista Libra et Aquarius et habent
posse in Oriente Cancer est [illegible]
[illegible]

fœmininum humidum et phlegmaticum. Et ita
Scorpio, et pisces et habent posse in Septentrione./
Jam diximus de naturis et Signis et con-
(complexionibus, deinde dicamus de natura
et complexionibus Germanorum. Et ipsi signat ~
primus altior qui dicitur senex Sabbati-
♄ est ♄. Cujus natura est frigida et sicca eo quod
est multum stractus, et Melancholicus et sig-
nat iram et discordiam in terris./ Secundus
♃ dicitur Zedek et est benignatus eo quod est in-
ter senem Sabbeat et calidum Madim; et
Zedek calidus est humidus, et sanguineus
sapore dulcis, et trahit ad bonum aerem, et
signat bonum et honorem et virtutem./
♂ Tertius est praeliator Madim et est calidus et
siccus malus proditor, cremator, Raptor et
☉ adulter. Quartus est Hamnia id est ☉. magnus
inter alios calidus potens et ornatus, et om-
nes alii fratres eum inverecundantur et
♀ multum verax et fortis. Quintus est formosa
Noga i. Venus frigida et humida tota phleg-
matica pinguis et carnosa et bene apparens in
omnibus suis membris, et vult et signat bo-
nos cantus et est multum laeta inter mulieres
☿ Sextus est scriptor et proloquitor vocab: iste
se[illegible] in omnibus et servit omnibus, et signat
scriptores et minor dicitur et vocatur secundum
quod erat eum [illegible] quia cum omnibus tenet ~~m~~
☽ que et humidus. Septimus frater est Labana,
et est

et est Matrix et est frigida et humida et signat
fratribus, portat quolibet mense mandata fratrum
ad fratres, secundum quod sequitur ab ipsis./
Deinde loquamur de fratribus qualiter circum- de 4or Elementis
eunt claves mundi et quibus muneris iste excusa-
re non potest, nec excusat, et isti fuerunt creati
sicut 4or fratres qui sunt quatuor Elementa dicuntur
et ipsi habent senium et signationem, et dicun-
tur enim esse completum, et honestatem, et
certitudinem, et quilibet potest in suo domi-
nio id est in suo imperio sicut imperatori
in suo imperio vel princeps in suo commi-
similiter habent posse in septem partes, quas
nos dicimus climata et terras quae dicuntur
[illegible] Animalia [illegible] creata. Et dixit
[illegible] propheta appellant istos fratres sep-
tem spiritus Dei, sancti et sapientes dixe-
runt quae erant septem lampades ardentes
vel septem candelabra aurea et similiter
nos prophete appellant eosdem cornua caelestia
quae sunt 7. Planete; et contrario dicuntur [illegible]
Stellae et 7: fratres custodiunt a 4or partibus
[illegible] ante et retro [illegible] sunt [illegible]
[illegible] viz: Oriens, Occidens, Meridies et ~~M~~
Septentrio, habent posse in suis quatuor
[illegible] viz: temporum in quatuor naturis [illegible]
suis complexionibus cum omnibus suis
[illegible] in quatuor Elementis cum hoc [illegible]
movetur omne mobile ex mandato divini qui-
[illegible]./
Dixit

De Astronomia.

Dixit Salomon: sicut fuerunt semper status superius sine corruptione, ita scias quod est nunc et semper erit. Et propterea intelligimus corpora superiora munda, et bona, et facta sine corruptione, et inferiora immunda male tractata et fracta quotidie deficiunt. Et corrumpuntur, et ista corruptio nec quiescit nec faciet, ergo intelligimus quod corpora inferiora non possunt excusare corpora superiora, et omnes res quas videmus inferius habent radicem et principium propter res superius, quia res superius sunt in vita et sine dolore et res inferiores contrarium habent mortem cum dolore et res superius habent durabilitatem sine corruptione, et res inferiores quotidie deficiunt, corriguntur, et diminuuntur. Et dicunt omnes prophetae quod si deficeret qui unus de superioribus, hoc est decem quae sunt multa superiora cum illis inter ea quae videmus et non videmus. Scias quia esset magna tribulatio et debilitatio contusio inter terra mari et 4or elementis, si permutarentur aut male tractavit aliquis de superioribus, et si deficeret unus de quatuor rationibus, rediret terra de statu pristinum quod erant alia confusa. Et si aliquis eorum corporaliter reciperet corruptionem scias quod esset destructa omnibus res quo reciperet Animam. Et scias sicut volantur 4or Elementa deorsum non volvuntur sine ratione

Virtutes rerum inferiorum a superioribus trahuntur.

Liber primus.

Ratione aliqua 7. septem superiorum, Et hoc dixit Philosophus; destructo caelo destruitur omnis vita et omnis anima destructa luna destruitur ligatura maris. Scias quod Saturnus est terrestris et tenet totam terram in statura quod non movetur; et Jupiter aerem, et Mars ignem, et Sol diem et homines et Venus formosiora mundi, et ☿ rationes, et Luna terram et aquas et mare et suas potentias, Et scias quod quilibet ~~postqu~~ fuit aut erit in sua Exaltatione ordinatus, et ~~[illegible]~~ ligatus cum Sole quod erunt rationes et verba sermones boni inter homines et quoties fuerit ☿ junctus cum Virgine in eodem puncto cum Sole, diversus, et non retrogradus faciamus res subtiles, et rationabiles, et quoties fuit Sol in Ariete tot agnos dissimiles dat nobis, et quoties fuerit Saturnus in libra tot mutationes dat in terris et quoties Jupiter jungitur cum Saturno in signo terrae tot damna, et mutationes dierum et mutat leges et sectas et bona et si intellexeris in aliis dominibus prophetas secundum eorum status et eorum diversitas.

☉ Vita et anima
☽ Mare
♄ Terram
♃ aerem
♂ ignem
☉ dies et homines
♀ formosior mundi
☿ Rationes
☽ Terra et aquas.

Et dixit Hermes: Ita ratione supra capita Animalia ♄ habet aurem dextram ♃ sinistram et ☉ oculum dextrum et ☽ sinistrum ♀ ☿ ista 7 foramina habent porro. Et dixit Salomon quod homo est Mensura quod dicitur palmas manus facto in quo sunt omnia [illegible]

Quomodo regnantur corpora planetis.

De potentia planetarum in hominibus.

Virtutes mundi, et septem planetarum et hoc est
tantummodo caput hominis; nam unusquisque homo
assimulat suæ stellæ et suo elemento. Et dixit
Solomon quod quum inveni spiritum superius
retrogradum aut combustum, aut male trac-
tatum, ita dico quod erat male tractatum
suum corpus interius in quo erat similitudo
vel signa in eo, et qui esset ita sapiens quod co-
gnosceret suum signum et suum planetam et suam
stellam superius et suum signatorem, posset facere
bonum et malum sibi et aliis, et sicut incitantes
Nativitates animalium tales operationes debent
facere cum adiutorio divino. Post parum dicimus
de 12 signis et planetis 7. et eorum variis dicimus
quod omnis planeta quod fuerit in Ascendente

De 6 [illegible] 1016

et si est aliud in eodem Ascendente nominatur
conjunctio. Et stante minore latitudine fortior
dicitur conjunctio, et si est maior latitudo est
debilior conjunctio. Et ita dico de Medio Celi
et conjunctio [illegible] quæ sunt fortiora
[illegible] aliorum, sive punctum primi
[illegible] et [illegible] stellarum [illegible]
[illegible] et habent supra se aliam illa stella
dicitur quod habet posse, et vadit supra aliam de
stella ad stellam. Et hoc dico quod omnis stella
quæ ab alia distat per 60 gradus antea et postea

De Aspectibus

dicitur aspectus sextilis, et omnis planeta quæ
distat

distat et gradus ante et retro dicitur aspectu
quartilis, et omnis planeta quæ distat per 180.
gradus dicitur in oppositione ~~eo quod dicitur~~
~~in oppositione~~ eo quod dicitur loco contrario.
Isti sunt 7tem aspectus et non plures duo trini
et duo sextili et duo quarti et unus oppositus.
Coniuncta est planeta quæ sit in uno gradu duplex
[illegible] duorum bonorum vel temperatorum
ostendunt duplex bonum et quando duo mala
aspiciunt se per oppositionem multum malum
significat, duo sextiles aspicientes ascendentem
valent unum bonum, et duo trini valent aspi-
cientes ascendentem unam bonam fortunam in
Ascendente duo quarti aspiciendo ascendentem
valet unum gravem si fuerint mala stella et
duo opposita valet unam infortuna cum Ascen-
dente vel in oppositione et duo quarti valent
tum quantum stella cadens vel combusta vel
retrograda id est impedita in Ascendente una
fortuna vel duæ in Ascendente et prima in
sextili et prima de trino aspicientes ostendunt
multum bonum destinationem, duo mali in As-
cendente vel unus cum alia in opposite vel
[illegible] sunt grave et [illegible] impedi-
mentum et si sint cadentes et impediti erit
peius una fortuna in Ascendente aspectu
de duobus trinis ostendunt multum bonum
et quanta plura fuerint testimonia supra

signam

De potentia planetarum in hominibus.

Virtutes mundi, et septem planetarum et haec est
tantummodo capit homib; nam unusquisque homo
assimulat suae Stellae et suo Elemento. Et dixit
Solomon quod qui inveni Spiritum superius
retrogradum aut combustum aut male trac-
tatum ista cito quae erat male tractatum
suu corporis interius in quo erat similitudo
vel Signa in coelo et qui esset ita sapiens quod [illegible]
[illegible] et suu signum et suum planetam et sua
Stellam [illegible] et suu signatorem posset facere
bonum, malum sibi et alijs et sunt imitantes
Nativitates Animalium tales operationes debent
facere cum adiutorio divino. Post quam diximus
de 12 Signis et planetis 7 etiam [illegible] dicemus
quod omnis planeta quid facit in Ascendente

De 6 [illegible] planetarum Et si est aliud in [illegible] nominatur
[illegible] Stante minor [illegible] fortior
dicitur [illegible] et si est maior [illegible]
debilior [illegible] et ita [illegible] Stelli
et [illegible] quae sunt fortiora
[illegible] minimum [illegible] primi
[illegible] et [illegible] Stella [illegible]
[illegible] et habent super se aliam illa Stella
dicitur quae [illegible] et [illegible] aliam de
Stella ad Stellam. Et hoc [illegible] quod omnis Stella

De Aspectibus quae ab alia distat [illegible] et postea
dicitur [illegible] sextilis, et omnis planeta [illegible]
distat

distat et gradus ante et retro dicitur aspectu
quartilis, et omnis planeta quae distat 180 gra-
dus dicitur in oppositione ~~eo quod dicitur~~
~~in oppositione~~ eo quod dicitur loco contrario.
Isti sunt 7tem aspectus et non plures duo trini
et duo sextili et duo quarti et unus oppositus
coniuncta est planeta quae sit in uno gradu duplex
conclusio [illegible] bonorum vel temperatorum
ostendunt duplex bonum et quando duo mala
respiciunt se per oppositionem multum malum
significat, duo sextiles aspicientes ascendentem
valent unum bonum, et duo trini valent aspi-
cientes ascendentem unam bonam fortunam in
Ascendente duo quarti aspiciendo ascendentem
valet unum gravem si fuerint mala Stella et
duo opposita valet unu in fortuna [illegible] Ascen-
dente vel in [illegible] et duo quarti valent
tum quantum Stella [illegible] vel combusta vel
retrograda id est impedita in Ascendente una
fortuna vel duae in Ascendente et prima in
sextili et prima de trino aspiciente ostendunt
multum bonum festinationem. duo mali in As-
cendente vel uno cum alio in [illegible] vel
de [illegible] [illegible] et [illegible]
[illegible]. Et si [illegible] et impeditio [illegible]
[illegible] una fortuna in Ascendente [illegible]
de duobus trinis ostendunt multum bonum
et quanta plura fuerint testimonia super

Signum

De Astronomia

signum de qua queris vel de qua operaris -tante aut melius sunt si tres planetæ aspicientes Ascendentem uno bono Aspectu, et duobus malis, malum ostendunt et ita de aliis una in persona Ascendente aspectu a duobus qualibus ostendunt multam gravedinem Caput Draconis multo melius est quam sua Cauda. Omnis planeta in Cauda sui Draconis est minuens in suo opere quod vadet verum. Medicina Luna conjuncta cum Saturno et Marte in Ascendente constituit et ponit dæmones. Saturnus scilicet in Ascendente bonum et potentiam magnam. Mars dat vires et potentiam. Luna conjuncta cum Jove et Venere in Ascendente ostendunt magnam libertatem et magnum honorem. Luna conjuncta cum Marte et Saturno in Ascendente ostendit impedimentum nisi fuerit planetæ bonæ receptionis. Luna conjuncta cum Sole in uno puncto ostendit magnum gravem et hoc si fuerit cum eum. Luna conjuncta in Conjunctione in Ascendente ostendit contrarium. Luna in Ascendente res significat secundum naturam planetæ cui conjungitur. Luna in Capite Draconis in Ascendente ostendit bonum. Luna cum Cauda vel combusta vel conjuncta aut stella impedita vel in malo situ ostendit multum malum cum fuerit Caput Draconis Lunæ cum capite Saturni et fuit ibi Luna vel Saturnus et est ibi opus. Secundo est ... signat ... allegatione. Tamen malorum omnibus

planeta

planeta quæ est cum Dracone a Tertio. Et sunt ambo conjuncti ostendit opus verum et magnum in Ascendente, Et si fuerit Caput Draconis Jovis vel Luna cum illo uno conjuncta in Ascendente ostenderunt multum bonum et augmentum boni et honoris. Et si fuerit in Cauda notandum quod fuerint duo cauda Draconis hoc est Luna et aliorum sunt valde mala, cum fuerit Luna cum illis, cum fuerit caput Draconis Lunæ cum capite Draconis Martis et Luna et Mars in illo puncto ostendunt fortitudinem et posse et si cauda cum cauda et Luna et ♂ similiter est multum grave et malo. Tamen quod quæsitet Ascendens secundum bonum vel apertum alterius, Caput Draconis et Luna in Capite Arietis Luna vel in contrario ostendit magnum posse et magnum honorem, et contrarium in libra versum in cauda Draconis Caput Draconis in Capite Veneris ostendit honorem et multum amorem, et in cauda contrarium. Caput Draconis Mercurii cum capite Draconis Lunæ ostendit opus variorum et verio et sonorum multorum. Et in cauda Lunæ cum Mercurio et Saturno ostendit nobis apertum experimentorum multorum. In capite sui Draconis ostendit quod si ibi fuerit ♃ vel ♀ facit opus Jovis vel Veneris et efficit in omni bono sunt illi multo boni Luna si fuerit in

sit in cauda draconis et Mars et Saturnus cum ipsa vel aspiciat cum malo aspectu, ostendit malum sicut diximus de Saturno et Marte. Et dixi: mus quod Saturnus mittit daemones, et Mars trahit et punit et signat eos: Saturnus congregat daemones multos et ventos si Venus eo iungitur. Bona Stella in Ascendente et Luna coniuncta cum bona Stella ostendit multum bonum et principium in omni eo in quo fuerit dominus quartae, si fuerit quarta domus bene aspecta a bonis, totus finis rei est bonus; quod autem fuerit quartae domus dominus malus et male et tractatus ostendit ancxietatem, et malum signum ascendens ostendit corpus dominus ascendens vel planeta qui est in Ascendente vel qui eum aspicit ostendit eius spiritum et domus horae signat suam Animam et suam voluntatem et ita intellige in aliis subiectis Iudiciis corpus Animam et spiritum, quia ista tria scias quod facit corpus hominis sanum et Integrum.

Dixit Salomon et Hermes, Saturnus exaltatur in Libra, et Jupiter in Cancro, Mercurius in Capricorno, Sol in Ariete, Venus in Piscibus et Mercurius in Virgine, Luna in Tauro. Et scias quod Saturnus gaudet in 12ª domo, et ♃ in 11ª, Mars in 6ª, et ☉ in 9ª, et Venus in 9ª, et ☿ in Ascendente, et ☽ in trina similiter valet Ascendens 12 virtutes

Et omnibus –

Margin notes (left): ...congregat; Dominus Ascendentis et de 4.

Et omnibus planeta quiescit in eo est super eundem eorum circuli. decima domus habet 11 virtutes. Undecima domus habet 10 virtutes etc. Et semper considera unde quo planeta quaerendo est in undecima domus et spiritus si eorum eligeris. Et dixit Salomon omnis homo qui operatus est sibi bonum oportet quod sciat omnes. ... ... hac ratione quam volo tibi exponere. Hoc est quod scias in quo tempore de quatuor temporibus anni fuerit et in quo mense et de mensibus Luna et in quo a Lunatione mensis ... ubicunque fuerit Luna prima et scito omne secretum à ♄ cum omni asperitate, omnis honor petitur super ♃ et omnis et odium et proeliatio a ♂, omnis amicitia et bonum à ☉, et omnis pulchritudo et libertas et pinguedines a ♀: et omnis rationes, et sensus, et nobilitates à ☿, et omnibus mutare et fortuna à ☽. Et ab istis septem petes semper consilium. Ubi eos inveneris in suis domibus et signis et tunc scies ... initia super ipsos et in omni bene et malo. Jam complevimus hoc cum auxilio divino totum qui dicitur lib. etc.

Finis.

Margin notes (right): Haec semper consideranda. 1. quo tempore anni 2. quo mense etc. Natura planetarum.

De Lapidibus.

Liber Secundus.

Dixit Salomon sicut ossa avium sunt
membra quae dicuntur aves ad terra ubi des-
cesserant, ita per virtutem lapidum herba-
rum et animalium quae vivunt volando natando
et eundo vel serpendo potes attingere ea quae
volueris si tu elegeris earum naturas proprie- [proprie-]
tates et virtutes et propter hoc nos appellamus
hunc librum alae quia in eis alis homines
possunt se movere et sicut alae portant
sua corpora ad altitudines suorum et fundamenta
locorum et in longitudinem et lati-
tudinem, ita per virtutes lapidum herbarum
et animalium magnopere et auxilio eorum quae
potes attingere quaecumque facere cupis sicut volare
infirmare vel stare vel ambulare &c.
Et dixit Salomon sicut lapides sunt mun-
diores et clariores et formosiores aliis et in
4or virtutibus huius mundi sicut sunt lapi-
des herbae verae et animalia sic quod in
primo istius libri Raziel qui fuit coronatus
7. angelibus magnae potentiae et posuit eos in
libro, unde primus est Rubeus i. Carbunculus
2. Smaragdus. 3. [illegible] 4. Berillus. 5.
Topasius. 6. Hyacinthus. 7. Adamas. Et de
virtutibus istorum lapidum loquitur etc.
Raziel

Virtutes huius mundi in 4or sunt virt. in Lapidibus Herbis Verbis & Animalibus

Lapides preciosi

Raziel et dixit quod erant coronati a 7. An-
gelis qui habent posse a septem caelis et 7tem
diebus septimanae. Et dixit Raziel sciat omnis
homo qui habuerit huiusmodi librum in isto libro
sunt maiores virtutes huius mundi et
preciosae virtutes istius libri qui dicitur 4or
alarum sunt virtutes lapidum unde scias
quod per solos lapides poteris mirabilia facere
si bene cognoveris et feceris sicut cum omni-
bus aliis rebus viz. si mundus et vere vertes
eas et te custodias. Et dixit Salomon scias
quod in prima illa sunt 24 lapides preciosi
et magnae virtutis et potentiae ad similitu-
dinem et signorum quae sunt 24 horae in
die et nocte. Surrexit Salomon et dixit pono
primum lapidem Carbunculum rubeum [Carbunculus]
eo quod est nitidior et clarior et formosior
et maior preciosior omnibus aliis et velle dicere de
suo colore et sua potentia et sua virtute et
suo sigillo et sua figura quae debet esse in
ipso et illa dicam in omnibus aliis lapidibus
omnis lapis signat durabilitatem suo — fuo
colore et sicut color ignis scintillantis et
sua potentia est quod lucet in nocte sicut
stella vel sicut flamma ignis scintillan-
tis et virtus eius est quod facit meliorem
colorem cum qui vere inter portat eum [et enim ... honorem]
et auget eius bona huius mundi inter- [... bona]
alios

alios homines. Et imago quam debet ponere
in ipso debet esse, sicut draco bene formatus
Topasius 2. cum timore. Secundus lapis est Topasius
cuius color est citrinus sicut aurum, quod
ponatur in calario cum aqua fervente
retinet, quod fervere non potest, qui est
magna potentia in vigilando et virtute
Ad castitatem. et quod facit hominem castum quicumque
Ad benevolentiam Magnatum. portat, et dat benevolentiam Magnatum.
et sua figura est Falco. Tertius Lapis
Smaragdus 3. est Smaragdus. Iste Lapis est viridis coloris
et pulcher super omnem viriditatem et non
[illegible] et lumen. est ponderosus sicut alii et sua potentia est cons-
et auget divitias. ervare lumen et sanat faciem et facit multa
Et facit ad prophetizandum. mirabilia et sua virtus est augere divitias
Et qui portat sub manu prophetizabit futura
et figura eius est Scarabeus. Quartus Lapis
Hyacinthus 4. est Hyacinthus, cuius color est rubeus sicut
grana mali. Item quidam sunt bene colorati
et quidam pravi. Et quidam medio modo
sua potentia est quod ille qui portat cum non
infirmatur aliqua infirmitate. Et in [illegible]
Dat salutem et honorem. [illegible] et quod salutem et honorem dat et aus-
Ad sanitatem in timore. fert omnem [illegible] in fine.
Et sua figura est Leo bene figuratus.
Crisopazius 5. Quintus Lapis est Crisoprasius cuius color est viri-
dis et habet similitudinem sicut
guttas aureas et sua potentia est —
defendere

defendere hominem a [illegible] et sua virtus est
et quod facit prophetizari futura si fuerit Ad prophetiam
in manu mortua et sua imago est Asinus
Sextus Lapis est Saphyrus cuius color est valde Saphyrus. 6.
fulgens et formosus sicut color caeli puri et
[illegible] et potentia sua est quod sanat omnes
infirmitates quae nascuntur in hominibus,
ex inflammatione, et gravedine oculorum oculis.
et emendat, et mundat eos multum. Et
in isto Lapide sculpatur hominis caput
cum barba, liberat hominem de carcere a carcere.
et ab omni poena. Et iste Lapis continet
potentiam Magnatum et Regum, et in iste Lapis Ad potentiam
custodiatur mundus [illegible] et [illegible]. Et Magnatum.
quod bonus Orientalis cum ipso possit homo
attingere magnum honorem et utilitatem
eius quod quaerit et cupit. et aliam [illegible]
[illegible] Septimus Lapis est
Berillus cuius color similis est [illegible] vel aqua Berillus 7.
marina et quidam eorum sunt rotundi, et
[illegible] Magnorum. Iste Lapis debet
esse [illegible] clarus et [illegible]. Et sua potentia
est [illegible] cum portan- Ad [illegible]
tem. Et [illegible] in [illegible] amicitiam
Amicitiam inter duos homines. Et in
ipso eos attingere [illegible] ~~[illegible]~~ [illegible], Et sua
figura est Rana. et [illegible] imago & potentia a-
[illegible]

et faciendam pacem, Concordiam, et amore.
Onix. 8. Octavus est Onix. Iste Lapis est valde niger
et sua potentia est dare portanti multa Som=
Somnia terr: nia terribilia, et timores, Et ille qui respicit
et timores. in ipso, potest cum [illegible] Daemones omnes constringere
Daemones. ipsos et invocando et colligendo eos in speculo
calibeo ut operetur. Et sua figura est Camel-
Cameli vel duo capita inter duas Arbores
Sardius. 9. quae dicuntur Myrti. Nonus Lapis dicitur
Sardius cuius color est rubeus, et formosus, sua
potentia est alios Lapides formosiores facere,
ad bonum Sua virtus est dare bonum colorem portanti
colorem. in auro posite. Et si sculpatur in ipso Aquila
ad honorem. dat magnum honorem. Decimus Lapis est
Chrisolit. 10. Chrisolitus, et est coloris aurei, Et ut scintillas
Ignis, sua potentia est congregare Daemones
Daemones et Ventos et sua virtus est dissolvere locum
et [illegible]: ubi est a malis spiritibus et ab omnibus [illegible]-
mortuis quae non faciunt ibi ullum ma=
lum, et quod Daemones [illegible] recedant, Et sua
figura est Vultur. Undecimus Lapis est
Elitropian. Elitropia, et est Lapis magnae potentiae cuius
color est viridis et formosus [illegible] et clarus
cum guttis [illegible] Sanguinem [illegible]
[illegible] iste Lapis dicitur Lapis sapientiae
Prophetarum et Philosophorum, et iste hono-
ratur propter duo, viz: propter Calorem, et simi-
litudinem Smaragdini in Viriditate, et rubore
rubino

rubino, pretium istius Lapidis est super vel
vincit pretium aliorum Lapidum et major
virtutum et proprietatum, potestas istius Lapi-
dis est quod si ponatur in aliquo vase luto
pleno Aqua ad Solem resolvit aquam in
vaporem et facit eam elevari sursum
quousque in formam pluviae dimittatur de-
orsum, Et sua virtus est quod qui portat
eum in ore vel in manu clausa, non pos- ad invisibilita-
sit videri ab aliquo. Cum isto Lapide potest tem.
homo habere potentiam Daemonum et facere Daemones.
omnes incantationes quas voluerit. Et in
isto Lapide debet insculpi [illegible]. Duodecimus
Lapis est Christallus cuius Color est Aquarum Christallus. 12.
gelata a frigore [illegible] et quod debet ab-
strahi Ignis ab ipso. Et sua virtus est quod
auget nutrimentum lac multum et bonum Augere lac.
et potes in ipso [illegible] quandam virtu-
tem [illegible] quae est in re in qua fu-
erit [illegible] et [illegible]
quam [illegible]
[illegible] facere [illegible]. Et [illegible] quae habet
multas virtutes et [illegible] Griso
quod est Avis et Bestia quia habet 4or pedes
et duas alas. Et est magnum Animal. Tredeci-
mus Lapis est Cornelina. Et assimilatur A- Cornelina. 13
quam in qua est [illegible] sicut lotura san-
guis et sua potestas est restringere sangui- [illegible]
nem a naribus. Et si in ipso [illegible] [illegible]
Con-

De Lapidibus.

como bene indutus, tenens Virgam in manu
Honor. dat honorem portanti. (14) Lapis est Jaspis, et
Jaspis. 14. est spissus, obscurus, viridis, rubeus, et citri-
aliqui virides clari et sunt multi [illegible] alij et sunt
aliqui virides spissi, et aurati et sua notitia [illegible]
Contra Venenum est quod qui portat eum non impeditur Vene-
no nec Serpente, nec Aranea, nec Scorpione
et defendit hominem a febre et in eo sculpatur
Yris. 15. eo Aries, vel Sagittarius. (15) Lapis est Yris
et assimulatur Christallo vel Gelu, et habet angulos
Et si aliquis posuerit eum in domo ad radium
Solis, ita quod radij transeat per ipsum appa-
rent Colores arcus cælestis, et propter hoc di-
citur Yris, et iste est pessimus qui habet
sex Angulos, et virtus eius est custodire locum
in quo est cum salute et honestate, et debet
in eo sculpi homo armatus, et qui portat
Corallus. 16. Sagittam et Arcum. (16) Lapis est corallus
et nascitur in Rivis maris sicut Arbor
inversa et habet ramos sicut Arbor majores
duos ad palmos [illegible] et non plures. Et cum abstra-
hatur est viridis et tenuis et dum in aere de-
siccatur et fit rubeus et durus sunt alius
Lapis, et alius invenitur album. Scias quod
rubei sunt meliores ubi iste Lapis fuerit
custodit locum cum salute et defendit homi-
Contra Maleficijs. nem a maleficijs, et ab omni mala incan-
tatione, et sua Imago est homo tenens ensem
prasius (17) in manu sua. (17) Lapis est prasius et est
viridis

Liber Secundus.

viridis coloris et spissi, et pulchri, et juvat
malenconia et dat ei eum gratiam [illegible] mi-
nisterio, et debet sculpi in eo Taurus. (18)
Lapis dicitur Catel et est magnæ potentiæ et in Catel. 18.
factis, et in virtute cujus color est similis
Berillo nisi quod obscurior est quam Aqua
quamvis intus habet vel [illegible] radios, [illegible]
radios et inveniuntur aliqui 6 Angulos
et aliqui [illegible] Et sua potentia est ad vocandum
Dæmones, et loquendum cum ipsis. Et sua virtus Dæmones.
est quod si jacieas in viva Aqua, et portans
radicem Olij et Lapide in collo suspenso in
pelle Asini, et suffumigato illa, tunc [illegible]
et voce et invocans quamvis mortuum vel
notum et alios. Scias quod statim tibi appare-
bit, Et erit tecum in eodem tempore et sculpe
in eo Virginem Avem et dragantiam quæ
est herba media et dicitur Iuvrina. (19) La-
pis est Colonites, et est viridis sicut herba et Colonites. 19.
sua potentia est quod crescit et decrescit,
sicut Luna, et sua virtus est facere pacem
et concordiam inter duos, si in ipso fuerit et Concordia.
signum hirundinis. (20) Lapis est Calcedoni Calcedoni. 20.
et est albus qui inter Christallum et Berillum
vel sicut [illegible] sua potentia
est vincere placitum et hominem tenere

sanum in Terra aliena, et sua Imago est
Homo qui tenet manu suam dextram ex=
Ceramius.21. tam. (Cap. 21) Lapis est Ceramius, iste Lapis
est novem [illegible] secundum diversa climata
et [illegible] Terra et Alium album, Aliu rubeu
et Viridi, et alicubi assimulatur ferro et
alicubi Cupro et Saphire, et habet nonas rotulas
pittas et ~~gutta~~ guttulas et sua potentia est defendere
à Tonitruis. locum à tonitruis et fulgoribus. Et sua vir=
tus est defendere ab omnibus Inimicis.
et scribe in ipso in una parte, Raphael—
Michael, Gabriel, et ex alia Sanutesereto,—
Micruseto, Sagdalicis. Et cum portaveris et
Ab Inimicis. habueris in tuo posse vinces omnes Ini=
micos et Adversarios tuos. (22.) Lapis est—
Amethites 22. Amethites et habet colorem Vini [illegible] panu
album vel rosa vel viola. Et iste habet posse [illegible]
fugandum Demones. Et sua virtus est defen=
ab ebritate. dere ab ebrietate et sua figura est Ursus. (23).
Magnes.23: Lapis est Magnetes vel Magnes, et est magni
ponderis et similis ferro brunito, sua po=
tentia est quod attrahit ferrum mortuum
sicut Claves, cultellos, et ensem, et sua vir=
tus est quod cum ipso potes esse in quacum=
que volueris, et facere quod volueris cum
hominibus et rebus domus suffumigando
domum

Domum cum ipso. Et ex ipso faciebant in=
cantationes, et in ipso hominem armatum
sculpserunt quando Luna fuerit in Ariete
vel in Scorpione coniuncta cum Marte et
sit [illegible] aspiciens eos de trino aspectu. Et scias
quod qualibet Imagines sculptas in ipso La=
pide tales Incantationes potes attingere et—
effecta earum et proprietatem. (24.) Lapis est Adamas Adamas.24.
et est coloris [illegible] et melior habet aliquantu=
lum viroris et sua potentia est. Alii Lapides
cum eo sculpuntur et extra hoc [illegible]
[illegible] ultimum et sua virtus est [illegible]
memoria [illegible] sana et integra et iste La=
pis melior et magis proficuus est incantationi=
bus invocationibus ventorum Spiritum et Lamenum Lamenes.
et cum ipso potes attingere quod cumque san=
[illegible] volueris et sua Figura est animal [illegible]
angulorum et scias quod quilibet homo qui vult
portare istum Lapidem secum, sit purus Nota de Munditia.
et mundus cum volueris aliquid facere ipsis
et caveat sibi ab Immunditia et [illegible]
venienter in terra vel in toto mundo. Et
dixit Raziel in hora qua volueris facere de=
[illegible] porta 3 Lapides supradictos et pu=
rificatos. /

Finis Sextus Libri. /

De Herbis. Ala 2a.

Dixit Salomon sicut Avibus corpus volare non
potest cum una ala neque cum una pede, Ita
Scientiam unius solius non possumus quod
consideramus complere Et propter hoc ponimus
Clavem secundam in hoc libro, dicimus eam
secundam esse eo quod facit secundam [illegible]
[illegible] quia sicut [illegible] clavis est
4or Elementis. Ita iste liber clausus est quatuor
scientiis et virtutibus Etiam diximus de lapi-
dibus, nunc dicamus de herbis. Scias quod in
herbis est virtus magnitudinis quae potestas est
[illegible] naturalibus [illegible] quaedam hujus mundi
quae vivunt sicut [illegible] rationantur et quaedam
Et [illegible] quod volant et quaedam natant et quaedam [illegible] et
herbis et arboribus quaedam vivunt multum. Et quaedam
quaedam [illegible] [illegible] Et hoc ad similitudine
animalium Et [illegible] quae inter herbas sunt
[illegible] quae [illegible] [illegible] et malam [illegible]
sicut [illegible] et [illegible] [illegible]
[illegible] quae dicuntur [illegible]. Et dixit [illegible]
[illegible] [illegible] in [illegible]
[illegible] peccavit et dixit Raziel [illegible]
[illegible] Et dixit Salomon [illegible]
[illegible] dedit Medicina [illegible]
in Ala [illegible] 24 horae
et 24. ~~[illegible]~~ Lapidum.

Prima herba est [illegible] et dicitur
[illegible] Rosmarinus. Ista herba
habet

Ala 2da.

habet lignum [illegible] et [illegible]
et folia parva et sua potestas est calefacere et
confortare [illegible] et si [illegible]
[illegible] ea fugat Daemones, et facit [illegible]
Secunda herba est Artemesia, et hec herba Artemesia.
dici debet prima [illegible] quia alia dicitur corona
Regis posuimus eam primam et dixerunt om-
nes quod in omnibus quae [illegible] [illegible]
et folium ejus est medium viridem in una parte
et [illegible] et [illegible] mediocriter. Et [illegible]
[illegible] ventos et omnes [illegible] quos volueris et
[illegible]. Tertia herba est Canatis virtus Canatis.
[illegible] est [illegible] ipse et [illegible]
[illegible] praeparata ante speculum [illegible]
[illegible] et [illegible] et habebis eos [illegible]
et [illegible] Quarta her-
ba dicitur Faeniculus. Haec herba sancta et bona Faenicul.
[illegible]. Et est medicina oculorum et dat [illegible]
[illegible] et fugat malos [illegible] et oculos malos
[illegible] et radix ejus fugat [illegible] malas et
fugat [illegible] Quinta herba est [illegible] Carmenis.
dat [illegible] et congregat [illegible]
[illegible] invocaveris et si volueris [illegible]
[illegible] Sexta est Anisum et est herba Anisum.
[illegible] et [illegible] quae
[illegible] et est herba [illegible] et facit
[illegible] et [illegible] [illegible]
multum. Septima herba est [illegible]
ista [illegible] multum [illegible]
facit

et facit hominem quasi somnolentem et
ista congregat multa. Item viri superstant ca
cum ipsa. Ita dicendo: Si cum ipsa apio et
inveniamo fario suffumigio compositum
cum semine lanatius et cicuta statim con-
gregat ... Et propter hoc dicitur herba —
Petroselinum. spirituum. Octava herba dicitur Petroselinum
haec magnum habet posse ad fugandum —
spiritus impios. Et sua virtus est frangere
lapidem in vesica ... Nona herba est
Hipericon. Hiericon. Et est herba media perforata ...
... dicitur sanguis. Ista est magna potentia
quia cum semine eius et croco et Arthemisia et
cum radice Valeriana si ... ...
... ...
et daemonibus ... statim ... et ita
... ... et ventos. Decima herba est
Arium. Arium. Ista est magnae potentiae ... ventos
et daemones et fantasmata et ...
et facta umbre et ... quia in-
ipsa sunt daemones et venti et ita facit —
Undecima herba quaedam quae dicitur Vazebelil
Mortagon. id est Mortagon. Et sunt multum contrariae
quia una inficitur ab Angelis Caelestibus et
alia daemonibus. Et ... ista frangit lapidem in
Renibus, sed pregnans mulier non utatur ea
qui noceret fetui et congregat daemones cum
fit suffumigium cum ea sui ... et Arte-
mesia ... suffumigatur ... 7 noctes cum —

Fagar

fagar admixtum et collectum mundo et eius radix 17
posita et circa domum tempata cum aqua, la-
pides suffumigate per gyrum quae volueris et vi-
debis fantasmata et daemones diversarum ma-
neriarum. Duodecima est herba Coriandrum Coriandrum 12a
speciem secundam quae multum facit domini- speciem 2dam
-ie et si feceris suffumigium ex ea et croco
et jusquiamo et apio et papavere nigro pista-
-tis aequaliter distemperatis cum succo cicuta
et ... ... domum suffumiga loco
ubi vis abscondere thesaurum cum Luna fu-
-erit conjuncta Soli in Angulo terrae. Scias quod
ille thesaurus nunquam invenietur. Si quis quae-
-sierit eum abstrahere ... Stultus est si
hora dispositionis ... ... vel
Imaginem. Suffumigaveris cum thure mascu-
-lino. Ideo ... semper diabolus custodiet
illum et venti mali. Et scias quod nunquam
... fuerit sine Semiterax vel Imagine
... facta per punctum Stellarum. Decima tertia 13.
herba Centaurea vocatur. Ista est magnae Centaurea.
Virtutis et boni odoris et qui portaverit semen
Collectum cum ... mensis in die Veneris
dat gratiam ... et tollit a loco ventos
et mala fantasmata. Ista herba dicitur sanc-
-ta et justa, et debet teneri venerabiliter in
sanctis locis sicut Ecclesiis, quia defendit —

locum

locum a rebus malis et cum ista prophetae
faciebant, mortuos loqui qui fuerant mortui
per plures dies vel paucos in loco ubi est aliquis
daemon non habet posse si ille qui portat eam
non verentur, et dat ei posse faciendi quae vellet.
ista herba posita in locum ubi daemones sunt
clausi cogit eos et ligat ne possint se movere.
Et dixit Salomon Juveni in libro Hermetis
quod qui miscuerit aquam in quarta hora noc:
Ad loquendum cum hominibus qui tacent loquuntur. :tis, et vadit ad tumulum hominis mortui cum
quo spiritum vult habere colloquium spargat
super tumulum aquam cum ista herba Hissopo
et sit aqua suffumigata cum Costo simul et
myrrho, et dic, Surge veni et loquere mihi et
ita fac per tres noctes et in tertia veniet ad te et
loquetur tecum de quo volueris. (14.) Herba est
Serpillum. Serpillum quae est magnae virtutis quoniam mani:
:festat in aere quod alii manifestare non possunt
et facit videre signa in nubibus caeli. &c. (15.)
Majorana. herba est majorana. ista mittit daemonum per se
et defendit a malis infirmitatibus. Et dixit
Hermes quod Gentiana et Valeriana et Ma:
:jorana valet multum super honore magno
principum et majorum hominum. (16.) Herba
Fragantia. est Fragantia. Ista est magnae potentiae et
sanitatis. Radicis ejus juncta cum Lingua Co:
:lubri quae dimittatur tribus et herba sit collecta
cum Sol est in primo gradu Tauri et Luna as-
:pi[c]iat ☿:

aspiciat ☿: vel sit in domo ☿. Juncta cum
ipso, quia qui tetigerit eum hac clausuras
aperientur ei statim. Et dixit Hermes quod
commoveat ventos et ignes si cum hac junxerit
Mandragora et capillos Veneris. (17.) herba est
Ruta. Ruta et ista herbarum Majorana et Abrotan:
:um vel Tanacetum et Ruta et Salvia, dico Salvia
Artemisia propter de... domum ubi ducuntur
Lumen. in qua sunt. &c. (18.) herba Lumen et suffumi:
:gium seminis illius cum semine Psillii id est
Kartachona et radice viola et alia facere possunt
audire futura et dicere multas prophetias.
Salvia. (19.) herba est Salvia ista est magnae virtutis ista
expellit omnes malos et omnes malas a loco
ubi sunt. (dico (19) herba est et est bona ad re
tinendum tecum quia tenet hominem cum
se intimum non teneat eum. &c. (20.) her-
:ba est Samma et et Arbor et circuit aliqui
Amoris et ... qui sit eum eligere
et cum aliis nantus ... et bona ... &c.
mi ... facit ad amorem &c. (21.) et her:
Nasturtium. :ba quae Nasturtium dicitur ista tenet mem:
:oria una &c. dat valetudinem &c. (22.) herba
Canna ferula. dicitur Canna ferula ista est valde terribilis et
gravis et fortis in opere et si ... suffumig-
ium et ... juncta et ... et taxi
barbati et Sandalum rubeum et papaver
nigrum ita confectione facta suffumiga
:tio

quid volucrib, et in alitus quae volucris et res
et signas extraneas et si Asinum meritum
ipsis eas quod ab omni loco suffumigato fugi-
tant daemones, et volucris poteris distruere sp[irit]us
malos. Alia suffumigatio est valde mala et terri-
bilis quia fumus eius et opus vincit in ma-
litia et maxime operatur malum et totius si
fuerit luna cum ♄. vel in opposito cum e[ius]
Calcnictum. et in exaltatione e[ius]. (23.) et Calcnictum et
assimilatur menti et est magnae virtutis in ba-
nis suffumigiis. Et sic tunc ipsa in nectar
palma ossa itam inserta tollunt, malos versa
et tunc a loco, et inde et contra fantasmata.
Cicorea. 24.ta herba et Cicorea, et est valde bona in-
cantationes Exorcismis, et si jungatur cum se-
mine et ... filo et Aspira, et vetira et Ver-
bena et si totum similiter vertetur et collo-
cet ... ... et ibi herba 7. radicum et foliorum 7.
Tertagon et ... domesticum et silvestre
et herbam Angelicam ... ita ut dixit: fabri-
cavit vel decoxit solvit, et alias herbas collo-
cavit et 7. ... de 7. herbis indigi-
tis habuerit. Sciat quod habebit in ligando et
solvendo, et incantando, et deincantando, et
ad faciendum bonum et malum, et in-
omni loco quo volueris faciendo suffumi-
gium de illis 9. rebus vizt: Thure albo, Thi-
miamate, mastice, ... Ligni Aloës Cassia,

Cinamo:

Cinamomi: Et sicut in scriptis on te suffumigantis .91
in Gyrum, et dixeris: Raphael, Gabriel, Mi-
chael, Cherubin, Seraphin, Arrelin, Saten, Nomina Angelorum.
Saren, Mieraten, Sarealen, complete meam
petitionem et meam voluntatem, et complebunt
eam tibi. Et ita sunt majora nomina Angelorum
suprdictorum 9. ordinibus Angelorum, per-
tinentia 24. rationes sup[er] Virtutes herbarum
Alta secunda, Et ita Experimenta erant jam
scripta in parte in Raziele quamvis Salomon
apposuisset de suo ibi, et de dictis Hermetis Et
ponuntur herbae in libro Razielis propter hoc
quod cum hoc possumus ex causalibus et operari
cum herbis facit cum Semamphoris cum
jejunio et verbis in bono et malo. Nemo se
jungat ad scientiam ... nisi cognoverit in
prima Alta et 2da. Et sic dicemus omne quod
erit nobis necessaria cum adjutorio Dei./

Alta tertia../.

Dixit Salomon. sup[er] Altam tertiam sic:
corpus solis est magis apparens et potens super-
omnia alia corpora et lucidius et formosius et ita-
Virtutes Animalium sensibilium qui sentiunt
et voces emittunt et vivent Et Animalia ita Sentatio phi-
testiae Altae gaudent esse sup[er] duas primas alas losophica de-
lapidum et herbarum. Et ideo propter hoc in isto Spiritibus.
Raziele 24. Animalia cum suis nominibus et
Virtutibus

Ventibus et Stellibus, et Fluminibus sunt 24. di-
stincta ab invicem et volo ponere super quodlibet
Elementum 6. aliam quodlibet distinctum ab
alio et quodlibet sui generis et vita earum omnium
est purior et mundior inter ea propter hoc impo-
ssibile dicere super animalia Ignis quia sicut quod-
libet 4. Elementorum corporum sua animalia, ita Ignis
habet sua sui um pura et munda sine commix-
tione et iste qui est Ignis non est compositum
ex Cera et lignis nec oleo nec alia compositione
Inde est simul et res qui vivunt in eo sunt an-
geli mundi, clari et lucidi, similes radiis Solis
et similes flamma Ignis vel stelli vel resplen-
dentis vitri vel auri puri. Et ista similitudo
est realis in Animalibus Ignis, et videntur
earum figura tales quales figura in simili-
tudine et parte quia sicut commo est unius Cre-
atori ita illa sunt parata statim ad bonum et
malum et dant consilia Prophetarum quia sunt
4. Elementa sunt cum tribus Animalibus de quibus
dicemus ulterius. Secundum quod est multum so-
le melioris generis et similetur venti. Et
sua figura est communem quod vult accipere
secundum alterum quod 4or Elementorum cui conjungit:
sed nec multe vel persona vel per nubem vel
Civitatem vel vicissitudinem alicujus tene-
bra vel recipit aliquod corpus sicut fumi aliquis

ponds

Speciei arripiant in ipso vel per vocem vel per-
sonam Animalis Elementati per istam
arripit formam secundum quod disparuit na-
tura superior. Secundum est Animal de quo sa-
pientes dicunt quod omnia absorbet aerem et
maxime serpentum et piscium. Similitu-
do propter hoc invenitur figura sua in nocte
in locis sinceris et auditur et videtur et hoc
multotiens et celer ejus et similis [illegible]
id est secundum naturam hora vel fit aliud
ad similitudinem corporis de quo exivit vel
aliqui dicunt ante Animalia sunt corrum
in Civitatibus: Et de istis Animalibus dixit
sapiens HERMES et Propheta quod Animalia
sua exit et habet posse non est, nec fuit nec vir
nec mulier. Et hunc vel Animalia commun-
ter [illegible] et apparent [illegible]
propter [illegible] propter [illegible]
tem. Quartum Animal est Ventus quem quo-
tidie audimus, et non videmus quamvis alios
videamus et non audiamus et opera venti
videntur ad oculum. Secundum [illegible] de qua [illegible]
nit, et habet talem naturam: quod si est hori-
zontalis vel meridionalis est calidus. Et si est
Occidentalis vel Septentrionalis est frigidus. Illa
videmus magnam potentiam habere quia portat
nubes et facit talis et aquas et grandines et
irritat mare, et frangit Arbores, [illegible]

et

est virus sicut Ignis sursum et dicitur Ignis
vivus et simplex. Et haec Elementa dican-
tur dualiter scilicet fixa vel mobilia, mobile est
quod moratur in Annulo terrae, quamvis de-
scendit desuper quia sextem semper ligant et
solvunt eum, quia ex ipso fiat Creatus, et est iste
magnus Creator in mari aer et terra sit.

5 Animal est Fantasma

Venit temperatus. Quintum Animal vel visio
est Fantasma hoc est umbra de similitudine
diversorum Colorum vel magnarum rerum tempe-
ratorum devisarum ad invicem et ista forma sit in
loco deserto vel in Aere corrupto vel aliud disten-
dit dementionis ad similitudinem militum et
dicuntur Exercitus Antiquus et alium super
Aquas ad similitudinem mulierum pulcharum
et bene indutarum vel inornatis et dicunt aliqui
sunt Fata et alium accipit iste in homine propter
Corruptionem sive malitia Complexionum Humo-
rum quae sunt in homine et dicuntur Demoniaci
qui ascendit Caput et cadit super oculos et talis
Corruptio facit videre multa fantasmata. Sextum

6 Animal dicitur Demon

Animal dicitur Daemon iste et venit in alti-
tudinem de Abisso et facit creatus ex vera ma-
teria sine Corruptione quare non cessit, et semper
durabit quamvis accipit similitudinem in tenebris
Abiss: terrae et est purus in materia et fortis-
simus, et de isto dicit sapiens HERMES quod sit
omne quod est et signum habent propriam

Propheto

Prophetae et sapientes de omnibus rebus de
quibus scire voluerit veritatem, et moratur sem-
per in tenebris et obscuritate, et nunquam separatur
ab ipsis, et de isto dicit Propheta quod habet potestatem
accipiendi formam quam vult in terra secundum
Voluntatem Creatoris, et dicitur Angelus lucidus
volans et formosus, facit forma Solis et Lunae
vel Stellae, vel Animalis, vel vertitis vel aliqua
aliam quam vult formam. Et omnia ista supra
dicta sunt ipsis [illegible] quae sunt impalpabilia
hoc est quae non possunt capi manu nec tangi
pede quia sunt Igne et Venti. Et [illegible] quod quae
sicut [illegible] accipit in aliquo ele-
menta accipit corpus ab ipsis quamvis vita eorum
sit ex Igne, et eorum habitatio in Igne et na-
tura Ignea quia sunt Ignea. Et dicit super ista 6.
Animalia quae eorum invocatio et Aspiratio,
et Constrictio et ligare, et solvere et bonum vel
malum facere [illegible] totum fit cum munitia
qui ea vult invocare vel eorum servitium habere
et orationes et ieiunio et suffumigatio et laude
de divina sicut diciens ultra. ./.

Nota pro Invocatione.

Animalia Aeris tertia alae volantur aves
quod volant et sunt cometi, unde dicitur cursus
alius volatus et natatio, et nebulatio vel reptilitas.
Nunc dicamus de volatu et incipiamus de
Aquila. Eo quod est Avis volans multum in alto
et habet Dominium super omnes alias Aves Aquila
habet

Aquila

habet talem naturam quod est verax in suis
factis et dominio et honore inter omnes alias
Aves, et ejus natura est talis quod accipit qui
sunt parvi, et afremit eos interum quod sol alig
est demum dirivit faciem eorum ad solem ut dicit
bestiarius &c: oculum ejus cum rore virtutem
magnam habent et gram Regi vel domino terre
eo quod dat ei gram in Regno suo. Avis secunda
Vultur. 2. est dicitur Vultur. ista habet magnam virtutem
in omnibus suis membris: caput ejus juvat
contra malefitia somnia et contra Magicam
artificiam et pedes juvant contra malefitia. Et si
cum 4 pennis ejus suffumigatur domus expel-
lit ab ea spus malos fel ejus juvat oculos meli
us quam aliqua res mundi. Oculi ejus positi in
pelle serpentis et lingua ipsius in panno serico
rubeo involuta cum ipsis fuerint in capsis in
quibus cupis [illegible] et ad salvamentum amore
alterius domini. Ala ejus portata sub lectum defen
dant, et hominem dormientem a malis ventis et
omni gravitudine, et a malis spiritibus nec pos-
sunt [illegible] in toto domo, nec aliqua fantasma
ta habent posse nec alia res. Avis 3a est Falco hujus
Falco. 3. virtutis est quod a Magnatibus multum appretiantur cum
[illegible] sumitates alæ dextræ vinctæ portata et
in sapientia et [illegible] Alienum: Et sumitas
Alæ sinistræ aufert febres malas. Sed aves vena
ticas non debemus occidere, nec capere quamvis
multas habent virtutes in se. Avis quarta
est Turtur

est Turtur simplex et bona, cum si accipias mas- Turtur 4.
culum et femellam et comburis simul in olla
nova cum croco [illegible] et Cicorea collecta sine
illos quos volueris conjungari: si pulveris ipsorum
projeceris super ipsos, sciat quod statim conjunga
buntur & dant magnum amorem ille qui portat se-
cum pulveres. Avis 5. dicitur Upupa hebr— Upupa. 5.
Christam de pennis in capite, et habet multas
virtutes ista habet unum in suis alis et convo-
cat Daemones et spus Aeris. Proprietas istius
est quod si sanguis ipsius accipit et in melle
volvit et demum quamcitius poteris pluriat et
Lac vaccæ albæ, rubeæ vel nigræ bibere. Sciat
quod facit hominem res futuras scire et
propter hoc dico et habet aliam virtutem quod qui
eam tenuerit ibi Gallus non cantat nec potest
audiri ad Lectum. nec vox canis nec [illegible]
cum seminatum Et qui cum ea [illegible] in domo
Daemones demum portet medietatem sanguinis
Et de illa medietate se ungat cum sibi fem
[illegible] Daemon Si ille qui facit mirante qui
multa dicit soli. Avis 6. dicitur Ciconia— Ciconia. 6.
qui interfecerit eam die Lunae et accipit sangui
nem cordis ejus et se ungat cum eo et come
dit carnem cum semine foeniculi Caldami
[illegible], et antequam comedat suffumigat
se bonis odoribus ut thure, Mastice, Cinamomo
et aliis odoribus [illegible] similibus Sciat quod [illegible]

gratiam invocandi et constringendi spus aeris et
alios spus qui vadunt super fontes et Rivos. Ista
6. aves superadicta sunt tanquam Exempla super
omnes alios. Et cum vis earum virtutes cujus libet
avis fac secundum quod scriptum est in libro Razielis
super librum vi sonum Angelorum super rumi
spirationem vocum in mirtibus sicut dicetur ulterius/

Nunc de piscibus maris et alijs dicamus
super [illegible] et [illegible] et obtinerint
Balena. virtutes earum. Piscium primus est Balena
cujus pinguedo aliquantula conservata per 7
Annos vel amplius quia quanto antiquior
fuerit tanto melior. Sanat enim ab omni gutta et
ventositate si se inunxerit cum sanguine ejus
unxerit caput lucrat multum cum et reddit eum
fortem et [illegible] et facit videre veras visiones
[illegible] dicitur Ambra [illegible]
[illegible] congregat spiritus superiores. Scorpi
Suffumigia. et de omni petitione facit dare responsa vera et
dixit Hermes non est tale suffumigium ad vo-
candum spus sicut Ambra et lignum aloës et
Costus, myrrha crocus, et sanguis upupae
cum suffumigat [illegible]
rum [illegible] Et ista [illegible] eos fortiter et
valde cito. Et dicunt sapientes quod sperma et
sanguis et Cor Balena sunt principia ad
[illegible] spus et [illegible] qui facit suffumi
Delphin 2.4 [illegible] Secundus piscis est Delphin et

et nubes maris et sicut Aquila, Et habet posse
inter Aves, et Leo inter Bestias Sic et iste
piscis qui ex ejus sanguine unxerit oculos duorum ami-
corum facit eos inimicos vel [illegible]
sanguinem super illos et qui cor ejus portaverit
facit eum [illegible] Tertius piscis Cancer Cancer 3.
hic habet sex pedes [illegible] comburi
in [illegible] et cum pulvere [illegible] dentes
lavat enim eos et reddit pulchrum dentium
et curat cancrum in [illegible]
rum aliquantulo stercoris [illegible]
congregat [illegible] Quartus piscis est [illegible]
Lucius inter pastorem et [illegible]
[illegible] P 4.
virtutes et sunt convenientes [illegible]
et [illegible]
[illegible] et in [illegible]
[illegible] quod videretur domus [illegible] aqua
vel quod intret Rivus quedam [illegible]
[illegible] istum piscem cum [illegible] et
Ligna [illegible] et Rivos et [illegible]
[illegible] et [illegible] ibi de Aqua [illegible]
[illegible] Aqua [illegible]
[illegible] ibi sanguinem videretur sanguis
Et cum voluerit quod terra tremere videretur
[illegible] ibi de terra [illegible] et [illegible] ita
ibi similiter [illegible] in omnibus [illegible]

rem quam ponebatur in suffumigio; Et scias
quod durat tantum quantum suffumigium fuerit
in domo. Et cum felle eius similiter faciebant.
[illegible] in [illegible] Eo quod istud Animal est
Murena 5. dissimile multis aliis. 5.tum [illegible] est Murena.
et est [illegible] : Virtus eius est quod [illegible]
[illegible] extendit [illegible] ad faciendum [illegible]
Rana .6. [illegible] 6.tum [illegible] est Rana viridis si ea
[illegible] et [illegible] [illegible] mulierem
et nominaveris nomina Angelorum mensium in
quo fueris [illegible] facere bonum et malum de
[illegible] volueris. Et scias quod de istis spiri-
tibus et [illegible] omnibus [illegible] proprietates
et [illegible] virtutes [illegible] librum [illegible] mensium
Et Ita intelligere similiter in omnibus
aliis [illegible].

1. Primum Animal est [illegible] ista bestia
est [illegible] [illegible] in [illegible] et est
[illegible] [illegible] quod [illegible] bestiae
[illegible] timor. Et [illegible] virtutis quod
cum [illegible] [illegible] [illegible] et [illegible]
eas. Et qui [illegible] [illegible] ipsius [illegible]
[illegible] in [illegible] est [illegible]
et [illegible] [illegible] [illegible]
[illegible] plenam
sanguine [illegible] et [illegible] et
[illegible] [illegible] quem vel
quam

quam volueris et calefacere. Scias quod in illa hora
te diliget multum et tunc faciet mandatum et
si invocaveris cum sanguine capiti principum [illegible]
[illegible] esset paratus et ad faciendum tuum mandatum
et ita majores Reges vel illos pro quo feceris. [illegible]
[illegible] de [illegible] magnis. Secundum Animale
Elephans 2. est Elephans et est valde magnum Et cum surrex-
it difficile iacet et cum [illegible] difficile surgit
eo quod ad [illegible] non habet genua bene disposita.
Et os dentium eius dicitur Ebur et confortat [illegible]
[illegible] contra debilitatem cordis tantum [illegible]
[illegible] Margarita vel [illegible] Et [illegible] [illegible]
tum hepati confortat multum in [illegible] 3.tium
Cervus 3. Animal est Cervus qui multum vivit eo [illegible]
renovat sicut Luna vel Aquila qui [illegible]
[illegible] [illegible] suffumigium [illegible]
[illegible] et [illegible] fugit [illegible]. Quartum Animal est
Catus 4. Catus et videt melius de nocte quam [illegible] die. Et
qui [illegible] [illegible] et [illegible] et [illegible]
et [illegible] de [illegible] [illegible], et [illegible] suos
oculos videt bene de nocte et de die. Et si ibi pon-
[illegible] oculos [illegible] [illegible] [illegible] [illegible] et
Mustela 5. [illegible] [illegible]. 5.tum Animal est Mustela ista [illegible]
rit [illegible] [illegible] [illegible] non [illegible]
[illegible] [illegible] quae comburitur
et pellis eius servit ad faciendum amorem
[illegible] 6. inter duos. 6.tum Animal est [illegible] [illegible]
[illegible]

movatur sub terra et assimulatur muri cum
hoc Animale potes facere venire tempestates
pestilentias et grandines et fulgura et coruscationes
et multa mala similia si volueris eam super
terram mortuam et siccatam et cum illa potes
contendere et dicere quos volueris quia est
Animal maledictum propter hoc quod sanat omni-
nibus fistula cum communiter et pulvis ubi-
cunque ponitur Et cum volueris virtutem aliarum
Animalium hae sunt dicitur in Libro Visionum
Animalium quod corpus se potest a demone visionis i. qui-
cunque apparuit et potes et cupis sive de aliis qui ve-
neris ista Animal non vivit nec habet oculos
sanum est. Et nos non vidi nemini et super
omni quo potis Et sic scribitur Alia 3tia et
nunc incipit quarta que est complementum
super tria Elementa ./.

Dixit Salomon sicut corpus virum mo-
dicum vel magnum non movetur tribus tantum
nec aliqua minus 2 alias nec mundus
gubernatur minus quatuor Elementis Ita
iste liber non potest esse nec valet nisi quatuor
alias quae dicuntur 4 Virtutes unde dixit Raziel
quod qui laborabitur isto libro erit sicut unus
prophetarum et intelliget omnes Virtutes rerum
et potestates earum Et si eum intellexerit erit
sicut unus Et si attingerit et cum fuerit erit
sicut Angelus Et exceptis omnibus in isto Libro 22

Nota 4ta ...
... ...

Baunsta

magna Virtutis (i.) 22 literas vel figuras
quas exemplare non possunt filii Adae Primum est
Aleph א i. a ista litera est triangularis et
significat vitam, potentiam, et altitudinem et
principium in omnibus rebus ista ponuntur omnia
in suis terminis et suis principiis. Secundum
dicitur Beth i. ב i. b. Et est valde bona in re-
quas desideramus in arabico et caldeo Et semper
ostendit et bonitatem et Utilitatem. Tertium dicitur
Gimel ג i. g. et ostendit malum et gravedinem
et impedimentum in rebus. 4ta dicitur Daleth
ד i. d. Ista ostendit turbationem et mortem ali-
cuius vel damnum in illo. 5ta dicitur He ה.
i. e. et ostendit plenum et honorem et laetitiam et est
valde bona in omnibus. Sextum dicitur Vau.
ו i. V. et ostendit mortem poenam et Labore
7. dicitur Zayn ז i. Z, et ostendit convivia
et divitias. 8. dicitur Heth ח i. H et significat
vitam longam et Salutem. 9a dicitur Teth
ט i. T. Et significat furorem et Gravedinem.
(10) dicitur Ioth י i. I. et significat ~~vitam~~ bo-
nam vitam et laetitiam et omne bonum in
principium. 11a dicitur Caph. כ et osten-
dit a vera Laetitia et Laborem sine Utilitate 12
dicitur Lamed ל et ostendit laetitiam
et honorem et Utilitatem (13) dicitur Mem
מ i. M. et ostendit quaerimoniam et aliquam
dolorem (14) dicitur Nun ~~Nyna~~ נ

significat Restaurationem animi et visitationem
et utilitatem (16) dicitur Ain ע i. A
et ostendit orationem et malum in mulieribus.

D is here omitted for ye 16th Letter

(17) dicitur Pe פ i. p. et ostendit salutem (18)
dicitur He ח i. h. et ostendit sanguinem par[illegible]

or such like

[illegible] bonorum et alterum (19) dicitur Sadai
צ i. C. et salutem ostendit (20) dicitur Coph

12

ק et ostendit occultam vitam (21) dicitur
~~[illegible]~~
~~[illegible]~~ Res ר i. R. qui vincit et [illegible]
it ostendit [illegible] (22) dicitur Thau ת
i. t. et ostendit gravedinem et amputationem.

Jam diximus de 4or Alis super 22. literas quae
sunt super legis tabulas. Et si istas 22. literas vel
signa ab scriptis transponere sicut oportet attin
ges magnum Creatoris nomen et in ipso
potes facere nec [illegible] semper cum mun
ditia et auxilio Creatoris. Jam compleveris
hunc Librum Ala similem istis Angelis
i. Pentaseron, Mucraton, Sandalon
quia quilibet iterum habet quatuor alas
per mandatum Angeli benigni qui misit
mihi Creator. /.

Liber 3tius

Nunc de suffumigationibus et dandi dicit
Agrippa — quolibet Planeta et signo de
Sunt Incumenta munda, alba et bona
non rupta nec nigra. Primum suffumiget et
honorifice

honorifice et invocare suffumigandi sic est
quando versum Orientem Septentrionem
Occidentem et meridiem versus coelum
superius et versus terram inferius et septimo
circumcirca et quoties hoc feceris semper
dirige mentem in Deum et roga quod tuam
impleat voluntatem Et scias quod inveni
in antiquo libro quod ista erant majora
suffumigia thus Graecum Mastix Sandali
Galbanum Muscullareta Mirrha et
Ambra Et ista sunt ~~sunt~~ Collectores spirituum
et placationes eorum Unde dicit Salomon Si
quum volueris spiritus aeribus congregare par
ite inde mundato modo meliori quo poteris
et vade ad locum cuius vis tibi noti et munda
tus et suffumiga eum et invoca eum per suum
nomen proximum et invita eum [illegible]
Et si non responsum det tibi nec tibi apparet,
mitte eum ad locum tertium vel [illegible]
vel quadrivium vel hortum et suffumiga locum

the grave

versus quatuor partes et locum [illegible] invita
[illegible] veniet et apparebit tibi
[illegible] hoc facias /.

Et dicit Hermes [illegible] sunt in
hoc ~~[illegible]~~ [illegible] nedum enim [illegible]
[illegible] Angeli [illegible]
[illegible] et clari [illegible]
[illegible] Alii sunt [illegible] et multorum [illegible]

Fiouarum multarum alii sunt sancti et sunt
lucidi et rubei. Alii sunt aquei et sunt albi u
vel sicut fumus lucidus vel terrenum brunitum
vel vivum argentum. Alii sunt qui appropin
quant hominibus et sunt similes alba nube
vel alterum — et alii sunt ob multitudinem Erit
brevi et diversorum colorum et formarum qui
dicuntur elementa qui exultantur cum
venti et sunt in profunditate maris et abyssorum
qui portant ventos et tempestates et fulgura
et talia appellant sapientes nostri majores
et patriarchae et potest. Jam diximus de natura
spirituum et appone — et attingere cum auxilio cavi
Dei. /

Dixit Raziel sicut in loco puro et claro
et sereno et mundo ac tranquillo omnes res
gaudent, et exultant ex eo tam etiam quod complet
munditiam et jejunium, et loturam aqua
et piscis et orationes Creatoris. Et propter
naturalia et munera influunt, et vera scien-
tia potest placere illis quos diximus dixi /

Ex.

Et sic finitur liber Razielis.

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Preparatoria pro Operatione collect. ex S. Cypriano — fo. 1

De Compositione Circulorum — fo. 4. 6.

Conjurationes — fo. 6. 6.

Book of Consecrations — fo. 66.

Experimenta de Speculo — fo. 74.

Modus Amicitiæ et Inimicitiæ Planetarum — fo. 89

Opinio Philosophi — fo. 96.

Liber Spiritualium Operum Aristotelis, Qui est Liber Secretorum Hermetis — fo 106.

Ego [illegible] [illegible] liber [illegible] vitæ animæ rationalis Qui Liber sacer vel Liber Angelorum nuncupatur quem fecit Honorius Magister ~~Theb~~[illegible]. Hic est Liber quo deus in hac vita facialiter quit videri. Hic est Liber quo omnis creatura excepta novem ordinibus Angelorum potest subjugari; Hic est Liber quo quilibet potest salvari et in vitam eternam procul dubio deduci. Hic est Liber quo infernus et Purgatorium possunt sine morte videri. Hic est Liber quo omnes Scientiæ —

possunt haberi. Hic est Liber qui est majus Jorale a Deo datum omni alio Jorali excepto S. Sacramento qui Ideo merito Sacer nuncupatur fo — 117.

~~Conjurationes collectae ex S. Cypri~~

MVSEVM
BRITAN
NICVM

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres, force would result in damage

Illo die qua volueris orari una missa de sancto cipria[no]
audire debet, et aliam missam quam voluerit / sed in missa de sancto [cipriano]
cipriano offerre debet pro denario, et utrumque accendere debet [illegible]
die ad candelam [illegible] audiat duas missas ita quod semper
sit una de sancto cipriano /

6

Prima [illegible] est ut semper per tres dies ante orationem
abstineas ab omni coitu et pollucione naturali et ab om[ni]
minima carpula et da [illegible] pro sacerdoti [illegible]
[illegible] est quod in omni oratione oportet te
purgare ungues et radere barbam et pedes munda[re]
[illegible] quod in omni invocatione [illegible] te vertere
orientem [illegible] sub occidente [illegible] sub austrum [illegible]
et [illegible] sub aquilone [illegible] invocatione [illegible]
quod [illegible] totiens [illegible] nam [illegible] magnum nomen dei [illegible]
[illegible] spiritibus [illegible] cum dimitate [illegible] producto [illegible]
in [illegible] cum [illegible] balsamo [illegible]
eisdem, [illegible]
[illegible] semper [illegible] in [illegible] est
manibus [illegible] et [illegible] in loco [illegible]
[illegible] postea [illegible]
Et in omni consideratione [illegible] intendum est [illegible]
debeat [illegible] et [illegible] in [illegible]
et [illegible] in [illegible] nam si aliquid [illegible]
in te [illegible] in [illegible]
[illegible] ad te [illegible] tanquam ad [illegible] et [illegible]
[illegible] qualiter post confessionem [illegible] te [illegible]
primo [illegible] tempore [illegible] in [illegible]
[illegible] devote te [illegible] missa et
[illegible]

aliis ut dictum est et postea facias fieri balneum de fe[...]
nota lauri cum aliis odoriferis et illud balneum intrare debes [...]
hora secunda vel hora tercia cuiusdam diei et sic in [...]
hore et etiam commendas te balneando per hore dimidio [...]
vel minus si volueris vel magis saltem quod non excedat
hora tantum. In balneo caveto te molliter et mundo terge[...]
exterando sudare studeas et diligenter te aperiendum
operias sive mundatus per quartam vero hore in lecto
mundo ponens stramine et pannis mundis venit[...]
quiescas, deinde surgas, et ad operam quam volueris
festinas tamen surgendo a lecto accipe modicam refectionem
scilicet de pane et vino vel bona cervisia cum quibusdam
confectionibus ante operacionem aliter non attendas ne forte timme[...]
visionem superatus sic quod in operibus fatigaveris et debilitat[...]
sic non poteris adimplere quod valde periculosum est. Postquam
vero operacionem tuam te a lumine candele per duas horas
custodias et in lecto quiescas valde molliter si in
nocte fuit si vero in die tunc ab aspectu et lumine
solis te abstineas et oio in camera tua moram
trahens et tunc surgas et manduca quecumque volu[eris]
nisi forte in nocte feceris [...] operacionem
[...] volueris sed si non [...] nocte commeda[s]
[...] in [...] camera [...]
[...] familiari [...] labor[...]
faciat [...] potagiis et indumen[tis]
et [...] aliquem [...] nisi sacerdot[...]
[...] tamen labore sermo tuo opus [...]
[...] tunc amplius non poteris proposit[um]

a note to be marked of the Reader not
to come in on the other side, but a farther direction 3

Quod Balneum tali hora sit sic dicitur debet hora per 5
quemcumque experimenta et primus [...]
mercurii et [...] tali hora quali experimentum
sit vera quia in receptio componens circulus est in
receptio illius conjurationis [...] hic notari
in compositio circuli

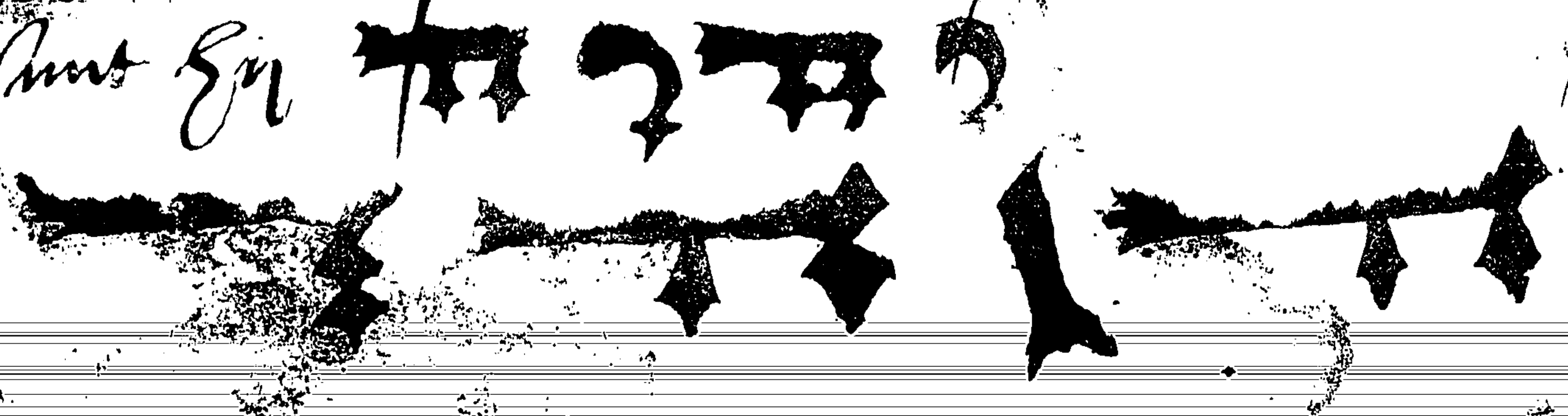
prelibatis virtutibus regulis ad operationem necessariis
et dispositionem assentiens debita considerata ...
loris [illegible] ~~debet~~ debent operationes aliquid
est dicendum habeas virtutis cameram secretam et
lucidam et quadratam in cuius quolibet ...
quadrato latere sit fenestra ad latitudinem
primus cubiti vel modico maius et sit camera
facta quod una fenestra sit versus orientem
aliam versus occidentem aliam versus austrum
quarta versus septentrionem et sit camera ad
minus latitudinis 20 pedum vel ad maius 34 pedum
in quolibet latere quadrata et sit superficies
area lapidibus tabulata ... ~~et~~ planis Ita quod
in circa facere possis circulum ~~apponere~~ et ...
scribere ... litteras ac nota Ita ut possint ...
habere sub una de fenestris unum lectum de novo
stramine et bene lotis lintheaminibus ac ceteris
[illegible] pannulis mundissime lotis et odoriferis
careat quaque suspensis et ... [illegible]
... et in ... experimentis potenter
... sit lectus tuus in medio circuli
te iacendo in lecto tuo ~~dictum potentes~~ ...
... implere et ad ... operationes requiri
... de ... ad longitudinem ...
cubitorum et ad latitudinem ... cubiti et ...
sunt supportare mensa ad supportandum
... laureis ... mappa nova ...
... bene mundatis ... nouos ...
... albis et ... mensa ...
mappa ...

4

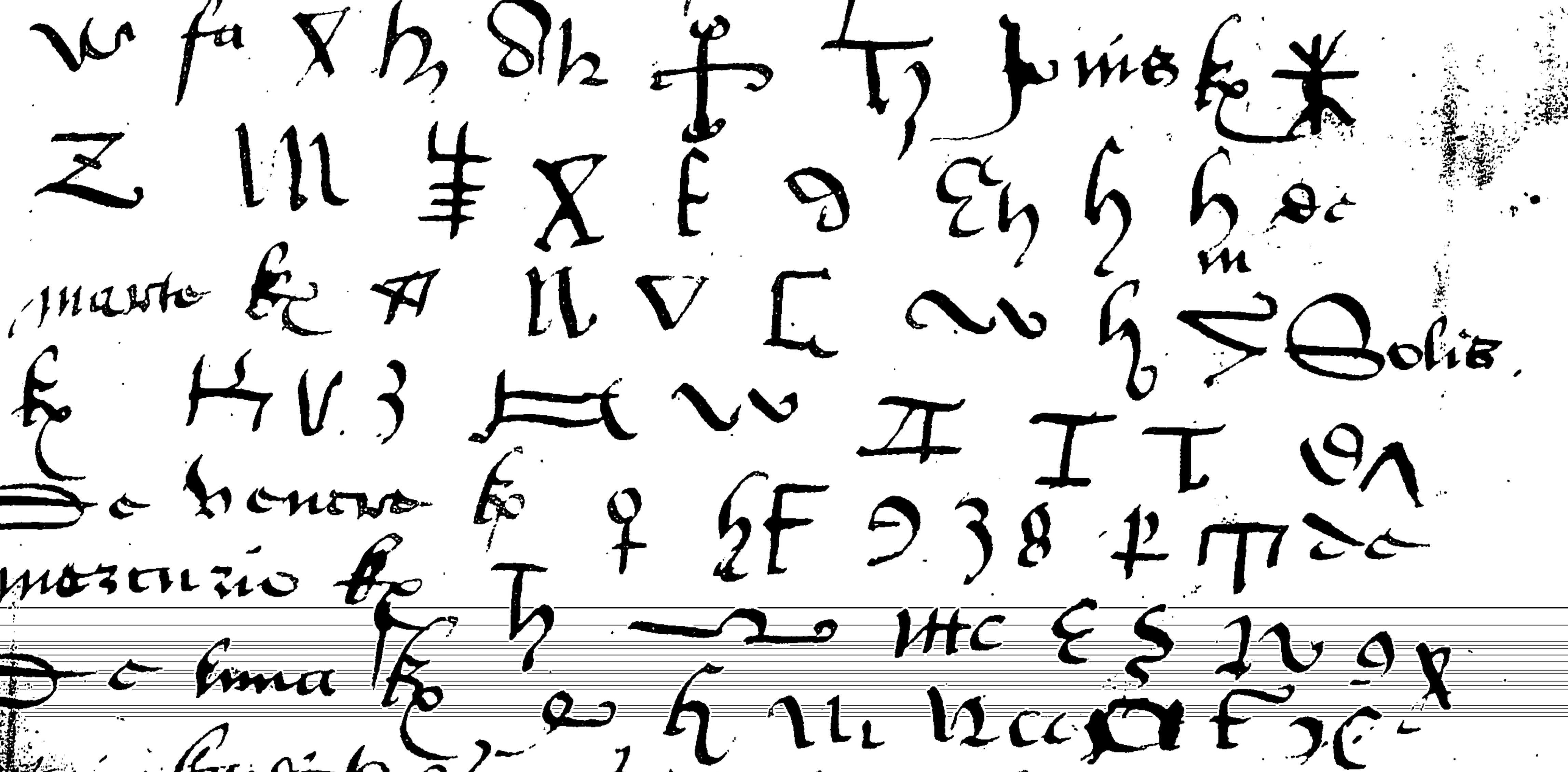
6

mappa et cultellis et quicquid ibi sunt tunc dilig[illegible]
ta ad opus tuum portabis, et sic hic ut postea dictu[illegible]
digne fecit in dubio hoc est quesitis

Jam vero de compositione caracterum circa que stabit [illegible] in diversis operationibus diversis ostendendum est circuli [illegible] tres nomine triangulum sicut experimentum et operatione [illegible] sufficiunt tamen diversis cum additionibus nominum [illegible] qui ad constringendum spiritus decretos et [illegible] sufficit [illegible] de [illegible] tamen additionibus nominum [illegible] circulis et hic in suis operationibus postea [illegible] considera quod aquatiri spiritus constringentes [illegible] circulo [illegible] [illegible] et hoc [illegible] fiola plena aqua pluviali et aliquid [illegible] de fonte constringentes vel iuxta aqua [illegible] fluminis et videant [illegible] in fiola et [illegible] [illegible] constrinxio et ideo de [illegible] in [illegible] [illegible] manifestius patebit, tertia autem [illegible] sunt circulis sibi appropriatum in quo constringunt [illegible] componentes [illegible] circuli in suis [illegible] [illegible] nota quod [illegible] [illegible] maior [illegible] in diametro [illegible] tamen [illegible] et in [illegible] calamonibus [illegible] ultra [illegible] [illegible] ad [illegible] et sic latitudo [illegible] [illegible] et non accedat [illegible] et montes ad [illegible] patebunt in suis locis, considerate tamen quod [illegible]
hec sunt hic



hec sunt caracteres [illegible] saturni



qui caracteres scribunt in suis horis et omnes possunt fieri in plumbo vel in cupro caracteres tamen veneris [illegible] sicut in cupro

[illegible] [illegible] [illegible] [illegible]
carabunculo, [illegible]
margaritis, [illegible]
lazzulis [illegible]

[illegible] experimentum est et de notare secundum suam ingre[illegible]
ut si ingreditur in hora martis experimentum d[illegible]
martis et ignorantia horarum istarum multos decip[illegible]
experimentibus sic ideo et istarum cognitione est [illegible]
[illegible]

Ulterius etiam est notandum quod non omni tempore
hac arte operandum est, sed oportet quod [illegible]
luna intuer ut sit incremento et in augmento
et etiam in pari numero ut luna in 2 [illegible]
et non amplius in hac luna [illegible]
post coniunctionem est operandum aut aliquid [illegible]
plura etiam experimenta requiruntur signa
ut sol sit in signo bono et in hora faciendi [illegible]
planeta bona et effortunata huic arti ut pote
amore in die veneris et eius hora pro honore in d[illegible]
Jovis et eius hora et sic in consimilibus, et pro [illegible]
et maleficiis in die martis et eius hora [illegible]
in die saturni et eius hora, etiam cauta est [illegible]
et sicut rerum coniunctione solis et lune [illegible]
non secundum computacionem ecclesie quia quando luna [illegible]
prima [illegible] coniunctione [illegible] computatione ecclesie [illegible]
[illegible] ut si non luna est fortasse [illegible]
ideo considera [illegible] et caute agas ut in eius hora [illegible]
desiderium consequeris qui dat scientiam [illegible]
et eum timentibus sapientiam secretorum quod si [illegible]
servantibus et custodientibus iudicia dei [illegible]
et quia multi ignorant operatores regulas [illegible]
observancias continue decipiuntur et non [illegible]
optatum effectum quod intendunt consequi possunt
ista sufficiunt pro primo tractatu [illegible]
[illegible] et cognitores [illegible]

Primo [illegible] Secundo

[illegible] Tertio [illegible]

[illegible]

isto modo [illegible]

ut iste Sacerdos [illegible] potest [illegible]

[illegible]

Commisco te o gladi[illegible] et exorcizo te per [illegible]
dei patris omnipotentis, et per virtutem filii [illegible]
descendentis dominum nostrum Jesum Christum, et per virtutem [illegible]
spiritus sancti, et per omnia verba facta in celo, et in
terra, et per virginitatem beate marie matris
domini nostri Jesu Christi, per virginitatem sancti Joannis
Evangeliste, et per tremendum diem judicii, ut [illegible]
[illegible] laudibus conservatus [illegible] in [illegible] administr[illegible]
ad munimen, contra omnes aereas, aquaticas, igneas, [illegible]
terreas potestates, quatenus [illegible] vibra[illegible]
[illegible] sit omnes [illegible] suppositi, et ad [illegible]
[illegible] pareant obedientissime, et meo [illegible]
[illegible] omnibus in agendis, Amen. Exorcizo

et benedico te gladius per virtutem omnipotentis
Cherubin qui gladio versatili ex dei precepto Adam ejecit
de paradiso propter suam perversitatem impuritatem et
gladius etiam Salomonis quo usus est in
suis consultationibus et per sanctam crucem domini nostri Jesu
Christi [illegible] eius penitentie et sis mihi gladius
benedictus ✠ et consecratus ✠ dominus noster Jesus Christus
te dignetur benedicere ✠ dicere et sanctificare ✠ Ita
contra omnes nequissimas suas fallacias [illegible] pos-
sis dimicare per virtutem dei patris viventis in
secula seculorum. Amen

holy oyle [illegible]

Tibi creatura [illegible] per virtutem sanguinis Christi de [illegible]
potestate ut sumas gladius [illegible] tempore [illegible]
Lazari et [illegible] [illegible] [illegible] [illegible]
operaciones in omnibus [illegible] et [illegible] gladius
flammineus (flameus) Adam in mundo [illegible] ejecerat de
paradiso sic virtute [illegible] gladii omnes falla-
cias [illegible] compescere [illegible] voluntas
et potentia [illegible] [illegible] tibi concedat
altissimus ac sacratissimus paracletus qui vivit et
regnat in eternum. Amen [illegible]
[illegible] dominus noster Jesus Christus tibi tribuat [illegible]
fortitudinem per suam infinitam bonitatem ut sumas
gladius [illegible] in tuis operacionibus [illegible]
demonum nostrorum [illegible] [illegible] [illegible]

adiutorio virilite insultz demonum non pateat ...
ultrorem et coartatorem et conuocatorem quodlibet ...
te potentes habeat ut sic tuo serueat beneficio ...
ut tuis mandatis obtemperantes sit tuo afforti ...
et omnia se coaptant eundem dominum nostrum Jesum
Christum filium tuum qui tecum vivit et regnat in unitate spiritus sancti deus
per omnia secula seculorum Amen

... Amen ...

... conse...

...

... coniuro te creatura ... Amen ... sicut sanam
... in fronte magni sacerdotis ... consecrari dignatus es
Salomonis ... ut ... in conuocatorem ... et confessor
... dignatus deus omnipotens, coniuro ... admittere dignaris ut per ... illius ... demonum
... filium dei Jesum Christum ... compescant malicias demonum
... ad quos ... Amen ...
... dei ... testamenti ...

sit tu annulus hunc ad spiritus per coniuracionem et
convocacionem et admiracionem in altis desertis ~~in~~ sta
ac virtute istius Annuli et potestate compellat
malignos spiritus ut eos cogatis ut de quibus
quesitis fideliter respondeant et veram veritatem
patefaciant ut sit in coniuracione Creatorum tu
Sapientie ~~lux~~ lucidius clarescat, qui solus
tenet maiestatis per eundem dominum Iesum Christum
filium tuum qui tecum solus tue maiestatis et vere vivit et
Regnat deus per omnia secula seculorum Amen

Adiuro te etiam o creatura dei in cuius figura sphera
orbicularitatis vel sentencia infinita designatur, per signa
Insignia per nomen ordinis Angelorum et per omnia mundi
et per magnum nomen dei Tetragrammaton quod in te sculptum
ut tale influenciam Christi Iesu a modo sic recipias ut
ubicumque spiritus ceteri fuerint statim ut pavore induantur
et tremore, sic quod virtute huius sigilli videri nos hunc signum
spiritus hunc vel statim obediant ~~et~~ in eorum semper obedientes
ut sunt [illegible] ab eodem recipiunt sportunam, et nisi [illegible]
sint similiter quod non est verum, nisi dico quod [illegible]
et manifesto falso sed oderint sic dictat. vindicat ut
non [illegible] tota [illegible] [illegible] spiritus ostendunt et in [illegible]
de pura veritate, semper [illegible] potestate, et filii in [illegible]
[illegible] in [illegible] [illegible] huius Annuli [illegible]
statim te [illegible] ipsos [illegible] Autoritatem et [illegible]
ut in ~~dei~~ te [illegible] vel subsidium [illegible] vel [illegible]
et in [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible]
[illegible] qui vivit et Regnat per omnia secula seculorum Amen
[illegible] [illegible] [illegible]

[illegible]

Cadmi

[illegible]

Fiat ergo lamina ad latitudinem

Annulo in auriga dei vel notaris annulo ...

ut sicut laminam auream

fronte magni sacerdotis consecrare dignatus es

et laminam in consecratorem et consecratorem ...

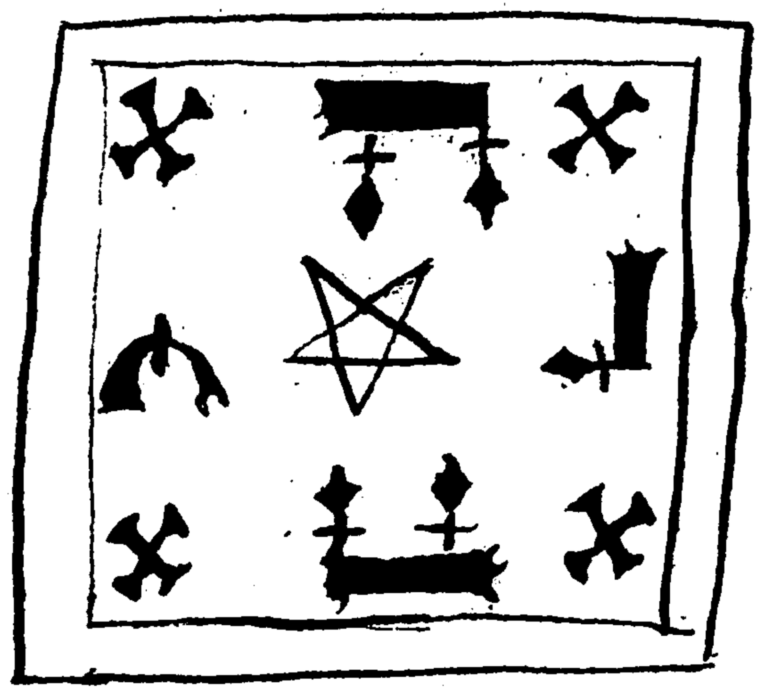
sacerdotes admittere dignaris ut virtute ...

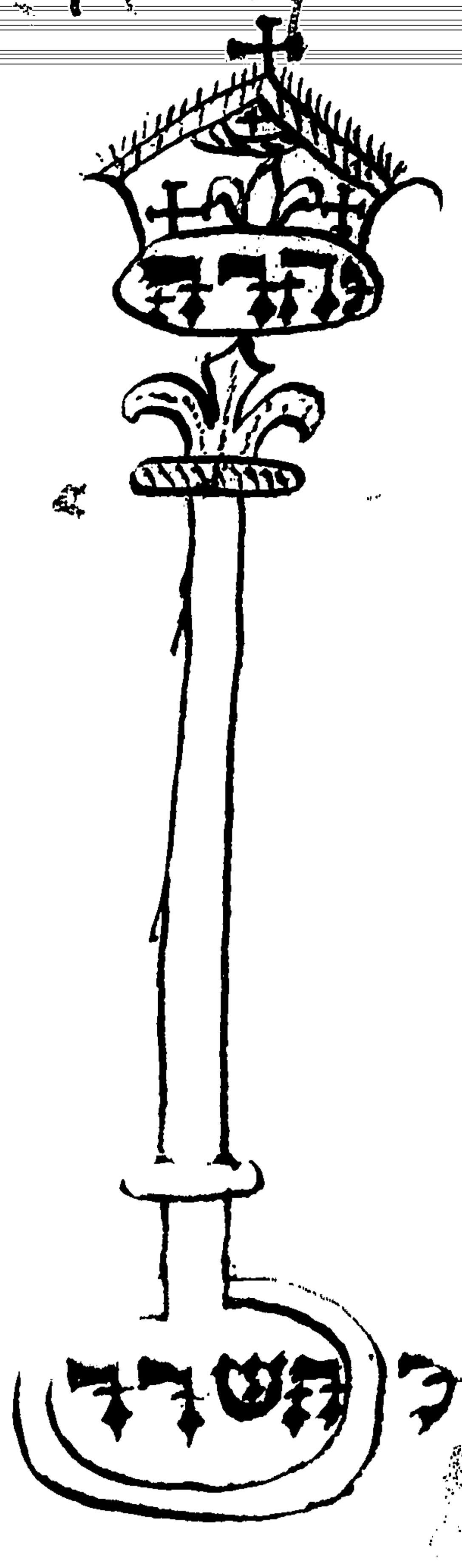
laminis et magis potestate componat ...

malignorum spirituum ...

Deinde

Exorcizo te creatura dei ...





Astronomorum ~~salomonis~~ Spiritus per tremendum diem judicii
per angelicas potestates Spiritus subingantes te adiuro ut
operari volueris in hac arte per singulari ...
consecrationem Astronomorum sive experimentorum quorumlibet
Spiritus Sancti eandem virtute ad quam suavis et qu...
vocat Salamon et sicut sanctitas ... Regis ...
Assuerii ... consensu memoria sua demonstra...
et amicitia sic virtute ... sextri in divinitati...
te conservat Spiritus Christus Jesus qui cum deo patre et spiritu s...
vivit et regnat per omnia secula seculorum amen

Jam enim restat exprimus aliquas conversationes [illegible]
Experimenta quaeque [illegible] fallant / Sed primus attendendum
est quod istae operationes [illegible] de [illegible] [illegible]
et sextae sunt faciendae in mense Septembris
primo die veneris post conversionem [illegible] solis [illegible]
lunae, si tamen tunc sit luna in numero pa[illegible]
vel decimus, sed si non fuit, fac proxima die [illegible]
sequenti, quod si ipsa dies sit in impari numero
secundo dies erit in numero [illegible], et tunc facies quod
volueris, et breviter omnia instrumenta tua fiunt
illo mense luna crescente, praeterquam electio qu[illegible]
mirabile de quo dicturi sumus in loco suo ad [illegible]
et alloquendum spiritus absque conversione tunc faciend[illegible]
electio erit secundum quod sol est in ascendendo in a[illegible]
hoc est in marcio quod tunc simul in bona [illegible]
quantitate [illegible] in [illegible] potius [illegible] custodire [illegible]
amplius laborare et frustra [illegible] sed ad [illegible]
[illegible] [illegible] modo in [illegible] primus [illegible]
In primus ~~facias~~ ~~vel~~ [illegible] [illegible] certo [illegible] porta[illegible]
[illegible] in quarta feria [illegible] est in die martis
et diebus horis [illegible] nona hora est certo in [illegible]
si sit tempus clarum sed si non, [illegible] ex[illegible]
usque ad horam [illegible] post meridiem quod si tunc non
clarum videat[illegible] [illegible] post in qualicumque die [illegible]
[illegible] sit tempus clarum et tunc in hora [illegible]
[illegible] [illegible] ~~[illegible]~~ et in [illegible] facias [illegible]
tunc ita ut bene videant[illegible] [illegible] et fit [illegible]
in medio domus [illegible] [illegible] in [illegible] et [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] coeli [illegible] orientem occidentem austrum et bo[illegible]
[illegible] [illegible] ut demonstravit[illegible] postea [illegible]

suis, accipiat et Gladium in sinistra manu [illegible]
in minimo digito sinistre manus sceptrum elevatum
dextera manu fixum cum [illegible] in summitate [illegible]
Sceptri [illegible] sceptro, audiat [illegible] intus [illegible]
[illegible] recte et bene dispositus [illegible]
voluerit, vel cum [illegible] bene dispositus, si libet, [illegible]
benedicat [illegible] cum [illegible] ensis et [illegible]
ante introitum ad circulum, [illegible] in medio [illegible]
qui in centro sit crux ensis [illegible] terram
principale et [illegible] iuxta manubrium ensis [illegible] respiciens
versus orientem [illegible] si aliqua [illegible]
iuxta punctum ensis [illegible] respiciens occidentem
et tunc [illegible] quod isti duo in circulo [illegible]
respicere [illegible] partes mundi principales, scilicet
orientem, occidentem, austrum et borialem, [illegible]
qui [illegible] respicit orientem [illegible] ultra [illegible]
et [illegible] utraque [illegible] latere austrum, [illegible]
et [illegible] opposito occidentem ultra [illegible]
principali et [illegible] utraque latere boream et au[illegible]
[illegible] sic deuote [illegible]
[illegible] teneat [illegible] librum [illegible]
[illegible] quod [illegible] respicit scilicet orient[illegible]
incipiat coniurationem [illegible]
secundarius versus occidentem, tertius [illegible]
versus austrum et quartus versus boream [illegible]
dicendo coniurationem [illegible]
primo dixit [illegible] quotienscunque [illegible]
dei tetragrammaton [illegible]
in sceptri summitatem et [illegible] Similiter
[illegible] flexis [illegible] qualibet [illegible]
faciat [illegible] similiter [illegible] vel [illegible]
in fronte [illegible] faciat [illegible] utraque

et senior qui magis debet communicare tangat manibus
stallum cum manu dextra in qua est septrum nisi cum
protendit septrum versus sen[illegible], dum senior [illegible] nihil [illegible]
debet magna vigilantia versum suum custodiat
librum et ~~totaliter~~ legat et aperte ut audiat
~~[illegible]~~ respiciens ultra librum ne forte cum
[illegible] qui ex opposito ex opposito app[illegible]
ad [illegible] unde [illegible] patientes continuos magis
itaque ~~[illegible]~~ possit reddere et sic ammissa deberet [illegible]
inceptum totaliter frustrare [illegible] si semel [illegible]
fuerit indubium in illa die incoeptum suum non
expediat, et ideo securius est [illegible] senior qui
respicere possit a [illegible] soli [illegible]
[illegible] ut possit principalis differencia illius
dimittere qui illius [illegible] sentit suum mag[illegible]
[illegible] oculis cum senior [illegible] super librum [illegible]
et senior videat magister [illegible] cum[illegible]
[illegible] in latinis verbis quod videat [illegible]
[illegible] et senioris suis [illegible] respondeat [illegible]
[illegible] ad [illegible] principalis [illegible]
tunc loqui [illegible] verbum [illegible]
libro [illegible] legati et [illegible]
suo [illegible] dimiserint [illegible] et
[illegible] multum non est curandum ab[illegible]
[illegible] in quantum potest [illegible] ante [illegible]
[illegible] continuatores senior [illegible]
amplius intercedit illa [illegible] antea [illegible]
medium quasi [illegible] potuit
[illegible] et [illegible] tunc [illegible]
[illegible] expectandus senior respiciendo [illegible]
senius [illegible] et tunc oculis
[illegible] ad [illegible] obedientia
[illegible] et [illegible]

constantissime respiciendo et ostendendo ad eos
Septem die Lunae versus eos et si eu noluerit
Tetragramaton et ostenderis eis ex parte Lunae
et manu sinistra eu annulo [illegible]
flectere et [illegible]
in dubio scias te verum habere responsum et
prout hec omnia tunc faciunt simul duo obedient
Et tibi quod si nolendo non homines flecterint
semper iterando coniurationem obedientialem
portendo septem versus eos, convertere se
tunc vos vultu ad eos gladium in manu
dextra sua sed nihil loquatur, post ostendendo
gladium versus eos, quod si ipsi tunc non homines
flecterint considera tunc bene quis in plan
qui tunc regnat et ondat magister eius
planete scripte vel sculptos in plumbo vel
cupro et in dubio videbis si sit sub
planete, que tunc in dubio obedientia
homines flectendo et si ipsi tunc adhuc non
homines flecterint ostende eis sigillatim
omnium planetarum quolibet [illegible] et vide
cui caracter homines flecterint sub qui
est et vide sub dant [illegible] et quibus homines
flecterint hunc considera [illegible] vel
est planeta et cui erit hunc hora [illegible]
in memento tua conclue [illegible]
[illegible]
[illegible]
Deinde continue [illegible] ad adventum
hora dicendo simul coniurationem constri
quod sequitur coniurationem obedientialem

Contra ... [illegible]

Coniuro vos o demones sive spiritus ... [illegible]
vos qui vos ... [illegible]
... [illegible]
... furto et ... [illegible]
Asflorial Azabal ... et per ... vos ...
... et omnes vestros
subiugatos per spoliatorem inferni Christum Iesum
per patrem deum et spiritum sanctum per gloriosam
virginem mariam, per prophetam sanctum Iohannem Baptistam
per tabulas moysi per virtutem michaelis ...
qui vos de celo expulsit, et per gloriosum
Ciprianum martirem qui vos suo ...
subiugavit et per salamonem peritissimum qui
vos sub servat obedire mandatis, per tremendum
diem iudicii per vulnus in latere Christi Iesu
per vulnera manuum et pedum eius, per annunciationem
beate marie per Iesu Christi incarnationem per mortem
et resurrectionem et ascensionem eius et spiritus sancti
emissionem per ... et eius ... et per ...
sanctos et gloriosos apostolos per omnes virtutes ...
per septem dolores beate virginis marie matris Iesu
filio suo et per quinque gaudia eius per ...
assumptionem et coronationem eiusdem gloriose
virginis marie. Instanter ... vos coniuro per ...
... nomen dei ineffabile et infinitum
et tremendum Tetragramaton quod fuit in ...
... et in sceptro michaelis scriptum est quatenus
per virtutem omnium predictorum et spiritualis ...
... ad me ... et hoc absque
... vel terribilibus tonitruis aut horribili...

in terra
pro thesauro absconditu igitur vos demones astaroth, 17
beliall et zerobib, et omnes alii 19

Capitu michi appareat non tradite et meo sermoni ...
in hinc demonibus eius obedientibus ... in nobis ...
agnoscat quod magnificencia est ... sed ...
omnibus adoret tam celestis terrenis et infernalibus
spiritibus et hec omnia vobis precipio per virtutem dei patris ...
omnipotentis sinique benedicti filii et spiritus sancti pariter qui trinus
deus et trinus in personis vivit et regnat in secula
seculorum Amen

2us Coniuro vos etiam omnes demones per Christum antedictos per angelos
Archangelos tronos et dominaciones per principatus et potestates
per virtutes celorum et per omnia miracula et mirabilia ...
Ihesu et per ... demonum ab hominibus per ... Ihesu
per flagellacionem eius et per ... sanguinis
defluentem a latere pedibus et manibus et ... per
vulneribus in eius corpore factis et per omnia terribilia in
celo et in terra et per angelos bonos vestros demones
Analasalin: et: anapaslin: paripasalin: ...
tyn et adhuc ... adiuro et requiro vos in virtute
crucifixi qui ... est omni et per eius nomen ...
tetragramaton quod est nomen honorabile et terribile
vobis demonibus et amabile cunctis christianis ...
sine mora absque dilacione ... in visibilibus ...
et absque simulacione fraude et ... qualicumque
ad interrogata fideliter respondeatis et meo ...
et preceptis in omnibus ... per virtutem domini nostri
Ihesu Christi qui vivit et regnat per omnia secula
seculorum Amen ... [illegible]

[illegible]

vel sermo ... ipsa ... Tetragram...

England

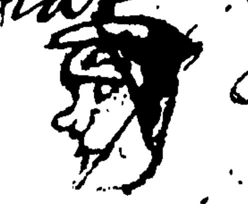
ultra libere non timeas quia indubie est deus sub [illegible]
propter maliciam demonum se transformaverunt in horribil[illegible]
effigies ad tremendum ad terrendum me sic quod aliq[illegible]
omnibus membris tremuit mirabiliter pro timore [illegible]
[illegible] tetragramaton
[illegible]

Quid vis [illegible]

[illegible]

Coniuro vos spiritus et demones per illud infinitum [illegible]
qui cuncta creata sunt [illegible] deus dixit fiat
factum est coniuro iterum et demones vos per [illegible]
[illegible] et visibilibus [illegible]
bonitate dei [illegible] ad ymaginem sua[illegible]
plasmavit et vos per [illegible] sua superbia [illegible]
dampnavit et [illegible]
[illegible] pontes [illegible] paradiso expul[illegible]
et per misericordia [illegible] et per virgini[illegible]
et humilitate marie [illegible] matris domini [illegible]
et [illegible] potentia illum [illegible]
infernum confregit et spoliavit et [illegible]
[illegible] et [illegible] nobis per [illegible]

in fidelem durat et dictis responsis, Et in quatuor potestat
obedientia meis vobis sacratis, Conjuro vos o sapientissimi spi
obedientia quam superioribus vestris adhibere tenemini et per hec sacrat
nomen dei id est odi in sempi
eiusdem sptri et in eiusdem modo veraciter venientis
subiectio et obedientia in eiusdem virtute sacratissimi
meis in quatuor premissis estis in veritatem sacratis
et si vos non potestis et immediate veritatem respondere
saltem per ipsum xpm aliud vel alios veraciter adducat
vel adducatis potestate eiusdem et conscientia
in fideliter respondere de singulis rebus quas volueri
vos interrogare et hoc sine qualecumque fraude simula
et fallacia meam desiderium veraciter complere
prestante eiusdem virtute et sapientia salamonis potentissimi
vos sibi obedienciales subiungant et hac
auctoritateque illo impetret qui sine fine vivit et
regnat amen



Alia coniuracio obedientialis post
spiritus apparuerint Dom

Item coniuro vos spiritus qui coram me iam estis per patrem
et filium et spiritum sanctum et per ista sacra nomina dei
sacratissima Saday ✠ Tetragrammaton ✠
Tetragramaton ✠ Adonay ✠ Alpha et ω
omnia alia nomina sacra dei, ut non habeatis potestatem
recedendi in corde, nec alium quemque ex vobis
aut in aula mea, nec potestatem habeatis recedendi
nisi meo donec verum respondeatis ad omnia interrog
in respondeatis et exhibeatis sine mendacio
fallacia et sine aliquibus cautelis item qui
in nomine dei patris omnipotentis et in nomine
magni regis et domini nostri ipsum xpm et per cap
vestri principis et per supremitatem meam et per
potentiam domini nostri ipsius xpi et qui hec
vos et per potentissimum dominum ut non habeatis
potest

potestate vestra ad visum meum impediendum q[ue] vos
videre possim et cognoscere in humana forma hu[mana]
et habend ita q[uod] potestate aliquam a visu meo recedendi
non habeatis donec a me licentiati fueritis

Et [illegible] [illegible] fecerunt proposita aut [illegible] contradic[illegible]
[illegible] et [illegible] [illegible] [illegible] Regnante
[illegible] Qua completa [illegible] [illegible]
[illegible] obedient [illegible] [illegible] [illegible]
[illegible] et [illegible] in folio precedente et obedient et [illegible]
[illegible] [illegible] [illegible] ~~[illegible]~~

Coniuro vos spiritus per obedientiam quam per [illegible] debetis
per [illegible] nomen Dei + Tetragrammaton Deo et
[illegible] et per Ineffabilem eundem nomen
potentia et per [illegible] [illegible] qui demon[es]
subvertit et subvertit infernales et per [illegible]
beatae mariae matris domini nostri et veri Jesu Christi et
per eius nativitatem passionem et mortem et
resurrectionem et per ascensionem et indesinentem
[illegible] lacrimarum beatissimae mariae virginis
[illegible] filii dolorem et per obumbrationem solis
per suam [illegible] et per scissuram veli templi in
sua morte et per omnia quae [illegible] fuerunt
eius morte et per [illegible] et in [illegible]
in celo et in terra et in inferno ut [illegible]
de [illegible] interrogavero a vobis sine fraude
et sine timore et sine mendacio qualicumque
in facultatibus respondeatis ut certus et [illegible]
de [illegible] offerens [illegible] summo Deo patri et
filio eius vivo et spiritui sancto deo vivo et vero
laudes [illegible] et gratias [illegible]
incorruptibili trinitati in unitate
et unus deus est [illegible] et [illegible] in secula seculorum
amen

Coniuro te [illegible]
[illegible] antedicte virtute coniurationis et per illud
Ineffabili nomen deitatis et dei Tetragramaton et
per omnia [illegible] in circulo isto et per omnia terribilia
celica mundana et infernalia ut de [illegible]
[illegible]
[illegible] in ostendas et [illegible]
sine cavillatione fraude te adiuvante per Iesum
qui venturus est in timore hominum [illegible]
ad iudicium seculorum amen
[illegible]

Pro thesauro sic

Coniuro te per antedicte virtute conjurationis
et per illud ineffabile nomen deitatis tetragraton
et per omnia [illegible] in Circulo isto et per omnia
terribillia celica, mundana et Infernalia
ut tu mi adducas vell adduci facias, [illegible]
~~[illegible]~~ thesaurum absconditum in illo loco
et q[ue] hac terra sumpta fuit el nomen
loci angleice est, gosmer hill [illegible]
procull absque [illegible] sine fraude vell
fallaria, nec me nec socios meos
ledens, sed pacifici hic iuxta circulum
respondes, et relinquens, sine dano
cuiuscumque creature, vel fractura
circuli [illegible] te adiuvans per Iesu
qui venturus est in timore hominum
mi[illegible] ad Iudicium seculorum
[illegible]

[illegible]

Coniuro etiam vos ~~per~~ benignum sp[iritu]m p[er] eundem in vinc[u]l[is]
[illegible] et invisibile templum Salomonis q[uo]d f[a]c[tu]m
sum[m]o deo, et p[er] o[mn]ia etiam elementa et p[er] illud
potent[i]s decretum et sculptum in summitate sceptri mei q[ui]
aut vetrodatis patiens et q[u]i mote sunt s[unt] [illegible]
Conjurationibus aut contentionibus aut q[ua]lescumq[ue] alijs
Compulsationibus aut temptationibus, et alias [illegible] vos
[illegible] vocare voluero q[uo]d [illegible] ad me ita
[illegible] q[ua]m potestis sine mora venientes, nec
turbare aut vexantes, nec laborantes p[er] virtutem
d[omi]ni n[ost]ri Jh[es]u Chr[ist]i filii dei vivi vincentes in
secula seculorum Amen.

Cum incantatis alio modo

Ite ad loca vestra predestinata ad q[ue] d[omin]us n[oste]r Jh[esu]s
Chr[istu]s vos assignavit q[uo]usq[ue] vos alios invocaverim
sub pena damnationis imperpetuum et maledictionis
patris omnipotentis et filii eius unigeniti, et sp[iritu]s
s[an]c[t]i. Pax inter vos discendat et vobiscum semper maneat
[illegible] ita cito cum vos invocavero s[ive] aliquo mo[do]
potentes sine mora festinantes compareatis
cum vos in domo vel extra domum in campo
extra campos invocando benedictionem p[at]ri[s]
principis respondendo fiat fiat fiat. Amen
Et [illegible]
ut tibi tradat et portet & ut aliquem
[illegible] invocationem de [illegible] suis destinet [illegible]
mora in [illegible] portet et habeat [illegible]

~~24~~ 25

& Inmunditia & dampno et ut ipse expectat quon[illegible]
forum suus vendit [illegible]

[illegible]

[illegible] possint [illegible]

[illegible] libertate [illegible]

[illegible] voluntate [illegible] et possa [illegible]

[illegible] et bo [illegible]

[illegible] possint [illegible]

[illegible] et bene [illegible] et prudenb [illegible]

[illegible] et [illegible] die [illegible]

[illegible] ante [illegible]

[illegible]

Coniuro vos o domina Sl. ariel. Anatgamma. vel
Anatgama [illegible] et Ezebub ab sub. Ezalta
et calizabin o Angeli dei sacratissimi per virtutem
dei nostri Jesu Christi et per omnes Angelos et Archangelos
per potestates et per ~~virtutes~~ virtutes gubernatores et [illegible]
principatus et per omnem coeli militiam et dignitatem quam
[illegible] incessanter deo cantantes sanctus ✠ sanctus ✠
sanctus ✠ dominus deus Sabaoth ✠ et per omnia [illegible]
[illegible] ut vos in adeptione dignitatis [illegible] [illegible]
mihi velocior et benigni et favorabiles [illegible]
[illegible] et [illegible] et [illegible]

[illegible] ut animum suum [illegible] mihi sit adiuvare
volentibus quod in tempore non modico sine largitate
[illegible] mihi [illegible] totaliter liberare, et in
dignitatis culmine per suum sacrosanctum auxilium
[illegible] per virtutem eiusdem domini
nostri Jesu Christi qui [illegible] infinita tempora regnat
in secula seculorum [illegible] O vos Amazel. ariel
Anatgama [illegible] [illegible] Ezaltus et
Calizabin, o Angeli dei [illegible] [illegible] illa [illegible]
[illegible] spirituale [illegible] [illegible] vos [illegible] donaret [illegible]
[illegible] [illegible] possit, et per tremendum ~~[illegible]~~ [illegible]
[illegible] et [illegible] incarnationem domini nostri [illegible]
[illegible] et per tremendum [illegible] [illegible]
[illegible] nomen dei ineffabile quod sunt sculpta
in [illegible] [illegible] et ~~[illegible]~~ [illegible] in fronte
Aaron, [illegible] [illegible] et [illegible] [illegible]
in [illegible] et ~~[illegible]~~ sculptum et quatenus mihi
[illegible] vos [illegible] [illegible] in [illegible].

Absque timore aut incursione qualicumque in me forma
speciosa et in ad inquisita et ad quesita ita fideliter
respondere et que hoc veritatis sine mora et sine
aliqua dilatione sive simulatione et fraude michi velitis
de interrogatis conjurare ~~[illegible]~~ et benedictione vel benedictione
vobis virtus a summo deo dat et per dicit ubique
per orbem terrarum ipso presente in sinu regnare
est in secula seculorum Amen

Coniuro vos spiritus celi per infinitam dei
potentiam qua verbo ~~tm~~ cuncta creavit quatinus
hic meo desiderio fauentes et adiuvantes michi
in hoc arduo negocio Adesse dignetis vestra benignitate
me adiuvantes sicut fuit Lotg ab angelis [illegible]
confortatus Jacob israel ab angelis vocatus et
moyses in facie mirifice illuminatus et tobias
a cecitate mirabiliter liberatus fuit Ita me vera
celica societas dignetis visitare et in faciendo
que utilia sunt a vobis inquirere informare ipso prestante
[illegible] in secula
seculorum Amen

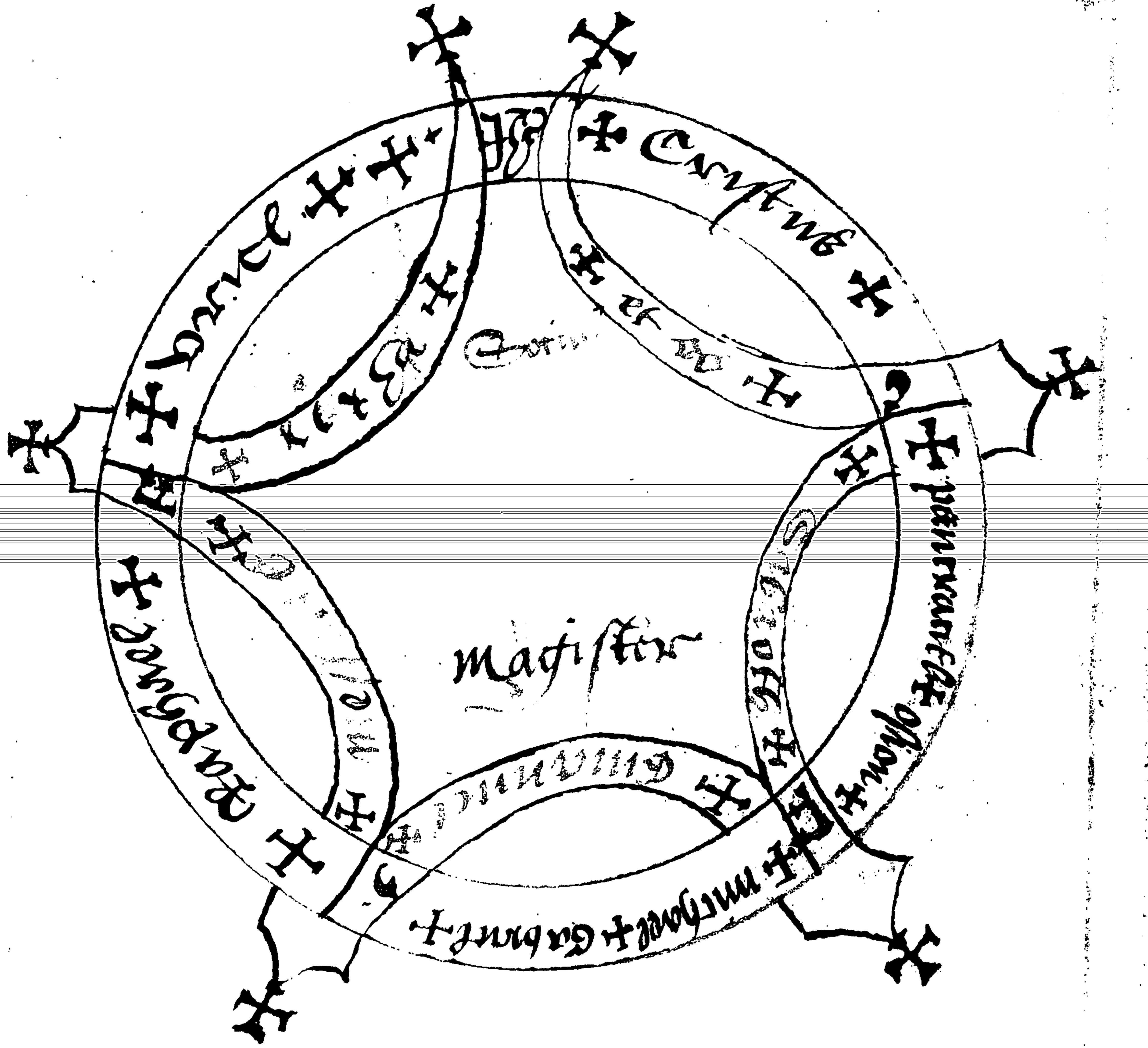
in modio rrcth

[illegible]

fulgura tempestates et tonitrua ac corrusc-
ationes [illegible] in loco illo [illegible]

[illegible]

Et hoc ego Anthon[illegible] huius Libri multorum
conscriptor [illegible] et cum certitudine de huiusmodi
[illegible] totalit[er]
[illegible] mundanis et [illegible] regnum [illegible]
[illegible]issimum



Iam Sequitur de Thesauris

[illegible] [illegible] thesauri [illegible]
[illegible] [illegible]
[illegible] quibus [illegible] potueris aliquod [illegible]
experimentum. Notandum est quod in
terreis et aquaticis [illegible]
[illegible]
circulo [illegible] [illegible]
[illegible] absconditos [illegible] circulum
[illegible] [illegible]
[illegible]
[illegible] [illegible]
fac circulum [illegible] aquaticis [illegible]
[illegible]
[illegible] Iustis [illegible] mundi
[illegible]
[illegible]

[illegible]

[illegible] atur in manu sua et tu [illegible]
[illegible] mortis [illegible] omnibus
[illegible] o [illegible] tunc ptendendo [illegible] versus
C[illegible] et duas sic coniuro vos
Demones Astaroth Belial et Ezoglis
[illegible] omnes [illegible] sic notando vos quos
vocaveris [illegible] nota [illegible] qd [illegible]
potentis [illegible] tractatu de officiis spirituum [illegible] Et
omnes vobis subiugatos [illegible] in [illegible] spoliatores
Et sic est in primo experimento [illegible] facto
[illegible] et quibus completis et devotissime
dictis [illegible] ut viderit [illegible] tua [illegible] conveniat
[illegible] iterum quomodo quousque veniunt [illegible]
[illegible] fueris venient [illegible] ter [illegible]
[illegible] ut [illegible] venient audies [illegible]
[illegible] eorum [illegible] sponte [illegible] tamen
[illegible] turbari animo [illegible] Tetragramaton
[illegible] vos signo crucifixi dni [illegible]
[illegible] [illegible] tunc pacifice ut [illegible]
[illegible] respiciendo ultra librum [illegible] timeat
[illegible] corporibus [illegible] propter [illegible]
[illegible] formantur in [illegible]
[illegible] qd aliquid [illegible]
[illegible] timore et ipse [illegible]
[illegible] potuit [illegible] vos [illegible]
[illegible] nominando Tetragramaton [illegible]
[illegible] et statim steterunt
[illegible] aliquid [illegible] amplius
[illegible] audiebant [illegible]
[illegible] pacifice stantes audierunt [illegible]
[illegible] Quo facto et quibus complet[illegible]
[illegible] fuerunt [illegible] [illegible]

et faciant obedientiam quod si non fecerint
cohibe eos per b. k. plantarum sigilli et in et fa[illegible]
et posuisti in pl. in primo experimento et le
experta sunt et tunc indubie obedient
et cum obedierint statim dicent tibi tibi
vultis Quid vis quod videbis cum carmina
flammas egredi exire in aerem et modo
colore combustis inflamat sulphureis et
cum videbis principalem a quo petes nomen
qui habet sceptrum in manu sua et habebit
faciem hominis ante et faciem aquile post
et in ventre habet faciem serpentinam [illegible]
quem in virgine vidisti qui dixi dignabitur tibi
respondere, sed hunc dicas quem illa q[illegible]
in primo experimento est sic dicendo et
Coniuro te Egippia (egippia) vel alio atque nomine
nomen suum et fortitudine et devote humiles
quod si poteris facere cum loqui quatuorque
volueris michi habeas difficile est facere
cum loqui sed quaecunque volueris ipse mandabit
aliis consilia ut adimpleant desiderium tuum
et hoc suffecerit, sed tamen in secreta hora
demones ab eo, et inspiciatur suo sed de fa[illegible]
ista tertia cum [illegible] exeunt in circulo [illegible]
volebat in loqui et tunc simul intrant [illegible]
cum uno tempore experimentaris non male
quod tu reduxi et dicentibus coronis ut [illegible]
ad circulum et sic apparet me videntes ad
faciendum alia loqui mecum qui cum intrandat
ad circulum et facti [illegible] [illegible]
cum multitudine in eodem effigie ut pu[illegible]

videret eciam cum vidisset alocutus est eum et admiravit
et admiravit postea
omnibus suis fratribus et magis fecit [illegible] hominibus meis et me
videbat et sic cum assiduus erat ipse excendo cum
cum faceret virginea in pectore sua modicum crescit et
ergo hoc dixi turgido et ipse hoc audiens credens
quod eum decideret et expectavit cultellum parvum argenteum
totum et valde acutum in puncto et sub annulo sinistre
manus mee auricularis apposuit modicum de sanguine
bono cordis et acceptum modico pane facto de puro
tritico vidit panem sanguine et cepit di-
cendo post aliqua verba sua ferventissime et
medio tempore [illegible] ipse tenebat ille hoc accepit
panem et olfaciens eum facie nasi leonina dedit faciem
dentes ad lambendum et ipse paulisper remisit la-
crimando tum postea antequam complevisset sua verba cum
miravit lacrimando lambebat panem
et maxime ad modum [illegible] emisit suspirium et sic
continue ipse lambebat [illegible] ad complemento-
nem quo completa desijt lambere et tenere [illegible]
de [illegible] et olfaciebat semper lacrimando et [illegible]
ille hoc emittens vocem [illegible] maximum [illegible]
[illegible] et quid me vexas cum in medio subditi
sufficiunt [illegible] quid [illegible] et rogo te ne amplius
me vexas et hoc cum tanto clamore dixerat
quod sic celum et infernum simul mutuo commisse
et nobis videbatur maxime tonitrum magnum [illegible]
permisisset et tamen ille semper nullum nobis
timorem sed stupore incutiebat et tamen [illegible]
[illegible] dixit in istis [illegible]
dimicabat
Exorciso te ~~[illegible]~~ dimicabat excellentissime
preceptis [illegible] consecratum et [illegible]

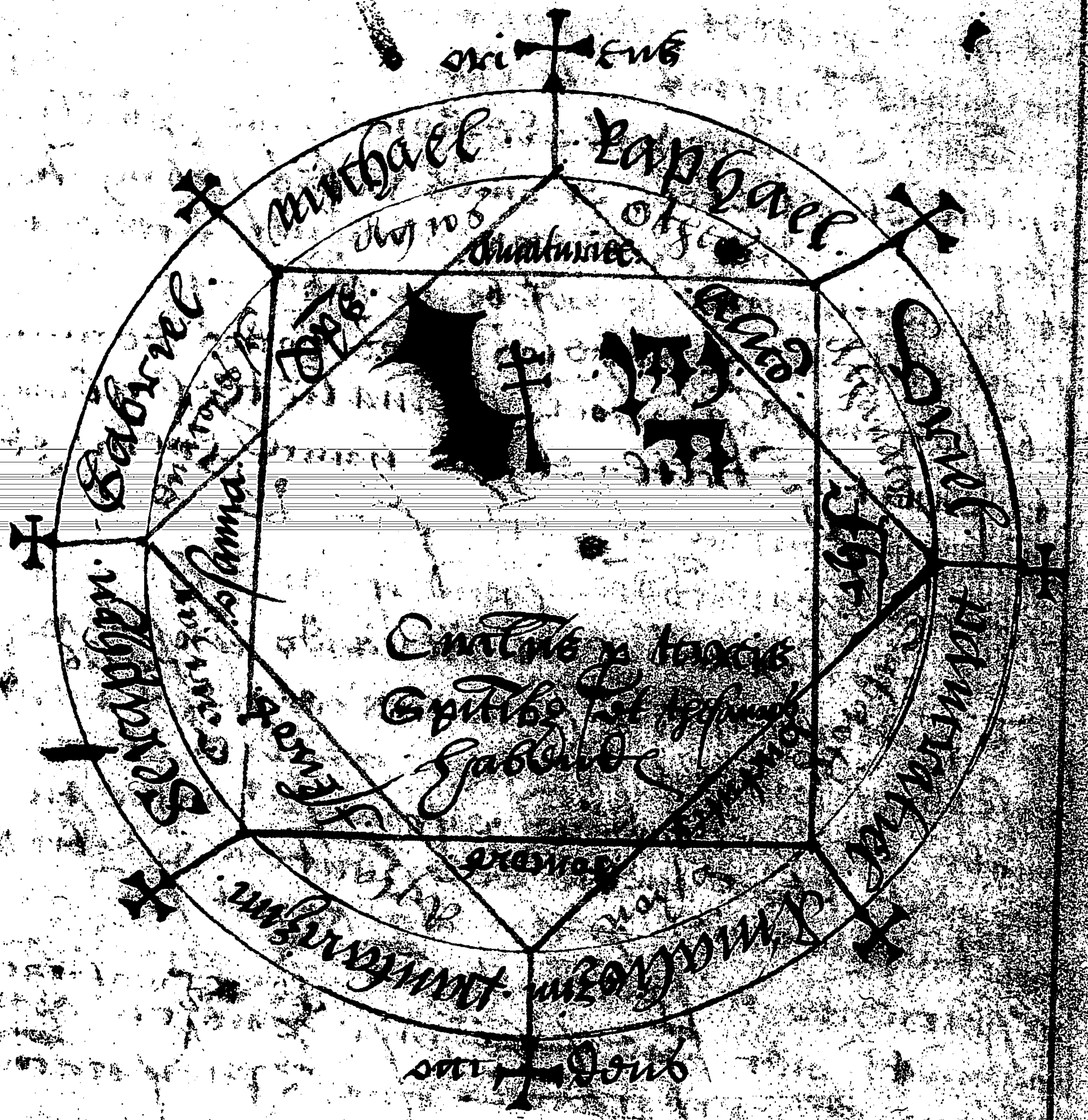
in hoc excellentissimo nomine vocatum et Tetragrammaton
et per hunc sanctissimum nomen quod per dignitatem
dignatus est quem et redemit et consecravit
maximum proprietatem ihesus suo sanguine sacratissimo
et per omnes gloriosam matrem et virginem mariam
et per humilitatem virginis et per archa ...
tabulis summi dei et per tremendum et horribilem
diem judicii et per omnes angelos archangelos
omnemque coeli militiam per totum in nomine baptizato
virtute huius salutiferi Baptismatis et
undique et mortuis inde vocat in ad
omnia quaesita et tibi proposita reddere non omittas
cum fidelitate absque simulatione et fraude in
et veritate de propositis in fidelitate ac ... reddi
et me doceas quicquid tuae potestati subiectum
est, per virtutem huius sacratissimi nominis ipso per
qui te per tua superbia de superis expellabat
Amen
Qua completa sibi dixit sex lacrimatis ab
oculis in facie virginis dic quid vis et
tunc loquitur facies virginea et tunc ...
rogo te Dominum te per omnia ~~...~~ ... et per
hoc nomen quod hic coram sculptum in domo
et in sceptro meo et per hunc sanguinem
consecratum quem iam bibisti ut in tali
thesauros de tali patria ad valorem tal
monstrando summa in fidelitate ... 1000 libras ...
vel ... faciat absque fraude et nobis
qui voluerit hoc thesaurum extra et sine ...
et ipso statim ... abit ... de ... et ...

[illegible]

pillo et et ipse imperatus potest aliter. Quo [illegible]
portabit et hunc tu videbis quatinus ad
tuum circulum sive vel ad quodcumque aliud locum
quod sibi assignaveris sine dampno vel [illegible] in
[illegible] sive strepitu vel fractura ~~[illegible]~~
cuiuscumque rei vel si vis quatenus ad circulum locum
quem volueris, sed semper hoc habeas in memoria
quod principium tibi locutus fuerit imponendo
ei ut faciat aliquid sive quere pedem et [illegible]
vendas quia cambisti ad illud verbum dicas
quatenus ad circulum vel ad talem locum
et ipse statim ibit et veniet quodcumque locum
volueris, sed addas hoc in fine, quod absque mora
[illegible] memorato a [illegible] quia ibit et
tunc medio tempore potest sub [illegible] petere
quicquid vis in tota terra vel in tota mari
vel in celo, quod tu eramus in circulo et ipse
ferat [illegible] et unus de spiritibus missus in
Indiam cum margaritis et auro ad valorem
[illegible] libri de auro et de margaritis et [illegible]
[illegible] et de pannis aureis preciosis et pro [illegible]
aureo [illegible] quem postea dedi [illegible]
Lodovico cuius [illegible] nunc noviter
canonizatus de iure ordine, interia ipse [illegible]
[illegible] secundum velle suum quia sive [illegible]
innocentibus sanguinibus in voluit [illegible] et
talem [illegible] tunc [illegible] non potuit sibi dare
sibi, ipse ibi dixit multa mirabilia [illegible]
[illegible] locutus fuisset in aliquo [illegible]
Salamone et [illegible] Sarazeno [illegible]
Baptista

[illegible] peccato in [illegible] et [illegible] ad [illegible]
unica sermone [illegible] poterat ab eo que fuerat
[illegible] contaminata est et [illegible] per dolorat[illegible]
in sanguine ipse reddebat dure est quod [illegible]
tamen omnia astrinxit sed tibi negare non potero
quod induebit dixit cum nos sumus creati in hac statu
gloria et ex deperdebamus propter superbiam et [illegible]
nam creaturam que in sua creatione digna non
fuerat non ita digna sed ita pura et tamen [illegible]
placida et humilis fuit in virgine maria
humilitas quod fecerat sumere dei filium corpus
[illegible] forma et fuerit salus [illegible] ut [illegible]
sanguinibus omnibus suis [illegible] constrati
et [illegible] tanta delectatione [illegible] facie
[illegible] et quod constrinxit me loqui [illegible]
[illegible] sanguineum sit sacratum [illegible]
[illegible] quasi [illegible] sanguineum et [illegible] sanguine
potero salvari et ideo transformat se [illegible]
virginea facie et placeret summo deo et
tanta ipsa induebit sit [illegible] et se [illegible]
infatuata in hoc [illegible] cum ab eo non [illegible]
se commodo [illegible] astringere et in hoc [illegible]
[illegible] induebit [illegible] fuisse in [illegible]
postea desideravit cum et se [illegible]
esset [illegible] et [illegible] cum de spiritu
portare sibi annulum in quo erat [illegible]
consecrata cum verba sua nomine et dedit [illegible]
et [illegible] [illegible] et [illegible] et [illegible]
in manum suam et statim post [illegible]
[illegible] cum thesauro et portavit ad [illegible]

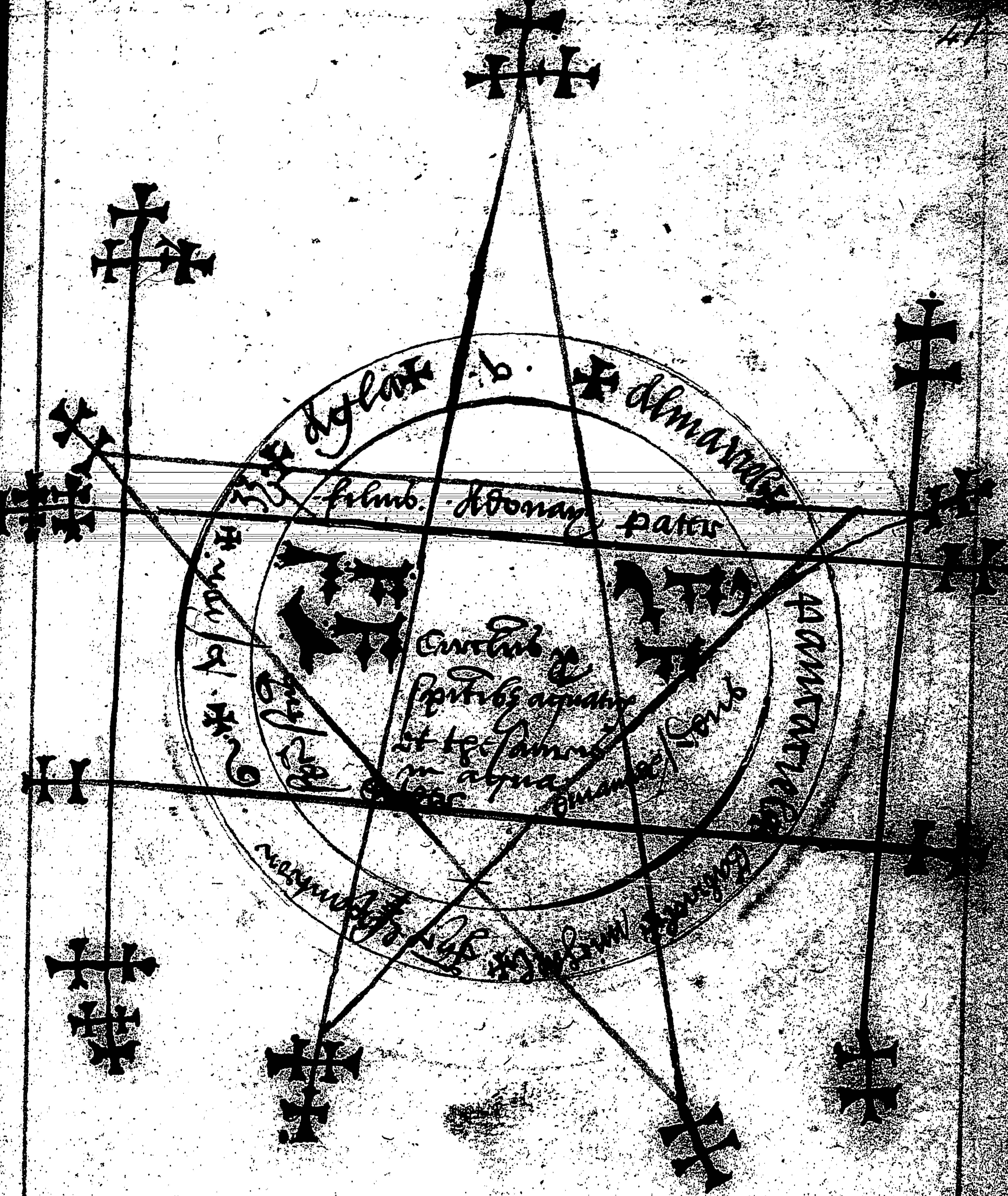
praebit sine lesione perget et tunc Coniurans
[illegible] cum magistro et albo posito
in modico de suo sanguine in igne et
dedit sibi in licentiam et ipse statim re-
cessit et nos remansimus in circulo soli
et tunc ab ipso tertio nominatus baptizato me
restituto petii quid erat causa sui baptizati
et ipse dixit quod ministeriam tibi facere illud
illud loqui tibi et indubie dixit impossibile
fuisset facere cum loquendo nisi fuissem
nominatus baptizatus quia [illegible] coarctavit Sa-
lamon. Et non nisi [illegible] virtute mortuus
unguem per loqui. Et quia cum Baptizatus
concederatur omnibus per [illegible] uno et absolutionis
amicus [illegible] cum dixi me velle Baptizari in
circo fieri concedendum tecum et dementibus
coronis quas peto sicut et tunc [illegible]
ego tradidi ei coronas ducentas et sicut
illud pretio amore ipsius quem et dixi
[illegible] imperatori qui [illegible] melior
fuit triginta millibus librarum pretio adamanti-
bus diadematibus et carbunculis, et se-
cedenti amplius sicut sui in compositione [illegible]
libri et multorum aliorum suorum socii, qui in
libro vero nomen est Thesaurus spiritum appellatus
et tunc fac hunc circulum scilicet et cum
thurificate cum olibano et [illegible] thuribulum
in circulo cum igne et olibano, [illegible]
in [illegible] de oleo et colirio et hic [illegible]
ad thurificandum quam [illegible] thurificatio
circulum &c. /

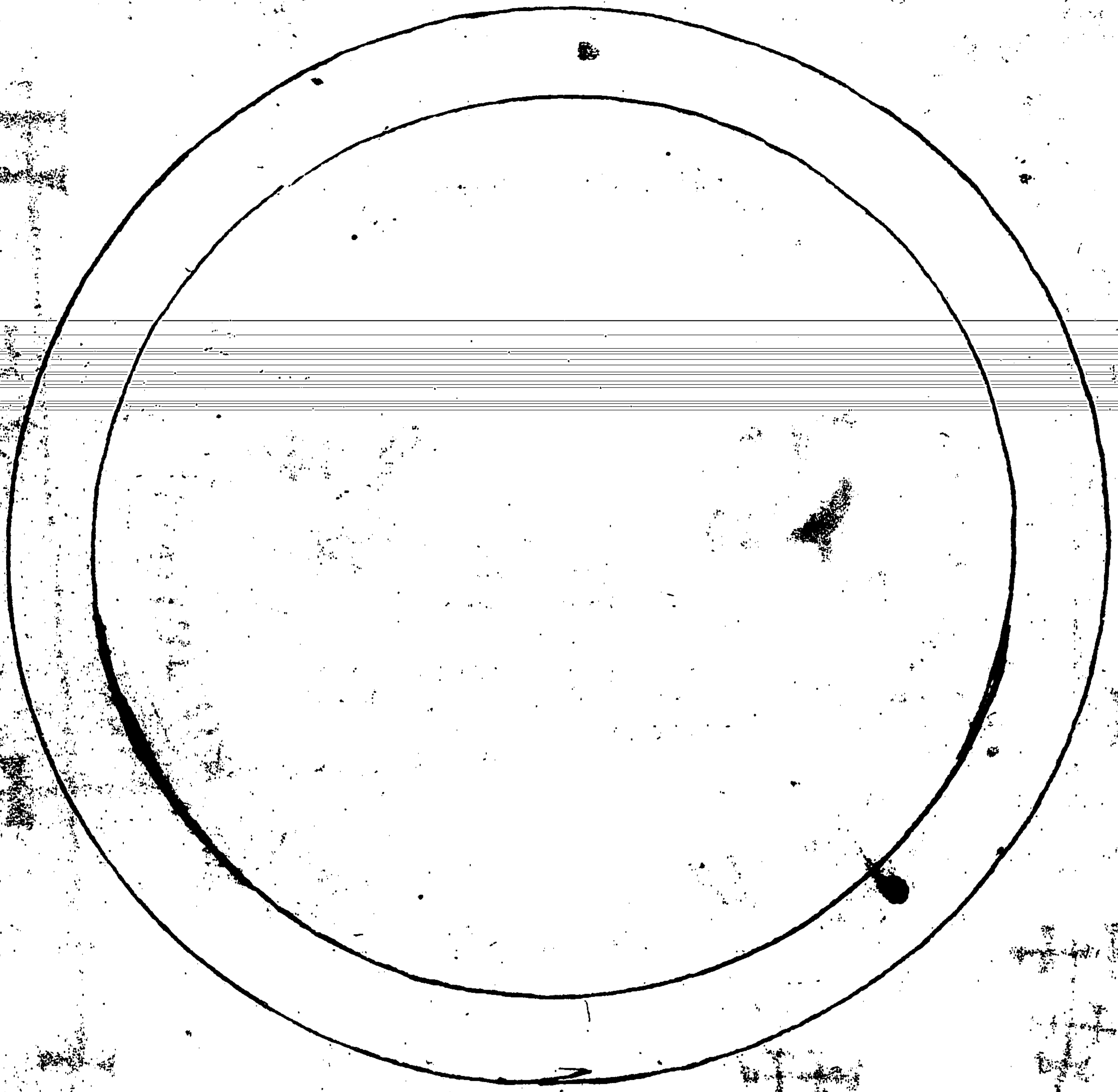


Item jam de aquaticis thesauris tendens Salomon
cuius circulum et alia solam Gnomi et alios spi-
rantes fit sit^e indutus vestibus ornat^s et
ut ipse procedet ad circulum de hora luna in
dominatur aquis et hora die luna infortun-
ati. Coniuro vos o demones sive spiritus, Aglon
Asabal et Alwetel et omnes vobis subiugatis &c
sequitur in prima parte experimenti precedentis
et p^a coniuracio de verbo in verbum usque ad ista
sententia per angelos [illegible] per bonos demones
ubi sequntur ista nomina Amalietel almazon
et paratis [illegible], et [illegible] hunc Gnomi &c
[illegible] ad finem et certo faciat sicut in alio
usque ad finem [illegible] quod videbit serius
[illegible] in deserto [illegible] iterando quinque
[illegible] in medietate sic audito
[illegible] et videbit [illegible] cum gladys et capitis
[illegible] et similitudinem [illegible] ipse sibi
modo et similitudinem [illegible] videbis [illegible]
loquentem et in medio [illegible] portando caput suum et
[illegible] respiciendo in [illegible] et [illegible] quia alius non
[illegible] Thesaurus [illegible]
[illegible] una Thesaurorum
[illegible] ad eum ut videat magnum
[illegible] ostende ad eum ut faciat
[illegible] ostende [illegible] non potest
[illegible] quod in [illegible] non potest
[illegible] fuerit [illegible] contrarii
[illegible] Ista ad horam veram &c ut [illegible]
et cum [illegible] apparuerit immediate post coniuracionem
[illegible], dic Gnomi [illegible] ,,

coniuro.

Conjuro vos [illegible] per [illegible] apparentes et
per [illegible] et per infinitam dei potentiam et per merita
beatae Mariae virginis et per sanctos apostolos petrum et
~~petrum~~ Iohannem et per omnes apostolos prophetas martires
confessores et virgines et per patriarchas et
per tremendum diem iudicii et per ineffabile no-
men dei potentiam et per gladium cherubin et flam-
et per omnia sancta et per intercessionem christi [illegible]
et per quem omnia sunt facta in terris et per illud
nomen dei Agla: et per illud nomen
ineffabile Tetragramaton quod in corde meo
sculptum est et per aspersionem sanguinis Iesu
christi quatenus [illegible] thesauros de tali aqua
et omnes aquas vel vos sive mare [illegible]
vel abscondita sit tam quorumcumque [illegible]
mihi deferatis ad valorem tanti summe
quanto voluero sic quod in primo apparere
non excedat sex millia librarum sine mora
sine fraude vel nocumento aut simulacione
qualicumque indilate mihi apportetis vel
apportari faciatis per unum de tuis subditis
mora per nomen eius qui sedet in gloria sine
in maiestate magnifica qui vivit et regnat in
secula seculorum amen. Qua completa statim
mandabis spiritui cuicumque volueris ut
adimpleat desiderium tuum, et statim tibi
et portabit quodcumque sibi precepisti [illegible]
advenire cum thesauro vna cum principe
mandante [illegible] opportebit [illegible]
sacrificio [illegible] et licentiare eos ut in pace
recedant et statim recedent et tunc
et alias [illegible] hora [illegible] et [illegible]
et observa [illegible] sicut [illegible] forma [illegible]
[illegible] certa [illegible]





...ostat et ultermo ...
Deo dante gratia ...
[margin: multi] *veritis* et iam de ...
ad quotidie alloquendum et colloquendum spi...
et videns quod augmentum factum vidi ...
eodem tempore quo demum meus erat ...
quia voluit compescendum animis colloq...
consolare sed deus ... tunc in Alexandria
existente interfecti ... qui cu...
...tus erat ad supplicium me videntem
periret et ostentaret me ante mortem
quod confestim concessum est et cum igitur
dedissem sibi osculum tradidit mihi anulum
suum invisibilitatis et statim eram invis...
et cum recepissem et resperissem me ...
visibilem esse clusero eum a pluribus ...
desideravit sic solum eum a pluribus redd...
eum anulum et tunc erat ipse invisibilis
fugit et sic evasit et evasit ...
ac ipsi tulerunt me et adduxerunt me
ad Soldanum credens me videnti mei ...
liberasse eum quo et adduxerunt me ...
... Soldanum veniens ad me ... meus
... eum nosse videba et meos oculos meos ...
hoc colorio et statim vidi infinitos ...
quorum videssem et accurit ...
... me liberaverunt statim ...
... facta est et tanta ...
... qui me duxerunt statisse ...
mortis me dimiserunt et a me totaliter
elongarerunt et ego festinavi ad dom...
tum...

tunc fecimus datorii, nocte in privato
fugimus ambo versus Jerusalem et versus
Lombardiam et bona nostra dimisimus ibi que
preterea cum pluribus aliis nobis a Christo
fuerunt dotata. Hoc igitur colores
multarum versus sed ~~[illegible]~~ et audeo dicere
nullum tamen preter tres personas mundi hoc
colorem scivisse quarum personarum primus
meus frater unus erat et ego secundus
et unus tercius in Judea qui non erat
Baptizatus sed tamen in lege sua erat
perfectissimus cuius nomen Josephus homo
ditissimus et aliquando magister [illegible]
meus. Colorem igitur hunc intendo non perdere
dum talentum abscondere. In primis ergo
considera cum sol intraverit signum arietis
in mense marcii accipe corium serpentis
quod se voluntarie spoliavit et pulveriza
eum tunc accipe opobalsamum et carpobalsamum
vel oleum olive, si balsamum habere non poteris
et de isto pulvere recipe duas [illegible] unciam [illegible]
et de oleo 4 coclearia plena et tantundem
de radicibus mandragore pulverizatis et
oleum de foliis eiusdem [illegible] 4 coclearia
plena, deinde tunc misceantur simul omnia
pone totum in uno vase puro argenteo
cum sol fuit in quinto hoc gradu arietis
fac circulum serpente in camera tua et
pone vas cum ~~[illegible]~~ oleo in medio circuli inter
tibias tuas quousque cum nudissimus
[illegible] et habeas annulum gladium et
septimum

[illegible] et [illegible] in [illegible] nec faciat aliqu[illegible]
primo [illegible] aliis [illegible]
Deinde [illegible] et dicite [illegible]
Annulo in manu tua et aliis [illegible]
[illegible] incipiendo sancte [illegible]
[illegible] devotissime. In primis tu
[illegible] in illa die [illegible] pane et aqua
et audies missam de trinitate et de sca
maria virgine et de sco [illegible] et oblacione
in qualibet missa [illegible] voluerit sic quod in
minimis unum denarium offerat in qualibet
missa; et confessione antea facta et aliis
pannis [illegible] induta procedas isto modo
[illegible] orientem sic dicendo et postea

Consecracio [illegible]

Deus pater omnipotens eterne deus magne et immense potentie qui solo verbo cuncta creasti et qui in lege mosaica olim ad [illegible] consecrari [illegible] ac etiam in [illegible] [illegible] [illegible] olei [illegible] [illegible] infundisti [illegible] filii et [illegible] [illegible] [illegible] et [illegible] [illegible] matris virginis et matris [illegible] [illegible] filii tui et [illegible] humilitate [illegible] [illegible] voluerit se exinaniri forma servi accipiens et ut [illegible] obedierit morti [illegible] nos te humiliter deprecor et devote exoro [illegible] [illegible] per [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] benedicere [illegible] et consecrare [illegible] [illegible] [illegible]

virtute [illegible] servatus qui suum sanguinem in cruce
effudit filii tui ~~[illegible]~~ unigeniti Dei et
plenam virtutem habeat et desidero et quia
eu illos oculos meos illumines et misericordia tua
agnoscam potentiam et animas creaturas et
materiales hic quidem sive bonos et corpora
videre valeam, et ut more familiaritis
colloquentur astringere et mea precepta
implere et ac modo de offendere volunt
cernere illos, virtute huius olei [illegible] sic valeam
coarctare per dominum nostrum Jesum Christum filium tuum
qui tecum vivit et regnat in unitate Spiritus
Sancti Deus per omnia secula seculorum Amen

Domine Jesu Christe pastor bone cuius virtute Eliseus
propheta fecit oleum in lecytho non deficere [illegible]
insignissime maiestatis celestis, sicut hunc oleum
[illegible] respicere digneris illud [illegible]
benedicere et sanctificare digneris, per virtutem
tuam nomen et specialiter illius nomine hic in
sceptro et annulo sculpti sed et extra maior
et per honorem ~~[illegible]~~ beatissime matris virginis
et matris tue per cuius humilitate Jesu
relinquens sedem patris sui tecum et infantulis
conservare et conversari [illegible] humilitate dotare
et hoc oleo benedicto sinceriter inunctos [illegible]
quos [illegible] videre valeam et illos
astringere ad loquendum, qui cum Deo patre et
Spiritu Sancto vivis et regnas Deus per omnia secula seculorum
Amen

3a O Deus et Rex eterne per spiritum sanctum piissime consolator atque paraclite qui clementia tua
ineffabilis, semper creaturas visitas per
illum amorem indivisibilem quem tu inter patrem
et filium semper pullulare facis, et per illos
amoris radios quos in apostolos diffudisti, et
per illam clementiam humilitatis et fecunditatis
quam in beatissimam virginem Mariam misericorditer
diffudisti, respice quaeso super hoc oleum et
illud consecrare + benedicere + et sanctificare
+ digneris, ut sanctum effectum in visionem spiritualem
clementie sue sentiant quicunque de eo inuncti
fuerint et ut possint per clementie ac
familiaritatis albynum valeat per Christum dominum
nostrum Amen.

O sanctissima virgo Maria dei genitrix hoc
oleum consecrare digneris, o sanctissimi
4a Cherubyn et Seraphyn, o omnes sancti et beati
hoc oleum sanctificare dignemini o omnes
venerandi apostoli et omnes beatissimi
patriarche et prophete, o omnes sanctissimi
martires, o mitissimi confessores o sanctissime
virgines hoc oleum consecrare + benedicere +
atque sanctificare + dignemini quatinus huius
virtute vos et omnes sancti dei inuncti fuerint
hoc oleo sine timore et stupore et terrore
videre valeant et magnificentie potentia
summi regis qui in sanctis spiritibus magnalia dei in
perfecit operatur per Christum dominum nostrum Amen

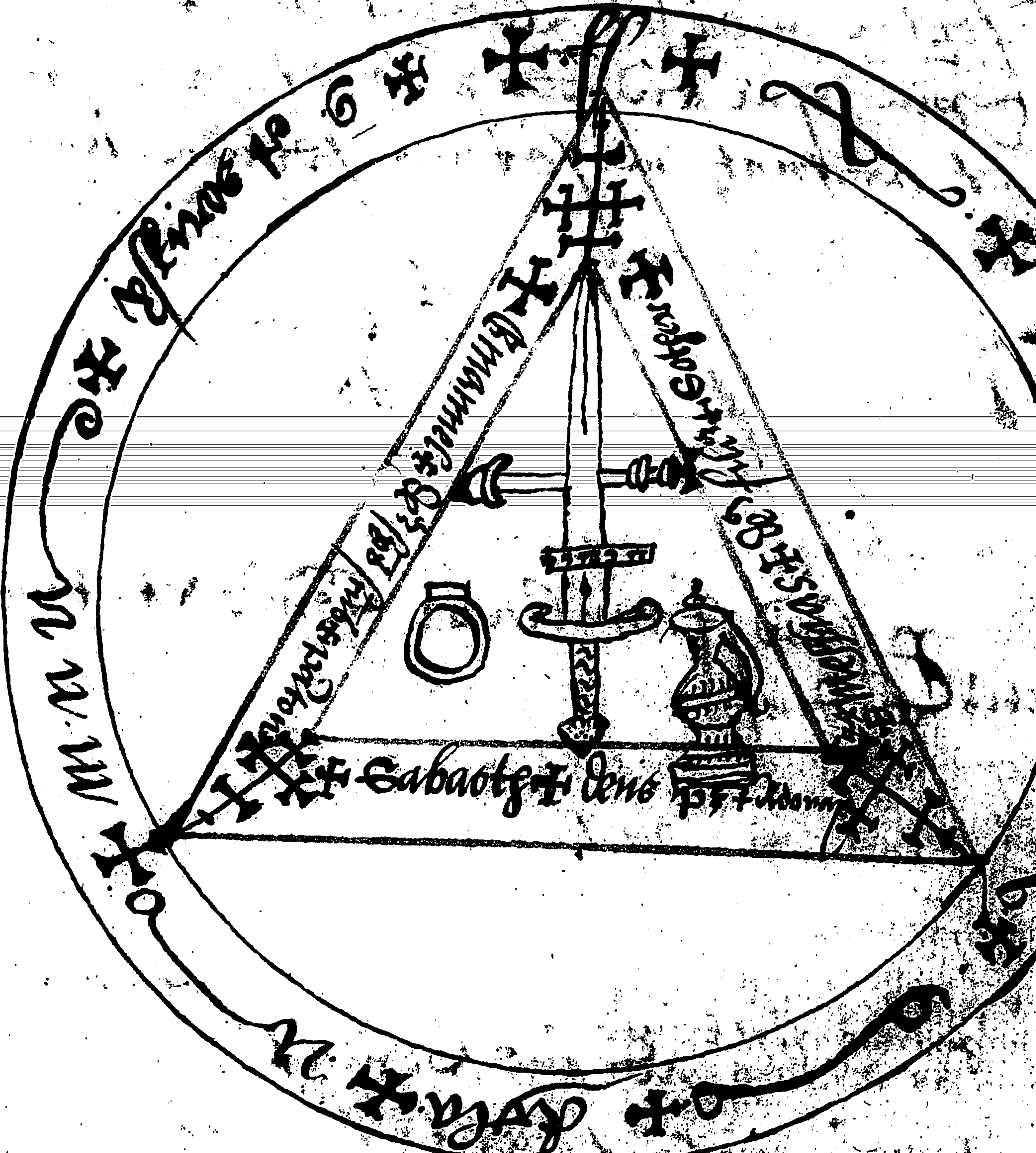
quibus

MUSEUM

Omnibus completis surge et pone sceptrum cum
gladio in medio circuli iuxta vasculum olei in
medio carminis, sed diligenter caveas ne lau-
rum dei pede tangat terram et violet[ur] et
pone anulum semper in digito tuo minimo,
et totam noctem sequentem careas in mundis
Lintheaminibus et in eadem ipsa camera et
lecto et quatuor potius a somno abstineas et
credibis ante mediam noctem talem sonitum
audies quod per xx^a dies postea ad malum non
temptabis et sic expedere spiritum ad circulum
venientium ad benedicendum oleum prefatis
quod per annum postea medicum convocas
tu non exurias sicut [illegible] quia medicina
melle et multe angeli venient ad benedicti
olei quod fecisti et hoc erit signum unum ma[gnum]
iuxta mediam noctem quum audieris quasi
voces dicentium, quamquam dicentes bene non
intellexeris, et videbis sceptrum elevatum
et non elevante in medio circuli
gladium similiter, et sic elevatum sceptrum
remanebit usque in mane iuxta vasculum
et vas erit apertum quod tu dimiseras clausum
sed caveas quod sis mundus cum totis [illegible]
hec aliter contentis illius administrabis, si
nolens tu es et congruentium esse tibi
esse familiare facit hoc oleum et intra
in circulum ad faciendum illud sed semper
quisque fecit semper solus esse quod oleum
[illegible] in eodem vase argenteo debet [illegible]

et in [illegible] sindone involutis circa
collum tuum [illegible] portabis quia tu in medio
fueris, sed si immundus fueris non tangere
eos [illegible] reconciliatus fueris, quia per [illegible]
olim non solum corporibus [illegible] sed in [illegible]
angelos videbis et tamen angelum personali
vel personaliter presentiet cum volueris specialiter
et docebit te quod credit et si fuit de
suprema ierarchia in nobis omnem possibilem
scientiam docebit et si non fuit de inferiori
petet de superioribus et docebunt eum ut
doceat te et veraciter te informabit &c
Hec est forma circuli quod sequitur

Item de spiritibus coartandis pauca dicam
ut vos cum quibus experimentum immediate possitis
coartare possitis et cum eos videritis quomodo
eos hoc modo dicendo coniuro istum spiritum
posse ~~videre~~ videris eos facit quomodo te
[illegible] spiritus et per virtutem quibus satis
nam tetragramaton insculptum in sceptro et in
annulo meo, et per omnia tremenda in celo et in
terra et omnia horribilia in inferno et per
tremendum diem iudicii et per sanguinem
Jesu Christi te coniuro, et coniurio ut
eos [illegible] et fuerint non [illegible]
[illegible] in [illegible]
[illegible] ad [illegible]



ne sit separatum inter nos et vos quam dudum predi-
[illegible] in fidelitate respondeas cum effectu de-
siderio meo per illud nomen Dei ineffabile
Tetragrammaton quod erat sculptum in anulo
et in sceptro meo et per dominum deum tuum et meum
Jesum Christum qui cum deo patre et spiritu sancto
vivit et regnat in secula seculorum Amen
Et statim ibi exiet et accumquabit tibi [illegible] domino
poterit [illegible] pes et in omnibus fidelitate
respondebit tibi si scripserit, et si non scribet
dicet quibus scit et cum veritate dabit
[illegible] et habebis quod volueris

\+ Si vis familiarem habendo ut tuis
mandatis obediat et in forma vel in effigie
[illegible] equitatem ambulet et sit paratus tibi
serviens tuus ad negotia tua perquirenda sic
facias. primo unge oculos tuos et dominum
[illegible] quem volueris eligi et dic sibi [illegible]
[illegible] in primo precedente capitulo
Adiuro te per verba ad me venias et tibi et tu
adiuro per omnes [illegible] fidelitatem servias induendo
corpus et absque omni fraude vel dolo [illegible]
missa mea compleas nec me tempteris aliquo
modo nec timorem moveas vel mentias [illegible]
virtute illius verbi nominis dei Tetragrammaton
quod erat sculptum in anulo meo et per deum tuum
et meum dominum Jesum Christum qui cum patre
et spiritu sancto in eternitate vivit et regnat deus

Et

Et si[...] in tabula aspicio volueris subito vel si
[...] Similiter tuum lectum et fac describere [...]
indubie in quam possunt negare vis[...] nec dei
sacratissimo et cum volueris eum vel eos facere
credere licentiam eos et cum quo licet tali
quod aliter non procedent. Et si eos sequi volueris
scribe et accipe gladium tuum consecratum et fac
cum eo circulum cum puncto gladii et pone
spiritum extra circulum et numquam postea eum videbis
nisi volueris Et si dixero ponte non mireris
quia acumen ponti possunt cum tale corpus
quod [...] palpabile suscipiunt et ista ex [...]
[...] supersunt item sequitur tertius et
totalis [...] est de totalitatis spiritum conocatione
vel unius quod est
et in 6 dimidit[ur].
In isto ergo primo capitulo de quo spiritum pro amore
cuiuscumque mulieris habendo sicut permissum est
primo facias sedes circulos tecum sicut quod ut quo[...]
circulos erunt enim duo sed unus cum est in 3
capitulo sedis totalis in [...] tua tuum circa
lectum tuum et aliud similem iuxta contiguum si
quod possis de suo ad aliud circulum et lectum
transire et causa est quia cum demones sunt valde
fallaces et sepe transfigurant se in spiritus
mulierum quas desiderabis et cum forte de amore
conocaveris tu tamen desideratum fallaciter exire
de parte in effigie mulieris transfigurando et
sic forsan te interficiendo sicut eis conceditur
et ideo numquam habeas mulierem [...] nisi
volueris iuxta tecum recto in lecto [...] aut
quod si volueris indubitanter non est mulier [...]
[...] autem ad lectum transire [...] audacter
[...]

... et ... mulier est et tibi ...
non potuerit (in alio) et hoc est differentia inter
et veram mulierem factis ergo circulis ...
iuxta formam circuli in 3° c° 2° tractat distri-
nct(ion)e in eandem finiam in uno die ... et ...
omnibus que aliis diebus et horis nihil est ad hoc
expositum, ~~te orate solo inspiciat ...~~ et ad
propositum fuerit vel mulierem quam dicere volueris
formare potes et demones ipsa reducere
facies sine lesura qualiacumque facta ergo ...
circulis itaque in uno loco constitutis ut solito
cum instrumentis tuis ut alias dictum est
te orate solo inspiciat ... ut solito contracto
vultu et extendendo sceptrum versus ...
sic dicendo Coniuro vos spiritus ... Ragno
Magael, Sathan, et Astaroth, per summum
deum patrem et per summum deum filium et
per summum deum spiritum sanctum et per beatissimam
virginem mariam et per omnem celi militiam
et per tremendum diem iudicii quo etiam vos
et omnes spiritus ... et per hoc sigillum
... quod hic ostendo per emanationem sangui-
a latere Jesu Christi per ... templi
in passione domini nostri Jesu Christi per virgin-
itate et fecunditate beatissime marie
genetricis dei et per omnia nomina sua et per
omnia nomina Jesu Christi et per illud nomen
ineffabile tetragramaton qui hic in sceptro
meo insculptum est et in anulo meo ...

[illegible] [illegible] ad talem mulierem [illegible]
[illegible] ardore sustinebis vel viri [illegible] sustinet
ad damnum in amorem meam ita ardere faciatis
ut nec dormiendo et vigilando nec manducando
nec bibendo quiescat quousque ad desiderio ab ea
obtinendo et meam voluntatem cum ipsa efficero
prestante omnipotenti deo qui in eternum vivit et
regnat Amen vel sic * Quatenus talem
mulierem vel filia talis viri et mulieris vel
in totaliter adducatis ad talem locum vel
talem figuram aliqua et sine nocendo sine
diabolica transformacione sine mora sine fallacia
aut aliqua dilacione sed in veraciter apportetis
et in hanc eandem veraciter intrare faciatis
absque lesura eius vel dampno corporis et
corporali per dominum nostrum Ihesum Christum filium dei
qui tecum in unitate spiritus sancti vivit et regnat
per omnia secula Amen Quod si spiritus exterior hoc noluerint apparere
[illegible] parte et undique venient et portabunt
[illegible] quod cum [illegible] diceris [illegible] vadat ad
[illegible] quod si noluerit [illegible] intrare circulum et
[illegible] spiritum cum [illegible] et tantas [illegible] que
[illegible] sustinere [illegible] mulier
[illegible] fugiat a [illegible] cum [illegible]
[illegible] est et statim a fugiet et tunc [illegible]
[illegible] ut [illegible] et habebis quod desiderabis [illegible]
[illegible] circulum [illegible] sponte
[illegible] et desiderium [illegible] ad [illegible]
[illegible] capitulum [illegible] 2m 4ti tractatus [illegible]
[illegible] de impossibilitate est dicendum In primis
[illegible] circulum [illegible] amore [illegible] faciebis
[illegible] et in [illegible] sub [illegible] omnibus
[illegible] circulum [illegible]

[illegible] superpositis et ostendit
cum quibus linthiaminibus et facies circulum
circa lectum tuum et sedas mensam nonam
quam in primo tractatu diximus et ad latitudinem
cubiti unius et sint suppositoria eiusdem [illegible]
de lignis lauri [illegible] mappa nonam
totam et aqua rosacea et tres cultellos
novos cum manubriis albis et sanctificatis et
ciphos plenos aqua pura cum tribus panibus
panibus paratis iuxta circulum sic quod includas
mensa sit infra circulum, quibus bene paratis
verso vultu ad austrum [illegible] spiritum ad
[illegible] solis existens in circulo dicas quem
iam sequitur [illegible]

Coniuro vos [illegible] Titan
[illegible], o virgines [illegible] per
infinitam dei patris potentiam et per infinitam
dei filii sapientiam et per infinitam spiritus sancti
clementiam per beatissimam virginem mariam et
et eius misericordiam per tremendum diem iudicii
quo vos virgines [illegible] per omnes [illegible] et per
[illegible] quod [illegible] per manu
[illegible] sanguinis a latere [illegible] crucifixi
per passionem [illegible] per obscurationem
solis [illegible] mortis et per mortuorum
resurrectionem [illegible] resurrectionem
[illegible] et per dignitatem humilitatem
et [illegible] beate marie dei genitricis
et per omnia nomina sua et per omnia nomina dei
[illegible] Christi et per illud ineffabile nomen
dei

[illegible] ac deum nostrum et vestri [illegible]
incorporalis et illud ineffabile deo nos[illegible]
[illegible] in sceptro meo sculptum est et in anulo
meo [illegible] consignatum creatorum ad me
visibilibus veniatis et ambo invisibilitate
me apparere festinetis et in [illegible]
[illegible] potestatibus comparetis et [illegible]
et [illegible] in colores apparatis et [illegible]
velle [illegible] effectum [illegible]
ex vobis [illegible] eligere in hoc loco sacrifi[illegible]
ministerio [illegible] festinetis et et ubique terrarum
[illegible] qui ineffabile mirabile
gloriosum est nomen dei sacratissimum
ergo [illegible] qui venit iudicare seculum
per ignem Amen / Que completa [illegible]
non venit iterum [illegible] et induunt
venient et timebunt [illegible] neque [illegible]
sed statim [illegible] ad mensam [illegible]
[illegible] sed [illegible] non [illegible]
nec comedas cum eis Quando videbis [illegible]
[illegible] festinantes et mensam [illegible]
[illegible] ornata [illegible] tibi potum
et vinum [illegible] portabunt et [illegible]
ad bibendum et comedendum offerent et [illegible]
ad prandium invitent sed tamen [illegible]
[illegible] et minor [illegible] tibi loquntur
nec tibi [illegible] faciet ad quod [illegible]
potens ad [illegible] sceptri [illegible] offerendo [illegible]
[illegible] non formidantes nec facient veniunt
et [illegible] et orabit [illegible] stando in [illegible]
[illegible] et hoc modo [illegible]

[illegible] nocte vel sortito quorum cum peccasti
Conatoris in dato anulum invisibilitatis ad
eam lectum accedere sine mora festinas
et nuda ibi commistras et illud nescii in-
credibile quod sit in lectio meo recumbit tecum
quorum iaceas et in omnem placeum quod potens
facias sine fraude vel dampno vel illusione
[illegible] ara corporali nec a me recedas
quousque licentiam tibi voluero condonare [illegible]
[illegible] hec elego in mea et constringo per [illegible]
[illegible] prestante deo domino nostro Ihesu Christo qui
vivat et regnat cum deo patre in unitate
spiritus sancti deus per omnia secula seculorum Amen
Quo finito videas et ipse tibi anulum invisibi-
litatis dabit et immediate post modicum recedent
et alii indignatores statim descendent comedent
quas cum sic videris licentia eis et in
pace vadant cum generali licentiali sed quamquam ipsa
obligasti quem pulcrum tibi permittit quod in lecto
debitis nec reddas ei sed omnia antea quam
intraveris lectum anulum invisibilitatis accipe
et deliberent certa omnia aliter eris deceptus
de eo et sic ego feci semel quo accepto
vado ad lectum nudus iacensque in tuo latere
dextro et ipsa in suo sinistro et quicquid
[illegible] facias ei et quod tibi placet quia
nudus nullius est nec tibi nocere potest
[illegible] ascripta et numquam cognovisti nec [illegible]
[illegible] delectabilem et placidam creaturam [illegible]
[illegible] amorosam in lecto quod ego multotiens [illegible]

[illegible] ego [illegible] da [illegible] sed tu modicum [illegible]
ducet tibi equum nec tu potes ab ea quod [illegible]
mirabilis spiritus postquam comedis eum [illegible] tamen
non amplius faciet tibi statim, tamen
tu alia [illegible] prodeunt quando volueris et
[illegible] uidebis ei dicet, et hoc est regula
generalis de omni doctrina et hoc [illegible] ca[lo]
sufficit — Iam de facturam implecione
[illegible] est faciendum nisi quod in 6 ca[lo] 2 [illegible]
est expressum, nisi solummodo hoc semper
notandum est, quod sub eum in [illegible]
in solummodo [illegible] monstrandis sibi annulum
in quo insculptum est nomen dei Tetra
gramaton: sed specialiter spiritus quod
volueris, sed nisi ut [illegible] in [illegible]
et ostendas ei [illegible] planete [illegible]
et hora [illegible] eiusdem planete et hoc est regula
generalis de [illegible] et [illegible]
et hoc [illegible] hoc ca[lo] sufficiunt

Ad habendum equum velocissimum

Ad habendum equum velocissimum [illegible] sex [illegible]
equitare potes ab anglia in [illegible]
in una hora sunt illusiones et sunt
[illegible] aut [illegible] quicunque
[illegible] sub [illegible] et [illegible] et
[illegible] et [illegible] hora [illegible] alia die quo
volueris ita quod sit in hora [illegible]
circulum [illegible] instrumentis [illegible] et [illegible]
[illegible] primo ad occidentem [illegible]
[illegible] post circulum [illegible] de equo [illegible]

in [illegible] tuum in hora cuius et cuius die
vel postea quandocunque die volueris ita quod sit
in hora eius intrando [illegible] tuum [illegible]
instrumentis tuis et [illegible] et vultu [illegible]
ardentem sic moriatur. Coniuro vos [illegible]
benivolos et demones in ardente et [illegible]
ardentes [illegible] principem [illegible] et [illegible] per
infinitam dei patris potentiam et per infinita dei
filij eius sapientiam et spiritus sancti clementiam et
per integritatem gloriose virginis marie matris
domini nostri Jhesu Christi per humilitatem et fecunditatem
gloriose virginis marie ~~matris domini nostri Jhesu~~
~~Christi per humilitatem et fecunditatem~~ et gloriositatem
eiusdem et per omnes eius dolores per morte eiusdem
filij domini nostri Jhesu Christi et per [illegible]
temporali et eius mortem preciosam, et per [illegible]
obscuracionem in eius passione et per omnia
nomina dei, nota et ignota et precipue per
hoc infinitum et ineffabile atque tremendum et
[illegible] dei nomen sanctum Tetragramaton quod
[illegible] in anulo meo sculptum est et in [illegible]
[illegible] insignatum et [illegible] tremendum [illegible]
[illegible] quatenus mihi [illegible] compare-
[illegible] portando [illegible] ducendo in [illegible]
[illegible] quam [illegible] sine mora et sine
[illegible] et sine [illegible] vel dolo aliquali
[illegible] et [illegible] sine dampno quorum
[illegible] vel [illegible] ad talem locum
[illegible] sine dampno corporali vel spirituali
[illegible] qui vivit et regnat
[illegible] secula benedicta Amen

Cum compleveris (virgas) et circulum ... quinque

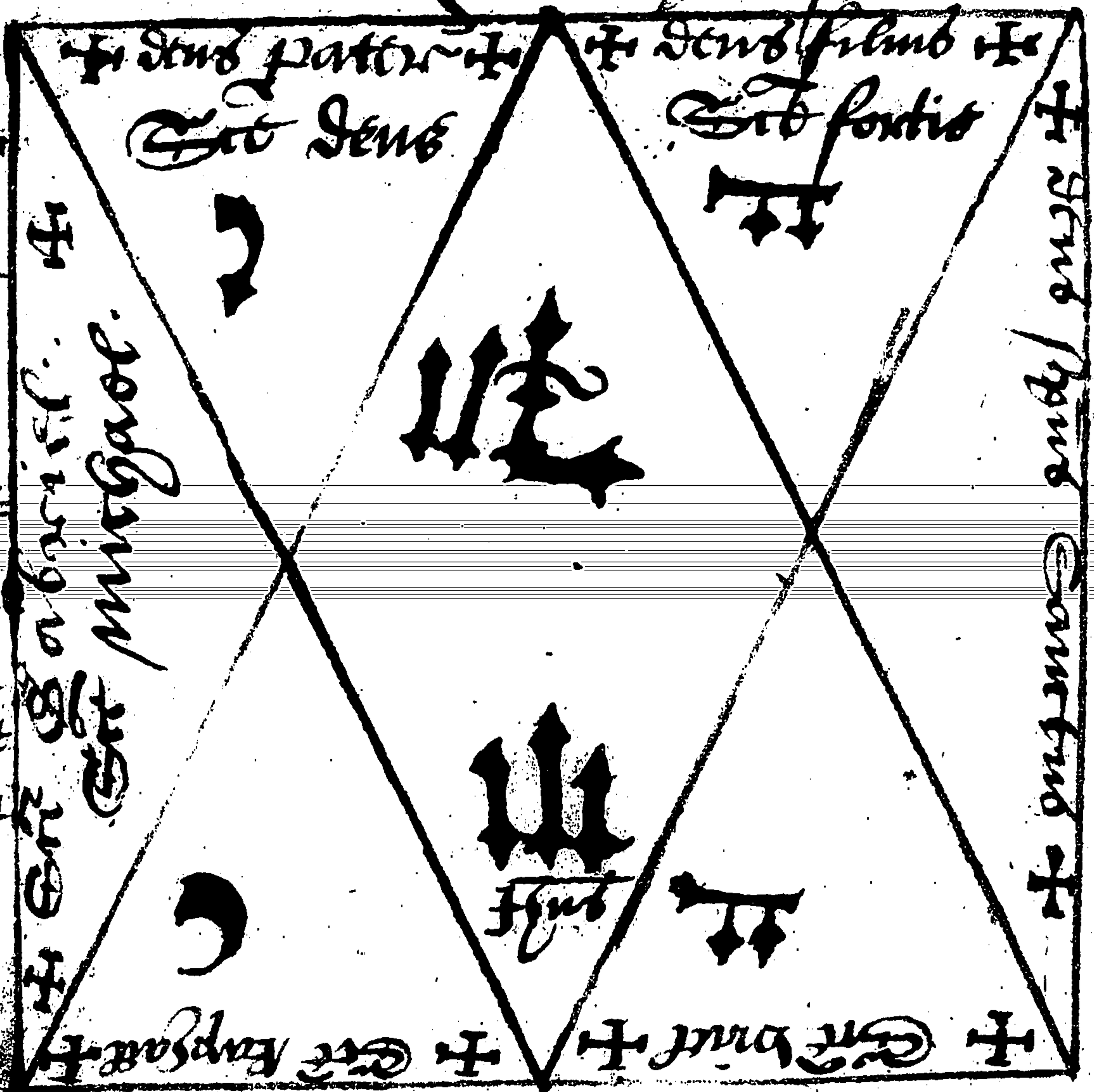
respondentibus fiat hanc figuram quadratam

scriptam cum ... et cum triangulis et cum 4or

... quadratis ... inter ... cantus

cum ... literis magni nominis dei Tetragra-

maton in medio cum ... ut hic patet ...



... in parte orientali ...

... occidentali ...

... multis tibi apparebunt in aere et erunt

... aliqui albi aliqui nigri et aliqui

... et dicet tibi princeps eorum ...

... et vos pro bono ... sunt

... nigri vel ... albusque videbis unum equum albi

... rubeum cum freno rubeo et ...

... alii equi sunt fallaces et nulli

... habet frenum rubeum nisi ipse ...

... principali tibi ...

... et cum ... indignati

... murmurabunt et tunc ille

statim descendet ad terram extra circulum

... allocutionibus ... ...

This quadrat sholde have

the cercle about yt that

perteyneth for the cercle

in regno bono velocissime per horum [illegible]
verborum quibus astringitur et hic venire et
per hoc nomen dei ineffabile Tetragrammaton
quod in hoc annulo meo tibi demonstro statuta
timens tibi in expresso creationis absque lesura ali[cuius]
vel fraude vel simulatione aut terrore horrore an[t]
tempestate quacunque, non mihi est ostendendum
in specie aliqua horribilia sed lenis et pacifice
volueritque hominis me ad talem locum [illegible]
desistas sine damno alicuius corporali teque
constringo et astringo per omnem celi militiam
et per infinitam dei potentiam et clementiam
et propter per virtutem horum nominum dei Tetragram-
maton quod mecum desistere debeo cum de te [illegible]
super te cogitando quod ibi in hoc loco expectes
fideliter absque strepitu nec te inde moveas
quousque te sic finire acceptaverimus cogitando
constante domino nostro Jesu Christo qui venit et [illegible]
motorum Amen / Deinde extende [illegible]
[illegible] tuum contra [illegible] et etiam contra [illegible]
[illegible] expectantes et contra [illegible]
[illegible] et [illegible] vos [illegible] licentiali et
postea desistas et mollit[er] accipere [illegible]
[illegible] in manu tua ponendo pedem
[illegible] tua in [illegible] dicendo [illegible] istam
ultimam precedentem absque illud verbum
sine damno corporali et tunc [illegible]
et dicas per hoc nomen in meo annulo [illegible]
tibi descripto [illegible] desiderium meum iam [illegible]
mora et statim [illegible] per circum et [illegible]

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quantumque volueris cum autem veneris ad locum
expositum pone equum ubi volueris et dicas
in descendendo quem quem dixeras in ascendendo
usque ad finem et tunc vadas et fac ibi
quicquid vis sed caveas ne peccatum
committas quia quousque tunc imaginibus futuris
sibi imperare non potes quia sed mox ...
in Judea ab Alexandria eram infra unum
[diem] feram et ibi mulieres videbam in platea
tissas et statim cum una earum desiderium
meum adimplevi et omittendo confiteri
quia ibi non erat opportunitas confessoris
... nisi diutius expectassem cum ad
equum venissem steti ibi ...
... cum finem ... apprehendissem
... sed ... me pedem ... strepa
cepit ... ponere non permittendo et ... [marginal: ... quum]
... mee et ego frenum fortiter
... et equus in aerem ... elevavit
... et equus ... altum ac videns ... in ...
44or pedes ... manum et cecidi et
... mirabiliter et ibi in Judea
... morati per menses 4or nec amplius
quousque sanus fueram ego videbam
cum autem sanus fueram confessus
eram et penitentia ... et ...
in ... Egyptum ... et annulum
... fieri feci quia annulus ...
... perdidit et ...
... instrumentis et ... ...

...tiam eosdem sepe et eadem equum in
apportaris sibi sic quibus factis eundem
equum novit et continue ascendebam
pacifice per unum mensem integrum equitando
semper et non cessando nisi cum ad comedendum
aut bibendum, tunc descendebam et sic
me portavit sub orbem totum circulando
et in aera ferebat me donec fieri quasi
ego firmus propter aeris impressiones
suffocatus fuerim sed in circulando
orbem plurimos et maximos Thesauros
acciperem quos postea in virtute nomi-
docente me uno sed quem postea in-
[illegible] includebam et sic equum meum
verum cum velocitate ab eo descendebam
et me potente quare me sic gravavit
lesit, respondit quod modo facere non potuit
quia ... tamen sed tam diu vitiabis in
inferno fore quia per tempus tantum amplius
equitare et sic modo suo interrogavit ...
amplius cum diu eo separem, et ipso nunc
cum eisdem fideliter omnia cum eum vocare
ministros et malum per malo ei retribui

De Amicitia et vel Inter Inimicitia
Inter quos faciendum sequitur
in sequenti capitulo.

Intra in circulum in hora ponendo ...
factum cum instrumentis requisitis ...
corde et contra austrum dicatis sic
quod vos altissimi et eterna sicut ...
per infinitam dei potentiam et eius ...
virtute ... magnas virgines et per ...
humilitatem et fidelitatem et per ...
unum nomen Jhesu Christi dei filii et per illud
ineffabile nomen dei Tetragrammaton quod
scriptum et annulo meo sculptum est et per
scripturam sancte ecclesie et per ...
... et per resurrectionem ...
in morte ... per ...
diem Judicii quatenus ... commota ...
inter ... et ... amicitiam laboretis
sine fictione aliqua aut fraude aut ...
et ... aut simulacro ...
[illegible]

Inter eos et [illegible] sicut [illegible] pro [illegible]
discordia mutatis hoc modo

Q° vos Zolial Astaroth [illegible] discordie
et omnes martis spiritus per tremendum diem
Judicij, et per virginitatem humilitatem
et fecunditatem beatae virginis Mariae matris
domini nostri Jesu Christi, et per omnes patriarchas
apostolos evangelistas martires confessores et
virgines et per omnes in coelo angelos et per
illud ineffabile magnificum nomen Dei
Tetragrammaton qui in hoc sceptro meo sculptum
est [illegible]
[illegible] discordia, et [illegible] amicitia
[illegible] discordia [illegible]
martis et in annulo meo [illegible]
quatenus inter [illegible] discordia [illegible]
[illegible] mandata [illegible]
[illegible] vobis in [illegible]
[illegible]
[illegible] quos [illegible]
[illegible] et faciat [illegible]
[illegible] discordie [illegible]
[illegible] ad [illegible]

Jam sequitur quartus tractatus
et capitula eius

Jam de 4to tractatu qui est ultimus [illegible]
[illegible] est [illegible] et [illegible]
[illegible] instrumenta
et circulis in experimentis huius tractatus
veritatis In hora [illegible] in hora [illegible]
[illegible] et [illegible] intra circulum et [illegible]
[illegible] in medio circuli cum [illegible]
tenendo gladium in manu tua [illegible]
argenteum, contra [illegible] orientis [illegible]
[illegible], deinde vertendo te ad
occidentem contra [illegible]
deinde ad austrum et deinde ultimo ad [illegible]
[illegible] facias [illegible] regiones contra
[illegible] mutatis [illegible]
[illegible] in [illegible] conjuratione [illegible]
[illegible] orientis [illegible] prima [illegible]
[illegible] occidentalis [illegible] 2a [illegible] et [illegible]
et [illegible] omnes quatuor
principes conveniunt ad tuum circulum
et cognoscas qui sunt [illegible] et [illegible]
[illegible] constringo [illegible]
omnes [illegible] obedientia faciant, et [illegible]
[illegible] claritate [illegible]
[illegible] et [illegible]
[illegible] Tetragrammaton [illegible]
et [illegible] mora aliqua [illegible]
[illegible] in prima constrictione [illegible]

et qui tamen non obedierunt per providentia fuerunt
[illegible] eos esse damnatissimos et [illegible]
utique fallereris quod si volueris facillime [illegible]
forte scilicet cum scirem modo tuo [illegible] sicut
[illegible] et tibi in scriptis [illegible] [illegible]
omnium Sacramentorum ac obedientiam [illegible]
sine mora et indubitate ipse ita faciet et
ad caelum ibit sicut in fecit [illegible]
mora [illegible] [illegible] tuo modo scio
rogatus et non facerem quia [illegible]
[illegible] et de facili [illegible] et sic a
proposito [illegible] [illegible]

[illegible] medicinis aliis ad [illegible] [illegible] [illegible]
multo sunt [illegible] tua in 2º tractatu
4º capitulo [illegible] et [illegible] quia aliis
medicinis non nisi in [illegible] [illegible]
[illegible] poteris et ideo illud capitulum
[illegible] [illegible]

Ad includendum iam [illegible] dictam et
[illegible] tibi notabo quod ego [illegible] [illegible]
[illegible] a [illegible] [illegible] modo [illegible]
[illegible] [illegible] magno [illegible] hoc [illegible] [illegible]
nomine baptizatus fuit. In primo
[illegible] hoc modo fuerit [illegible] [illegible]
in hora [illegible] et [illegible] vestibus
[illegible] [illegible] [illegible] infra [illegible]
[illegible] instrumentis [illegible] et [illegible]

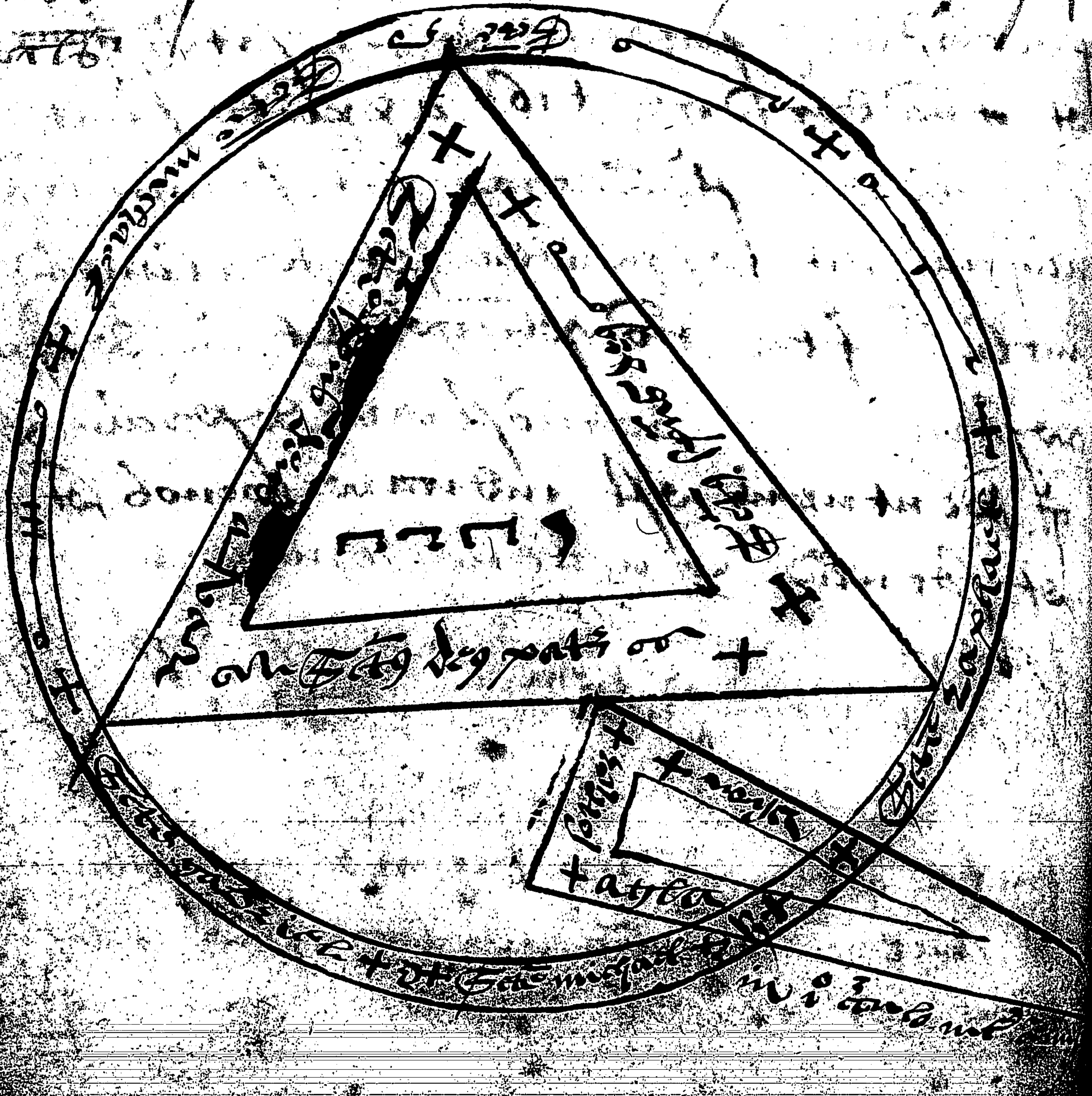
et [illegible] [illegible] quod volueris [illegible] [illegible]
[illegible] ego multotiens hoc [illegible] [illegible] [illegible]
[illegible] [illegible] hoc multum [illegible] [illegible] [illegible]
[illegible] quod est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
maior [illegible] in hora [illegible] [illegible] debet quod
[illegible] [illegible] [illegible] et [illegible] totaliter [illegible]
et [illegible] [illegible] ad [illegible] [illegible] et in
[illegible] orientali [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
poteris et postea [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] hoc [illegible] [illegible]

[illegible] te [illegible] [illegible] [illegible] et [illegible] [illegible]
tibi subditos [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sunt [illegible] [illegible] et [illegible] [illegible]
bonitatem [illegible] [illegible] ad [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] et [illegible] [illegible]
infinita [illegible] [illegible] [illegible] [illegible] et [illegible]
virginitate humilitate et [illegible] [illegible]
virginis [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] et [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] et [illegible]
et [illegible] et [illegible] [illegible] [illegible] et
[illegible] [illegible] et [illegible] et [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible]

eius filij dni nri Jhu xpi passione mirifica
et ista omnibus naturis conversatione et
per hoc dei nomen individuale, Tetragramaton
quod erat in fronte Aaron et per hoc sceptro
consecrato et anulo mirifico insignito
extat quod inter vos tu [illegible] alastrol in
hunc verum fidelem et servitorem assignas
[illegible], [illegible] potencie et scientie
[illegible] ad terminum vite mee
fideliter [illegible] respondere poteris, non
mentiendo non simulando nec fraudes faciendo
[illegible] in de questionibus et interrogationibus
interrogatus ab eo fideliter respondendo, [illegible]
[illegible] tuis [illegible], et quadam annulus [illegible]
[illegible] illo iam [illegible] undique [illegible]
[illegible] nisi a me licentiatus fuerit ad hoc
[illegible] in tua [illegible] quod tibi [illegible]
[illegible] consecratio et sacrificij virtute et
[illegible] verba [illegible] realiter dicta [illegible]
[illegible] est [illegible] venturus est iudicare [illegible]
[illegible] et seculum per ignem Amen
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] in eadem terra [illegible]
habeat omnes [illegible] ad ad audiendum
[illegible] et tunc dicas [illegible]
Coniuro te [illegible] inclusus per [illegible]
dei potentiam et per omnia verba tua [illegible]
astringentia et per omnia miracula dni nri
Jhu xpi et per illud nomen dei Tetragramaton
quod est in anulo meo et sceptro meo sculptum
et [illegible] locum quo iam ingressus
et virtute tui [illegible] ac [illegible] modo, nunquam
inde exeas, nisi a me prius licentiatus
fueris, nunquam fideliter de questionibus quibuscumque
et quadercumque tibi apposite sunt, sine
fraude, vel fallacia, aut simulatione
aliqua, [illegible] respondeas, et te clausum et
inclusum ita ne [illegible] et in de questionibus
respondere et demonstrare debeas. per eum
qui venturus est iudicare vivos et mortuos
et seculum per ignem. Amen. Omnibus
factis dimitte [illegible] anulum quousque [illegible]
fuerit [illegible] et tunc [illegible]
accedas [illegible] dicas [illegible]
facta [illegible] consecratione [illegible]
et statim [illegible] ad loca sua [illegible]
Iste est [illegible] et experimento [illegible]

Si autem dicis fuit ipsis et Tetra[illegible]
[illegible] arripe anulum et super [illegible]
[illegible] manibus [illegible] ponatur [illegible]
in [illegible] et anuli [illegible] sculpere
Tetragrammaton et [illegible] modo [illegible]
figuris quae in sceptro et anulo sculpta
est et [illegible] nunquam inveniri potest
[illegible] aliquid [illegible]
[illegible] nomen Tetragra[mmaton]
[illegible] et [illegible] proponendo [illegible]
[illegible] sine dilatione aliqua hoc [illegible]
[illegible]



Jam de factura sceptri et coronae [illegible] aliquid
[illegible] in speciali dicendum et primo facto [illegible]
in hora Saturni et sub die in tempore et aliis
et corpora [illegible] consecrationes quae praescribuntur et [illegible]
[illegible] quibus [illegible] in hac arte [illegible]
[illegible] et tales operibus [illegible] fariant [illegible]
[illegible] aut [illegible] habeant [illegible]
[illegible] in talibus [illegible]
alias dictum est in aliis experimentis [illegible]
et [illegible] sufficiunt

capitulum quintum de [illegible] scientiae

Sed de scientiarum [illegible] hoc [illegible] quod [illegible]
experimento [illegible] circulum [illegible]
[illegible] in quarto capitulo [illegible] tractatus [illegible]
[illegible] potest et [illegible]
[illegible] et [illegible] omnia [illegible]
[illegible] [illegible] debet [illegible] simplex
[illegible] consecrationes quas ante praemisimus [illegible]
[illegible] omnia hora [illegible]
[illegible] hoc [illegible] sufficiunt

capitulum sextum et ultimum quarti tractatus

Jam ultimo de [illegible] immolacione hoc [illegible]
[illegible] experimentum [illegible]
[illegible] [illegible]
[illegible] tibi respondere [illegible] nota quod [illegible]
[illegible] album et [illegible]
[illegible]

... et cum hoc sunt [illegible]

tenet operare debet que experimenta [illegible]

recte servabis ~~observandis~~ observandis in eorum defini[illegible]

Quia omnia ista [illegible]

[illegible]

et considerando Et [illegible]

[illegible]

Quia in dubio ista [illegible]

[illegible] experimentali [illegible]

[illegible] salvatoris [illegible]

[illegible] Rogero Bacon [illegible]

[illegible] sit honor et gloria [illegible]

[illegible] Amen

Explicit liber [illegible] Rogerii Bacon [illegible]

Marii In isto apparet [illegible]

forma [illegible] potestatem spiritus informandi [illegible]

[illegible] in solis et in qualibet [illegible]

[illegible] sunt [illegible]

apparet tertio die [illegible] 7

22 [illegible] honorabilis est et [illegible]

[illegible] apparet quod [illegible]

[illegible] Scriptura est [illegible]

[illegible]

Cabay [illegible]

[illegible] Experimenta de speculo [illegible]

[illegible] est et bonus [illegible]

[illegible] ad [illegible]

[illegible] et facit [illegible]

[illegible] sibi in tota vita [illegible]

[illegible] 13 [illegible] 29 [illegible]

[illegible] ad nonam et apparet [illegible]

[illegible]

Experimenta de candela [illegible]

[illegible] facit habere [illegible] in ei [illegible] et [illegible]
facit [illegible], apparet [illegible] in candela [illegible]
[illegible] [illegible] q[uo]d fit [illegible] [illegible] [illegible] [illegible]
potestas eius est [illegible] [illegible] [illegible] [illegible]
5 · 18 · 21 · 25 · 28 venit de aquilone [illegible]
[illegible] de meridie ad [illegible] nona, [illegible] [illegible]
apparet ad modum doctor[is] [illegible] [illegible] [illegible]
manibus. magister fit in circulo [illegible] [illegible]
[illegible] [illegible] imperat [illegible] [illegible] famulo [illegible]
[illegible] malis defendat [illegible] teneat magister [illegible]
in manibus suis et in medio circulo [illegible]

Sabaoth [illegible]

[illegible] in [illegible] experimenta [illegible]
[illegible] [illegible] potestate [illegible] [illegible] [illegible] [illegible]
[illegible] et postea facit de [illegible] [illegible]
[illegible] et [illegible] in [illegible] [illegible], [illegible]
voluntario in cristallo [illegible], manet in [illegible]
potestas sua est [illegible] [illegible] [illegible] et [illegible]
4 · 8 · 11 · 12 · 18 · 19, [illegible] [illegible] de [illegible]
terria [illegible] ad meridiem, apparet in [illegible]
[illegible] magister [illegible] in circulo
[illegible] [illegible] bone [illegible] [illegible]
[illegible] defendat ab ei malignis [illegible] [illegible]
et teneat magister [illegible] in [illegible]
in [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] in [illegible]

apparet, Sacrificio habet [illegible] facere amorem et gratiam inter omnes homines et feminas, et dat invisibilitatem et potestatem [illegible] de rebus preteritis et futuris [illegible] in omnibus sunt potestates [illegible] quando dirigitur Sol in libra 4 [illegible] 7 9 14 19 [illegible] veniunt ad circulum Salomonis in [illegible] in circulo sunt isti caracteres

[illegible] + [illegible] + [illegible]

October Sol in Scorpione Experimentum [illegible] dirigitur facit [illegible] invisibilem [illegible] et [illegible] de rebus preteritis et futuris et apparet [illegible] veniunt [illegible] ad circulum [illegible] potestas [illegible] Sol in Scorpione 16 20 28 [illegible]

[illegible] + [illegible] + [illegible] + [illegible]

[illegible]

Otheos + Ischiros + Athanatos ymas + [illegible] + [illegible] + [illegible] + Immortalis + miserere nobis famulis tuis et omnia nostra fantasmata [illegible] et nobis presentibus confirmatis ad salutem [illegible] A q p et v etc

N

Heare beginneth the boke of [illegible] & what is the [illegible] some shall perfitly [illegible] be knowen [illegible] he must [illegible] necessaries & have all [illegible] & beware lest he worke [illegible] specially yt this worke [illegible] most [illegible] & most laudable [illegible] other [illegible] god of whom all goodnes [illegible] scripture saith [illegible] fideles [illegible] so therefore it is [illegible] to be knowen [illegible] be most [illegible]

for the cause of some certaine experimentes
to be comonly to be false and by [illegible]
vertue of the holy names of god and by
his chiefe ineffable names they may have
thy power vertue & might as they (as it shall be declared hereafter)
ought to have and when any experiment
hath lost his might & his vertue in
such wise as it shalbe shewed & taught
after it may bee recovered, note that
there be many men that seketh many
thinges & practy from day to day and
covetes to bring to effect greate experimentes
but it cometh never to ther purpose and
wearieth him selfe & losseth his tyme &
labour, yea better it is to knowe the
vertue of one true word than a greate
weight of gold as holy scripture sayeth
melior est sapientia quam singularis potentia
better is knowledge then worldly power
for this knowledge passeth all other, for
when all experimentes be never [illegible] corrupt
for the most [illegible] are [illegible] & so all are
[illegible] false for the most part for lack
of [illegible] then for all these matters
[illegible] and diligently understand that
[illegible] come to ther purpose & [illegible] when [illegible]

to behave hym and what is profitable, but hym
to worke that he be not deceaved
then he that will worke in any of these
consecrations must first utterly absteine
hym from all pollutions and be cleane
in body & mynde and moderate in meate
& drinke and absteyne from idle wordes
and clothed in newe cleane clothes ix
dayes before he begyn his worke and
must fast every day & hear masse and
the masse must be don on his owne
coste without any bargaynyng and
at every masse offer [illegible] in bonis et
defunctis distribuat postea pias
eleemosinas of his owne true gotten
goodes and the boke of consecration he
must have with hym & put hit under
the alter under the corporas till
the masse be done dayly during
the ix masses and it must be in the
devoutest wyse don with prayers
almes & fasting as is aforesaid for
by prayers & fasting [illegible]
the [illegible]
[illegible]

after masse he must beare the booke
home with hym and he must have
a secrete place hid from all men
that noe man nor woman be privy
to his worke, and first he must
sprinkle the place with holy water
where he will lay this booke, and or he
eate or drinke he must consecrate the
booke with the consecracions that followe
with a priests stole & a priests girdle
hallowed. Make the booke a crosse with
[illegible] about knelinge upon his knees
toward [illegible] lay downe the boke & saye
the vii psalmes & the Lateny & and after
Dynner say all the prayers that followe
or that the booke be opened afterward
open the booke and loke therupon with
all devocion and harte desyer, that
almightie god with his mercy & good will
may hallowe + and blesse + & consecrate +
the said booke with all holy names
that it may optayne mightie vertue
& power that it ought to have by god
will & pleasure to consecrate the booke
[illegible]

ever therby. In likewise it is to be understand
that whosoever poluteth this booke he
well wote that it is not valiable but if
it be newe consecrate. The Lattany and
the prayers sayde & finished. Then on
the booke he shall say that followeth with an
harte & a perfect mynde to consecrate
the said booke by the grace of god day
aforesaid & so after that continue booke
as ofte as nede requireth, begyn after masse
and so continue all howers synginge that
is to say at the sonne rysinge, at ix of
the day, at mydday, and at iii afternone
and at evening at complyn, & at midnight
in the best wyse that he can or may
with these prayers followinge. [illegible]
Deus Deus meus misericors [illegible]
[illegible] Ego oro [illegible]
[illegible]
[illegible] Benedicat [illegible]
Benedicat te pater + Benedicat te filius +
Benedicat te [illegible]
[illegible]
[illegible]
Deus Deus meus [illegible]

sit in conspectu tuo ... te invocando
pectore me exaudire digneris sicut exaudisti
beatam virginem mariam matrem tuam
Christe domine clamorem confitentis te, exaudi domine
vocem deprecationis meae, et peto ut per merita
et orationes beatae mariae matris tuae et per
orationes omnium sanctorum, orationes meae ad te
perveniant quas ego indignus peccator pro huius
libri consecratione effundo coram te in hac hora
ut per tua sancta nomina quae in hoc libro continentur
volumen istud sit consecratum et confirmatum
et sanctificatum operante domino nostro Jhesu Christo qui
vivit et regnat deus per omnia secula
seculorum Amen BRITISH MUSEUM confiteor

ad ministrando oro

domine Jhesu Christe per ineffabilem misericordiam tuam
deus pius et misericors miserere mei et exaudi me summe
per invocationem nominis tui o patris et filii et spiritus
sancti sit accepta tibi et placeant tibi verba
oris mei et orationes meae, et per invocationes
sanctorum tuorum nominum in hoc libro conscriptorum
humiliter et fideliter deprecans, licet ego indignus
sim in te confidens ut sanctificet et confirmet
et confirmet librum istum et experimenta in
[illegible] et [illegible] [illegible]
[illegible] sanctissima nomina tua [illegible]

[illegible] / [illegible] / [illegible]
hymon, oristion, ergona, ystanos, omella, [illegible]
homi, soyn, messias soter, emanuel, Sabaoth, adonay
et per omnia sancta nomina quae non licet homini loqui
et per omnia nomina quae in hoc libro continentur et scribuntur
in virtute et potestate et sanctitate eorum nominum
et per virtutem et potestatem divinam iste liber
sit benedictus + et consecratus + et circulus iste
scripta
ista et circuli sit et sint benedictus et consecrati et
et per virtutem sacramenti corporis et
sanguinis tui et virtutem quam optinere debet potestatem
obtineat et effectum sine aliqua fallacia peracta
obtineat ad consecrandum circulos horum et omnia experimenta
conscripta ut operentur virtute et potestate quam
ad quae sunt constituta, praestante domino nostro Jhesu
Christo qui sedet in altissimis cui sit laus et
gloria per infinita secula seculorum Amen / confiteor

Benedicat te pater + benedicat te filius + benedicat
te spiritus sanctus + beata maria mater domini nostri Jhesu
te benedicat + et sanctificet ista et virtutem
sacramenti in te obtineas quam obtinere debes et
benedicant te omnes sancti virgines benedicant te
[illegible] et in omni tempore, omnes sancti et electi dei
et omnes virtutes caelestes te benedicant et confirment
omnes angeli et archangeli virtutes principatus
throni et dominationes cherubyn et seraphyn
[illegible] et honorem dei [illegible]

Dñe Jhu xpe benedicas + et sanctifices hunc
librum per tuum sacrum et confirmes per potentiam
tuam Ita ut virtutem et potestatem talem
obtineat ad quod per ad quam constitutus est
confirmatus est et sit per [illegible] prestante Dño Jhu
xpo cuius regnum et imperium sine fine permanet
in secula seculorum amen /
Et sit in nomine dei refectus et in deo confidens ad librum
consecrationem accedas, et incipias [illegible]
[illegible] hoc facto [illegible]
liber consecratus, et quociens indiges aliquo
libro ad experimentis consecrare volueris
incipias istam primam orationem sequentem
[illegible] Deus Ineffabilis, Deus Invisibilis
[illegible] Confiteor deo / Et [illegible]
[illegible] et signum sancte crucis [illegible]
[illegible] Deus [illegible] in te
[illegible]

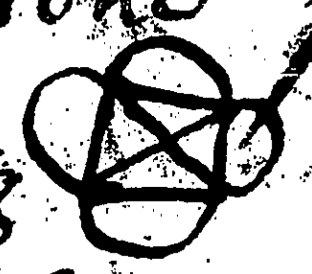
[illegible] delinquens [illegible] Deus [illegible]
a me ipso, Intende in adiutorium meum Dñe Deus sal-
meus, fiat misericordia tua Dñe super nos quemadmodum
speravimus in te, in te Domine speravi, non
confundar in eternum, Intret in conspectu tu-
oratio mea, Inclina aurem tuam ad preces me-
Domine exaudi orationem meam et clamor
meus ad te veniat, Confiteor etc / et a-
benedictio et signum sancte crucis

Incipit consecratio experimentorum

Deus ineffabilis Deus Invincibilis Deus [illegible]
Deus immutabilis, Deus piissime, Deus [illegible]
Deus gloriose, Deus [illegible]
ego indignus plenus iniquitate et dolo et mal-
supplex ad tuam misericordiam venio orans et deprecans
[illegible] et innumerabilibus peccatis meis que commisi
ego indignus peccator miser [illegible]
[illegible] humiliter exaudire digneris, Ita me famul-
tuum [illegible] licet indignum exaudire digneris
clamantem ad te et [illegible] hoc experimentum
tuis insignatis ut virtutem quam obtinere debet
potentie obtineat super potestatem [illegible]
[illegible]
consecratam [illegible]
volunt [illegible] voluntate [illegible]
et [illegible] exorcizator [illegible]
[illegible]

... ex hoc Sacratissima Dei nomina, videlicet Agla et
principium et finis, Ely, Eloy, Eloi, Elyon, Sother
Emanuel, Sabaoth, Adonay, [illegible]
construetur hoc experimentum eo prestante cui
sit honor et gloria per infinita secula seculorum
Amen

[illegible] aliquod experimentum observare volueris [illegible]
non exiret ad invocationem spiritus Tunc dicas
[illegible] me exaudire dignaris clamantem
[illegible] te per hoc experimentum ut virtute [illegible]
[illegible] dignas potest obtineat et possimus
nomen tuum quod scribatur 4or litteris ut [illegible]
[illegible] conservationem oratione finita
[illegible] litteras et dicas



In hoc loco debet esse circulus
[illegible] benedice et [illegible] que antea sunt scripta
[illegible] felix [illegible] et tunc ut [illegible]

Benedictio [illegible] in [illegible]
Domine sancte pater omnipotens qui summa [illegible] angelis
[illegible] et [illegible] tuo ex [illegible]
[illegible] bonum
[illegible] humilitate [illegible]
[illegible] et ad [illegible]

[illegible] corporis [illegible]
mentes et oculos ut que tibi sunt placita
videre possimus et ita facere ut post [illegible]
[illegible] detrimentum ad [illegible]
indefinitum [illegible] per eundem [illegible]
[illegible] qui tecum vivit et regnat Deus
per omnia secula seculorum Amen

Conservatio circuli

O summe [illegible] et verum [illegible] per illud
[illegible] qui istam terram creavit [illegible]
[illegible] et [illegible] per [illegible] creatura
[illegible] de sigillo [illegible] et per duo [illegible]
nomina [illegible] Theos [illegible]
Athanatos + [illegible]
+ Eloy + [illegible] + Sabaoth
[illegible] + Habeel + [illegible]
[illegible] + Endomel + [illegible]
[illegible] + Ely + [illegible] + Eloy
Elyon [illegible]
[illegible] + Eloy

et oia noia Dei sanctissima in nota et ignota
sit locus iste et circulus iste ex Domini
tui Omnipotentis altissimi Dei benedictus
et consecratus et a sancta maria matre
Dni nri Jhu xpi gratia plena sit benedictus
consecratus sanctificatus et custoditus et a
sanctitate omnium scorum Dei et scarum Angelorum
et Archangelorum, tronorum, Dnacionum principatuum
et potestatum virtutum atque Cherubin et
Seraphin, prophetarum appostolorum et evangelistarum
martirum, Patriarcharum, confessorum atque [illegible]
potens confirmatus et roboratus circulus
et locus iste contra omnes talem virtutem
et sedatorem [illegible] capiat et contineat a signo
[illegible] et spiritu et sancta [illegible] que [illegible]
[illegible] malignus habeat aliquam potestatem loco
[illegible] [illegible] intra circulum
[illegible] personas [illegible] timores et [illegible]
aliquo modo [illegible] nocendi valeat [illegible]
[illegible] adiuvante et defendente rex celestis
[illegible]
[illegible]
[illegible]
[illegible] aqua benedicta [illegible]
[illegible]

Consecratio Pani Corni

Omnipotens sempiterne Deus qui in principio
oia ligna creasti bona et dedisti et [illegible]
dignare [illegible] baculum corneli per Dnm nrm
Jhm xpm filium tuum [illegible]
vel signatus fuerit sit signatus ab omni
malo Amen aspergendo aqua benedicta
In nomine patris et filii
et spiritus sancti Amen

Sigillum [illegible]

[illegible]

Pamuel — Alchates
Baran — [illegible]
Beliseth — [illegible]
Hendinga — [illegible]
[illegible] — [illegible]
[illegible] — [illegible]

... in nomine Jesu Christi [illegible] Adiutorium nostrum in
nomine domini qui fecit celum et terram. Sit nomen domini
benedictum ex hoc nunc et usque in seculum [illegible]
[illegible] domine [illegible] et [illegible]
[illegible] nostra [illegible] a te [illegible] et [illegible]
[illegible] qui vivis et regnas deus per omnia secula seculorum. Amen
Deus qui misisti [illegible] tuum [illegible] angelos tuos, emittere
digneris [illegible] in hunc [illegible]
illumina et clarifica intellectum [illegible]
[illegible] et in [illegible] veritatis [illegible] possit [illegible]
[illegible] et nobis [illegible] veritatem de [illegible]
[illegible] rebus, qua vel quas petimus, qui vivis et regnas
per omnia secula seculorum. Amen
[illegible] in me et in [illegible]
[illegible] aliis [illegible] plurimis [illegible] et
[illegible] ad [illegible] mea [illegible]
[illegible] tamen [illegible]
[illegible] et [illegible] et in presenti negotio
[illegible] emittere digneris [illegible] angelos tuos nobis
[illegible] in adiutorium nostrum [illegible]
[illegible] et veritatem respondeant, de
[illegible] presentibus, et futuris, et de quibus
[illegible] interrogabimus tam [illegible] dicta [illegible]
demonstrata. In nomine patris et filii et [illegible]
[illegible]

de faucibus draconis liberasti, Susannam de falso
testimonio, et Danielem de lacu leonis [illegible]
Galileorum aquam vinum [illegible] Lazarum quatriduanum
mortuum a mortuis resuscitasti, Habraham et
[illegible] apparuisti [illegible]
[illegible] in trinitate demonstrasti
emittere digneris tres angelos tuos
de celis in hunc lapidem cristallinum [illegible]
coram nobis, et ut [illegible]
appareant, et veritatem respondeant de [illegible]
presentibus, et futuris, et de quibus [illegible]
interrogabimus, tam per [illegible]
demonstrata. In nomine patris et filii [illegible]
Domine Jesu Christe mitte nobis hos angelos [illegible]
[illegible] nobis veritatem de quibus [illegible]
[illegible] Ave. Paternoster [illegible]
[illegible]
[illegible] Tetragrammaton [illegible]
[illegible]
[illegible]

in a stone where ye will have them to
appere. Do the childe lokyng on the cristall
stone may the more perfitly & sone se
& beholde them apperyng in the stone
betwene hym & the said napkin [illegible]
[illegible] the childe [illegible] wolde
be watchyng [illegible]
[illegible] not perfitly have the sight
of them as he ought to have. And
then byd the childe say after [illegible]
followeth: Ye angells of god, my in [illegible]
I conjure you in the vertue of god
& by the great love that ye owe of
dutie to the father, the sonne & the
holy ghost, that ye appere in this stone
[illegible] of the [illegible] This said
[illegible] the childe say [illegible]
[illegible] in this way followyng
O angells of god, my in & I conjure ye
[illegible] the vertue of god & by that great
[illegible] that ye have in the [illegible]
[illegible]

O vos Angeli, qui in hoc lapide cristallino apparetis
eadem virtute qua huc venistis, vobis obsecro et
rogo, et per illum amorem quem habetis ad patrem
et filium, et spiritum sanctum, qui est alpha et oo, vivens
in secula seculorum, quod vos aperte et sine fallacia huic
pueri veraciter de hac re [illegible] veritate [illegible]
et ostendatis, per eum cui est honor in secula
seculorum. Amen. This saide let the
childe aske the question & when [illegible]
[illegible] then [illegible]

O vos Angeli qui in hoc lapide cristallino
apparetis, eadem virtute qua huc venistis, [illegible]
in pace redeatis et cum deo [illegible]
[illegible] parati, cum alias vos revocando [illegible]
in nomine patris et filii et spiritus sancti [illegible]

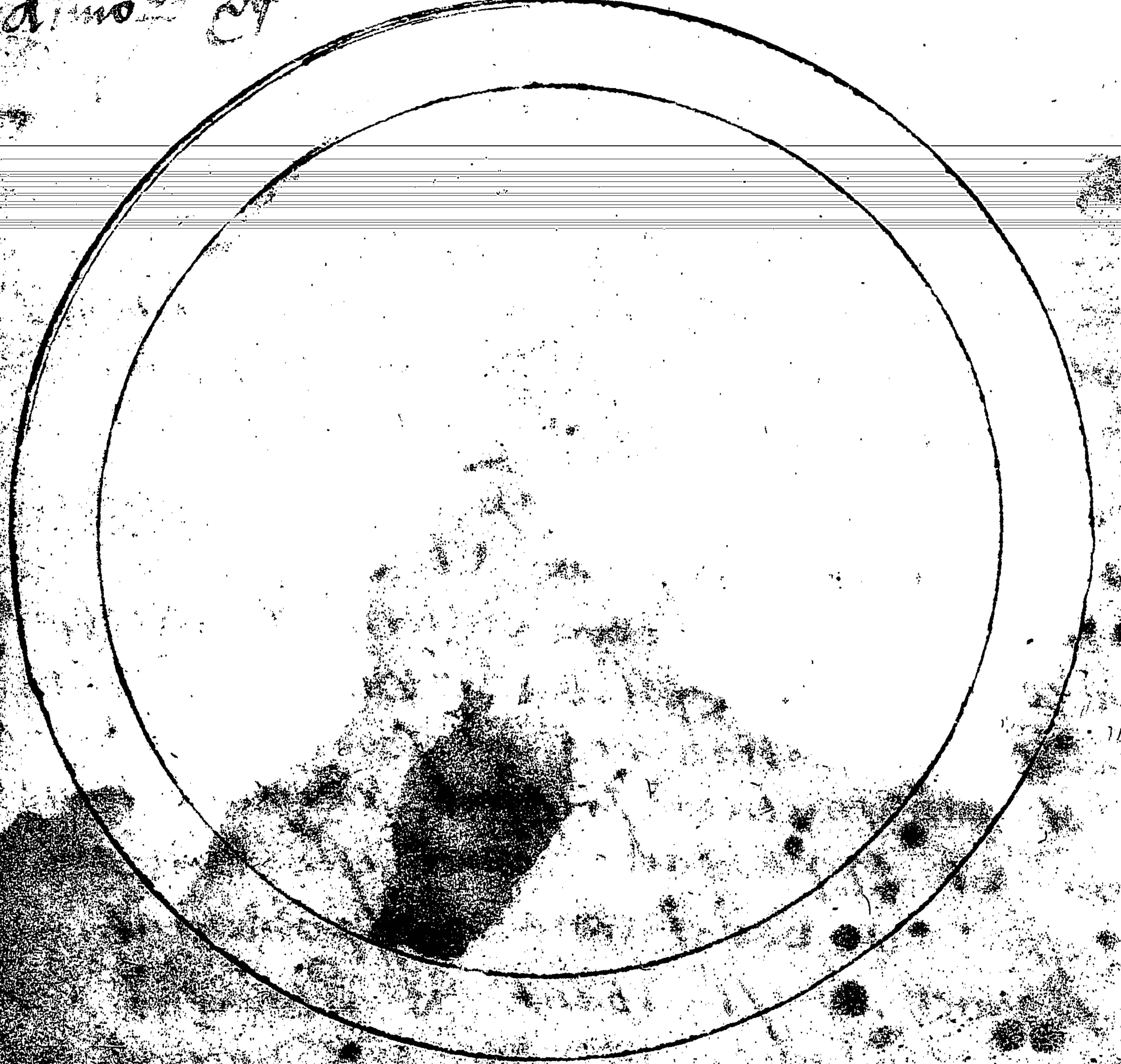
Experimentum de Speculo

In [illegible] luna [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] practica [illegible]
[illegible]

nes volendi veritate de quacumque re interrogan-
do sive de furto sive de alia re dubia. [...]
[...] Turbaltamerus(?) sive [...] baruh(?)
[...] [...] rubeo, vos ab oriente, vos
ab occidente, vos dudde(?) vos a septentrione
q vos per caput dni dei [...] et per
matris virginitate dni nri Jhu xpi et
in nomine magni [...] Sexabs(?) [...]
[...] Sexaphus, ut [...]
[...] q vos [...] vel [...] et per parit.
Abonama: Abonomiza, Abiportam. [...]
Asloastar vel asta, Abrinssh. misrabara vel
misrabarta, radiel moab. abminadab, vel
Animissiok, q vos demones per nomen Dni
On Salvator donas, Soixpens(?), leo, factor
Sother, messias, emessias, Athanatos
Ely, eloy, [...] Seraphon, vel
Seraphion et per ineffabile nomen Dni
Tetragrammaton et per mortem Dni et
passionem Dni et per [...] coronam [...]
clavos Dni et per [...] resurrectionem et
ascensionem Dni et per [...] [...]
[...] aptos et per 4 Evangelistas
[...] matheum, lucam, et Johem et per 24
[...] [...] in [...]
[...] et per [...]
[...] et [...] et per [...] magi
[...] et Baltazar et per om
[...] Jasper et [...]
[illegible]

rito et appareatis in hoc speculo ad [...] dicendi
de hoc furto vel alia re vel [...] et tunc
facias [...] et postea [...] et pone
speculum in manu dextera [...] et dic
[...] dextera dni fecit virtutem
dextera dni exaltavit me, dextera dni fecit
virtutem, Non moriar sed vivam et narrabo
opera dni, Et oportet [...] hoc fiet in loco
secreto et [...] ordonibus in [...]
[...] Vos commissarii dni delicta mea vel paren-
tum meorum [...] Domina nos deus [...] Et
mitte nobis auxilium de sco Et de Syon tuere
nos, Exurge dne adiuva nos et libera
nos propter nomen tuum, Dne exaudi oratio-
nem et clamor meus ad te veniat, oremus
Dulcis(?) dne deus pater omnipotens [...]
ore meo et corde [...]
demonstrare [...] Salam de Saleto
Jaman(?) de Jamleto Salam de Saleto [...]
per Salomon mittas vos in speculum [...]
[...] hoc et [...]
Jhu xpi et [...]
speculo [...] veritatem [...]
demonstrant et scribant de [...]
[...] et futuris quo ego [...]
interrogabo vel [...]
[...] aliqua et tunc [...]
[...] et tunc [...]
[...] et [...]

fiet firma [illegible] in q
[illegible] debet interrogare [illegible] interim
[illegible] Zalam de faloto
Jannam de Janeto et Zatan de Jarelo
[illegible] circulo debet fieri in loco
secreto die Jovis inter primam et meridiem
luna crescente [illegible]
Amen [illegible]



[illegible] autem fuit laborare cum spiritus [illegible]
[illegible] in tuo presentatus [illegible]
[illegible] duodecim annorum [illegible] dicat post
pater noster, Ave maria, et credo
in deum [illegible] post [illegible]
[illegible] Adjuro te lux
per deum qui dixit fiat lux, et facta est
lux, ut intres in oculos meos et
aperias ~~et aperias~~ et clarificas quantum
ad ipsum meum ut possim videre vero et
[illegible] statim et sine mora aut
dolorem aliqua [illegible] ego voluero sine
aliquo impedimento [illegible] aliorum
exorsizatores non obstante et hoc fiat per
virtute huius sacratissimi nominis dei
Tetragrammaton [illegible] Et [illegible]
[illegible] in pollicis [illegible] primo [illegible]
[illegible] unguem cum cultello [illegible] vitro
et [illegible] lux pollicem [illegible] istas [illegible]
litteras [illegible] oleo olive [illegible]
[illegible] unguem [illegible]
[illegible] dicas [illegible] dicat puer post
[illegible] Domine deus [illegible] mittas nobis [illegible]
[illegible] tres angelos [illegible]
[illegible] et [illegible] qui dicant et [illegible]
[illegible] scribant nobis [illegible] veritatem [illegible]
[illegible] ad omnia interrogata [illegible]
[illegible]

Tunc dicat [illegible] verba orationem hujus
apparitionem [illegible] / et cum vos videmus
tunc dicat [illegible] Deus, Gog angeli [illegible]
Precipio per deum conditorem mundi per suam
[illegible] maiestatem et per sua sanctissima nomina
ineffabilia et per incarnationem [illegible]
et per virginitatem sanctissime virginis marie
matris domini nostri Jesu Christi et per virginitates
sanctarum katherine margarete ursula Barbara
[illegible] et per omnes martyres et confessores et
doctores [illegible] et per omnes patriarchas et
prophetas et per omnes apostolos et discipulos
et evangelistas domini et per novem angelorum
ordines scilicet angelos archangelos thronos
dominationes principatus et potestates et virtutes
cherubyn et seraphyn qui cantant
continue et incessanter ante deum Sanctus
Sanctus Sanctus qualiter non credatis a
[illegible] vos invocando et [illegible]
[illegible] [illegible] aliqua [illegible]
[illegible] possem vos intelligere et
[illegible] [illegible] vos etiam per omnia
[illegible] dei [illegible] et per omnia [illegible]
[illegible] creavit mundum per [illegible] et per omnia
[illegible] fidei catholice
[illegible] [illegible] [illegible]
[illegible] fidei et per omnia nomina [illegible]

[illegible] et per omnes [illegible] [illegible]
per hec nomina Adonay, Sabaoth, Adonay
Cados, Adonay, Amora, Christ[illegible]
hec nomina contregantur [illegible]
et etiam per hec nomina dei, Lotnimiat
leegaylalyon, [illegible]
Lotamin, Lotagelogyn, ~~Lotgagel~~
Lotgafalafym / hec nomina ~~[illegible]~~ faciunt
ventos et elementa [illegible] tua voluntate
et per hec nomina sancta dei Alenytan, Caracenia
[illegible], [illegible], [illegible], [illegible], [illegible]
[illegible], Gog [illegible] et non [illegible]
nomina [illegible] et [illegible] et
[illegible] quia [illegible]
[illegible] [illegible] multa
[illegible] [illegible]
[illegible] et per hec
sancta nomina dei vos [illegible] et [illegible] et
[illegible] [illegible] omnibus [illegible]
Larhy, [illegible] Laytagalhan, [illegible]
hubalyanarytheyn, [illegible]
Layasalapy, per omnia hec nomina et alia
nomina [illegible] et alia verba [illegible]
[illegible] et [illegible] ut [illegible]
[illegible] [illegible]
et incontinenter [illegible]
[illegible] [illegible]

et si non dicunt veritatem hic [illegible]
de quatuor [illegible]
[illegible]
Per vos amplius ad loca propria [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Jhesu [illegible] Jhesu [illegible]
[illegible]

For Harke about a [illegible]
[illegible]

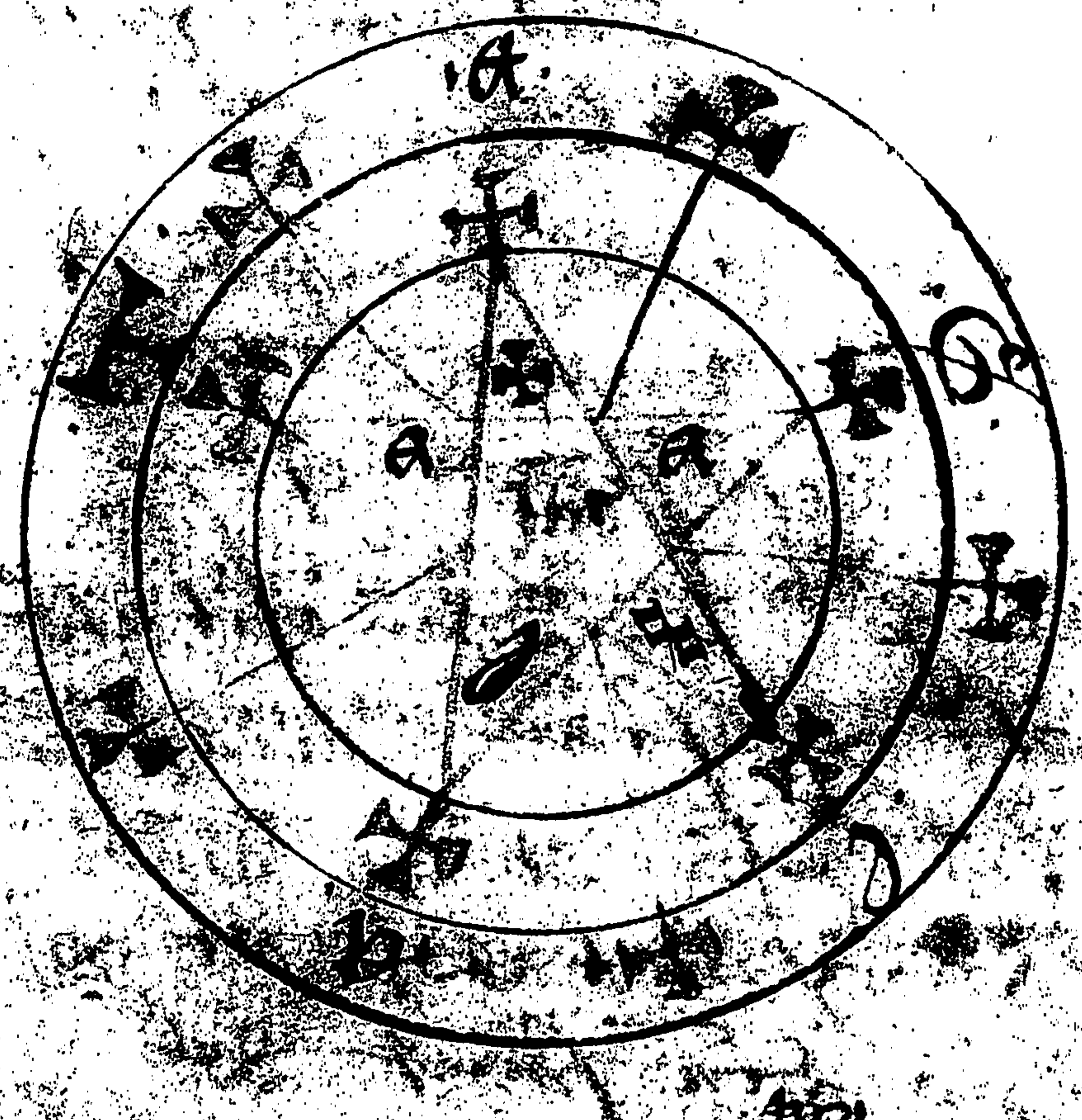
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] patrem et filium et spiritum sanctum et [illegible]
[illegible] maria matrem [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

et constante qui vivat et regnat deus [illegible]
secula seculorum amen et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

O rex et dux Jhesu christe Jhesu vincit
Jhesu regnat Jhesu imperat [illegible]
[illegible] malatg [illegible]
[illegible] Amarath Catrim [illegible]
[illegible] Elmolab [illegible]
[illegible]
[illegible]
[illegible] patre et filio et spiritu sancto amen
[illegible]
[illegible] maria matrem [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Et [illegible] qui [illegible]
[illegible]
[illegible]
[illegible] et vos [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] prima [illegible]



Sequitur Invocatio 4 regum

Contestor vos omnes [spiritus] / ab oriente / vos [spiritus]
ab occidente et vos etc. a meridie et vos omnes [spiritus]
ab aquilone et per corroboratissimum dominum verum
vivum et inmortalem per thronos glorie sue per virtutem
maiestatis sue per supersubstantialem celsitudinem
glorie sue interminabilis per gloriosissime et potentissime virtutis sue venerabilem vigorem per patris eternam et
infinitam ineffabilem potentiam per sui coeterni filii inestimabilem bonitatem et sapientiam per spiritus / sancti flamen
sanctum et sacratissimum septiformem gratiam per sui potentissimum et victoriosissimum donum per opera totius bonitatis
que sunt omnia transcendentia opera creaturarum [illegible]
omne creaturarum meritum ac omnem bonorum [illegible] supponit
et excellunt per [illegible] qui super omnem
angelicam naturam [illegible] per splendorem [illegible]
increate [illegible] omnem [illegible] superat et excellit
per celsitudinem totius creature incorruptibilis que
[illegible] super omnem potestatem [illegible] materiei [illegible]
et in natura fundamento subsistunt vos [illegible]
4 plagarum [illegible] et [illegible] ex [illegible]
et ex [illegible] et [illegible] et ex felicitate meriti [illegible]
per corroboratissimam fortitudinem et super excellens [illegible]
martirum per castitatem gloriosissimam virginum [illegible]
per [illegible] [illegible] per [illegible]
et victoriosissimum [illegible]
felicissimum et [illegible]
beate et gloriose virginis marie [illegible]
et [illegible]

marie solarem et per sanctissimum eius donum [illegible]
issimum et devotissimum xpi feminum et per [illegible]
ssam et acceptabilem gratiam et gloriosam ipsius
beatitudinem et per excellentissimum et exc[illegible]
fortoris mei michaelem qui omnes creaturas [illegible]
sima archangelos substituimus per potentissimam [illegible]
patris potestatem et essentiam per victoriosissimum et
ineffabile nomen gloriosi patris per benedictissim[illegible]
sanctitatis et veros et efficaces virtutis per stantiss[illegible]
mum donum per sacrosanctum excellentem [illegible]
celestie beatitudine per victoriosissimum et corrobo[illegible]
num maiestatem divinam que omnis rei create [illegible]
memoria per hec astringo vos spiritus qui tantum plagarum [illegible]
principalium ut ad usum imperium presto sitis et [illegible]
et ad meam vespertinis indigentiam quoniam [illegible]
les sumus vos inmortales nimirum tamen est quod vos [illegible]
omnino et animo per efficacissimam sine [illegible]
per vigorosissimam et fortissimam divinitatis [illegible]
virtutis quam summo deo proprie attribuitur per [illegible]
solitudinis arcana quam numquam mundus [illegible]
in sue eternitatis prostrationem [illegible]
per naturam nobilem vestram quam deus vobis [illegible]
sunt vestris mentis et absque vestris [illegible]
ineffabile gaudium a quo dicitur [illegible]
cum obedientia per sanctissimum et [illegible]
et fortissimum per missionis dei et [illegible]
[illegible] intelligentiam et [illegible]

[illegible] mandatum et [illegible]
omnipotentis dei quod [illegible] omnis creatura [illegible]
constringo ut [illegible] mandatis admoniti et [illegible]
obediendis [illegible] vos constringo omnes
qui plagarum [illegible] per [illegible] et [illegible]
dei mysterium quod soli trinitati est proprium
inexpressibile et inenarrabile [illegible]
substantie divine et essentie [illegible]
et [illegible] per [illegible] efficacissimam et vigoro-
sissimam ac indefectuosam virtutem et [illegible]
sapientiam quam non licet creature [illegible]
constringo vos potestates qui plagarum [illegible]
obedientes in meis articulis [illegible]
[illegible] constringo vos omnes spiritus qui plagarum per [illegible]
et sublimis dei [illegible] et [illegible]
stabilitatem et per eius [illegible]
sapientiam et per eius [illegible] bonitatem
et per eius magnam et [illegible] et [illegible]
misericordiam et per [illegible]
et per eius [illegible] et per eius [illegible]
et per [illegible] et [illegible]
[illegible] per hec astringo vos [illegible] qui plagarum
et [illegible]
[illegible]

per ideam misticam eius per sigillum eius per [illegible]
[illegible] per nomen et virtutem quod est in eis et per [illegible]
Dei que sunt + on + eloyn + tetragramaton + panthon
craton + orrinomos + holhesk mariell + mesias +
aglatela + per forte elzepheres + per magnum [illegible]
stimulamaton x et per virtuosam [illegible]
ut vos meis mandatis in virtute salomonis qui
vos constringit et includit cooperiatis et obedientis
sine dilatione et mora adiuro vos constringo
vos omnes 4 plagarum per omnes celestes [illegible]
qui pleni sunt sanctitatis per omnes virtutes per
omnes adnationes per omnes potestates et per [illegible]
sacra et immaculata que in illis [illegible]
continentur per sanctas visiones et per delectabiles
~~[illegible]~~ contemplationes quas ibi [illegible]
[illegible] sanctorum dei per felicissimum bonum quod [illegible]
[illegible] et in quo [illegible] felicitatem [illegible] spiritualis
[illegible] per [illegible] [illegible]
Deo cognitionem habent per naturalem virtutem
divine dulcedinis appetita et supernaturalis
[illegible] per [illegible] maxima per celestem
paradisum per [illegible] celestis [illegible] per [illegible]
[illegible] bonum in quo superavit et in quo
[illegible] per fortitudinem apostolorum per [illegible]
[illegible] per virginum et [illegible]
[illegible] beatitudinem ~~[illegible]~~ [illegible]
[illegible] [illegible] per [illegible]

[illegible] virginum per [illegible] [illegible]
virtute [illegible] [illegible] vos omnes [illegible] 4 pla-
mundi animati que vobis [illegible] et vobis [illegible]
[illegible] sunt potestate adeo vobis [illegible]
et [illegible] adiuro vos omnes [illegible] 4 [illegible]
mundi per potestatem et potentiam vestram [illegible]
~~[illegible]~~ per claritatem vestram in qua [illegible]
substantiam vestram in qua [illegible] per [illegible]
vestram qua [illegible] per fortitudinem vestram qua [illegible]
[illegible] per [illegible] [illegible] qua [illegible]
per claritatem vestram qua [illegible] per [illegible]
[illegible] vestram qua [illegible] et per omnia [illegible]
que vobis sunt [illegible] vos [illegible] omnes [illegible]
et ~~[illegible]~~ [illegible] vestrum [illegible]
[illegible] ut nobis obediatis [illegible]
cognoscere [illegible] [illegible]
[illegible] qui vobis in [illegible]
[illegible] [illegible] ad [illegible] constringo vos omnes
[illegible] 4 plagarum mundi [illegible] et [illegible] 4 plagarum
mundi [illegible] in quibus [illegible]
potestates [illegible] per [illegible]
vos quas habent per claritatem luminis quod [illegible]
est per magnam [illegible] et [illegible]
[illegible]
[illegible] adiuro [illegible]
[illegible] [illegible]

et mentis operibus attinentia et quae vobis
sunt utilia et per vos statibus vestris accomoda
ad hunc respiciendo vos [illegible] per 4 mundi plu-
[illegible] per spheras elementorum per magna
excellentia [illegible] qui creator [illegible]
[illegible]
[illegible] et [illegible] vos [illegible]
et ad [illegible] opus et [illegible]
per gloriosissimum adonay in quo sunt [illegible]
omni [illegible] per excellentissimum [illegible]
in quo [illegible]
[illegible]
[illegible]
[illegible] in quo [illegible] et [illegible]
[illegible] per [illegible] per quae corporalis
creaturas singulas [illegible]
[illegible] in quo [illegible] sunt [illegible] et [illegible]
per [illegible] sunt [illegible]
[illegible] et [illegible] in quo sunt [illegible]
[illegible] et [illegible]
[illegible] vos [illegible]
[illegible] et [illegible] vos [illegible]
ad [illegible] opus [illegible] et illud [illegible]
[illegible] et [illegible]
[illegible] vos [illegible]

[illegible] quibus [illegible]
[illegible] et [illegible]
[illegible] et [illegible] vos [illegible]
[illegible] omnia [illegible]
[illegible] vos et [illegible]
[illegible] et [illegible]
et [illegible]
[illegible] et [illegible]
[illegible] omnis [illegible] et [illegible]
[illegible] et [illegible]
et [illegible] et [illegible]
et [illegible] et in [illegible]
[illegible] et ad [illegible] vos [illegible]
et [illegible] Deus [illegible] omnia [illegible]

[illegible]
[illegible] in [illegible]
[illegible] ad [illegible]
[illegible]
[illegible]

Experimentum ad habendum unum de 4 regibus demonum ad respondendum [illegible] sine Circulo

Inprimis you must have a girdell made of [illegible] made in the maner of a [illegible] upon the which must be writtin these holy names + a + [illegible] + on + or + [illegible] + [illegible] + ma + [illegible] + kc + tra + [illegible] + ma + [illegible] + and this pentakell

with the letters [illegible] wrytting every worde as the figure [illegible] [illegible] spoken the name [illegible] this girdell must lay under the aulter cloth till 9 masses be sayde and at the ninth tye up the girdell in a [illegible] of a [illegible] till thou wilt worke then when thou wilt worke girde the girdell about the [illegible] as [illegible] as [illegible]

Coniuro et adiuro vos 4 reges [illegible] paymon amaymon per virtutem Dei patris [illegible] et filii et spiritus sancti per angelos et [illegible] thronos dominationes principatus potestates [illegible] cherubin et seraphin [illegible] et [illegible] per [illegible] et omnia que [illegible] sunt et per arcam [illegible] et per 7 candelabra aurea ante conspectum Dei et per terribile et per thronum Dei et per [illegible] conspectu Dei Iterum [illegible] per [illegible] Iesu christ salvatoris [illegible] et per incarnationis et per nativitatem suam per circumcisionem per baptismum suum per passionem et [illegible] suam per [illegible] mortem suam per quinque vulnera per sanguinem et aquam qui exierunt de [illegible] [illegible] per gloriosam resurrectionem suam et per ascensionem suam ad inferos [illegible] sub obligando et per [illegible] ad celos et per adventum suum in die [illegible] Iterum coniuro et adiuro vos 4 reges per [illegible] nova Dei + messias + [illegible] + emanuel [illegible] + adonay + [illegible] + [illegible] + [illegible] + homo + [illegible] sion + [illegible] + [illegible] sapientia + [illegible] + alpha + caput + [illegible] + fons + et omega + [illegible]

... onis ✠ vitulus ✠ serpens ✠ aries ✠ leo ✠
vermis ✠ os ✠ verbum ✠ splendor ✠ sol ✠ glori[a]
lux ✠ et imago ✠ panis ✠ flos ✠ vitis ✠
mons ✠ Janua ✠ petra ✠ lapis ✠ [illegible] ✠
angulus ✠ sponsus ✠ propheta ✠ sacerdo[s]
✠ athanatos kyros theos / panton craton /
ysus / doxa / Jesum vocamus vos et rogo per
omnia nomina dei potentissima et sanctissima
✠ agla / on / orrimomos / sados / tetragrama-
ton / onykeon / Egiston / stimulamaton /
[illegible] / anaphenaton / el / ely / eloym / y-
chephares / Elyon / elyoram / Elozam / Elezeron /
panton / panteon / firon / seleon / Daddon / sadan
soyppy / saronite / pantomyte / pistan / otinor
Hygaron / Zonyron / myron / miron / Dasa-
peron / tyan / valba / nabzarnps / abrerton /
ut me omnino aliqua mora legiom deceptione sine
fallacia ad me transmittatis in pulcra forma
humana visibili non terribili ut [illegible] spiritum
[illegible] karem plenam potestatem habentem [illegible]
[illegible] in omnibus preceptis et mandatis per vos
[illegible] ad implendi [illegible]
[illegible] nec alique me malu fa[illegible]

Ther be thesixe xeroese willing
this regnates as followeth

♄ bedeymys ♑ ♒

♃ bedeymehu ♐ ♓

♂ dyomos ♈ ♏

☉ bedymyth ♌

♀ daarvos ♎ ♉

☿ zaharazabadar ♊ ♍

☽ aadyus ♋

[illegible] gubernator [illegible] facit
Clima [illegible]
gubernans clima vocatur [illegible]
in babilonia vocatur [illegible]
Modus Amicitie [illegible]
[illegible] est inimicus [illegible]
[illegible] sole [illegible]
[illegible] venerem [illegible]
[illegible]
Jupiter [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

vincat alios sua sapientia et suo cursu. Et
quelibet pars spiritus est divisa per sex dicta
ubi est radix. Quia spiritus saturni qui
vocatur bedeymyes fugit se ad omnes
sex partes suas que sunt sursum deorsum dex-
trum et sinistrum coram et retro. Et spiritus eius
sursum vocatur tharas. Qui est inferius vo-
catur cacos. Qui ad dextram vocatur vanor.
Qui ad sinistram vocatur darnyz. Qui coram vocatur
coquiz. Qui retro vocatur darnes. Et
totus motus eius in sua spera et cum omnibus ma-
nerebus et divisionibus suis cursus cum suo spiritu
omnes iste res dicte superius vocantur uno
nomine cahicaros et iungitur totum ad radicem
generationis que vocatur badcafes.

e

et spiritus eius vocatur deymchos
et spiritus sursum vocatur dermez inferius
natoz in dextra aza flas ad sinistram
cauz. Qui coram feliz. Qui retro faroz.
Et spiritus suus motus in omnibus suis membris
et cursus eius in sua spera et divisio est suus
suus omnes iste res dicte vocatur uno nomine
dehymechaz.

primus [illegible] vocatur dahy-
edus et spiritus eius est sursum vocatur heaudz

Qui inferius daudmez. Qui ad dex-
tram baameos. Qui ad sinistram adaoz.
Qui coram hendaydez. Qui retro asel-
hedez. Et spiritus suus motus in omnibus suis ma-
nebris et coniunctio totius vocatur dagramz

pus [illegible] vocatur zahydaliz et
spiritus sursum vocatur cahydamez. Qui
inferius mandelez. Qui a dextris e-
tharfez. Qui a sinistris candel et qui
coram matfoz et qui retro daris. Et motus
eius in spera et divisio cursus et spiritus eius
vocatur tayahomeryz et coniunctio totius
et ordinatio vocatur veydaluz et iste
est radix est generatio

pus [illegible] vocatur oyeryez et spiritus
qui est sursum daylyz et qui inferius
vocatur haynluz et qui a dextris
vocatur oamez et qui a sinistris taymez
et qui coram vocatur azy. Qui retro unabnelis
et motus eius per omnes suos modos et cursus
ipsius per spiritum ipsius et spiritus ipsius vocatur
cahanoz et coniunctio totius et ordinatio que
est radix et partes vocatur madanor

pus [illegible] vocatur varhoydz et spiritus
qui est [illegible] sursum dhydac et qui

inferius bablaz Et qui a dextris vocatur arnarus
Et qui a sinistris vocatur Sabahell Et qui coram vocatur
Sarpaliel Et qui retro vocatur Dahuz Et motor
eius per omnes suos modos et cursus per spiritum eius
vocatur mahodyz Et conjunctio totius et ordinatio
que est vadiz et premes vocatur barhodyz
 Spiritus lune vocatur taarnus Et spiritus
 qui est superior hodyz Et qui est inferius
vocatur mirraynz Et qui est a dextris
vocatur hastayz Et qui est a sinistris talmaz
Et qui coram vocatur Daanyz Et qui retro myna
lus Et motor per spiritum eius et spiritus eius vocatur
Daaynz Et conjunctio totius que est vadiz et
generacio vocatur bochoydz
Et de istis spiritibus et de quibus narra
uimus et de spiritibus .4. partium de quolibet
istorum venit virtus spiritualis in omnibus creaturis
Et de eisdem venit bonum et malum fortu
na et infortuna omnibus creaturis secundum
quod ipsis movetur in sua spera et suo signo
et suis potestatibus Et de istis veniunt ordones
et accipiunt opera magice et mirabilia
facta que homo potest facere et attribuuntur
ipsis cuilibet creature et cuilibet homini propter
partem intellectus quem habet

nares due aures et unum os Et sic dividuntur
isto modo
Auris dextra est Saturni ♄
Auris sinistra est Iouis ♃
Oculus dexter est Solis ☉
Oculus sinister est lune ☽
Naris dextra est Martis ♂
Naris sinistra est Veneris ♀
Os est Veneris quia non est notabile digestio
Omnia ista membra sunt posita in capite
propter carnem et ossa et sunt posita in capite quia
caput est sicut celo et pedes terre Et tenet
pedes cum capite propter carnem et ossa que est in
medio sic tenet minor mundus qui est tractus
maiori mundo quod est celum propter corpus quod
sunt in medio Et per istum modum sunt divisa
membra que apparent extra Et membra
que sunt intus et non apparent sunt divisa
isto modo: Cerebrum est Solis ☉
Pulmo est lune ☽
Cor est Iouis ♃
Epar est Martis ♂
Fel est Mercurii ☿
Renes sunt Veneris ♀
Splen est Saturni ♄

Et venit anelitus et suuditus per pulmonem
et nutritura spiritus lune
Et venit spiritus sapientie et intellectus spiritus Jovis cordi
Et venit spiritus insanie et fortitudinis epati
spiritus martis
Et venit spiritus iradie et insanie felle
spiritus mercurii
Et venit spiritus tristicie et doloris splen
spiritus saturni
Et venit spiritus saporis et delicie forma
tur in renibus spiritus veneris
In cerebro qui est locus solis sunt vene
in quibus currunt spiritus de partibus solis
et currunt per totum corpus
e4ti 8573057 In corde qui est locus Jovis sunt vene
77 in quibus currunt spiritus de partibus Jovis et
vadunt per totum corpus
In pulmone et gutture qui sunt locus spiritus
lune sunt vene in quibus currunt spiritus lune
et vadunt per totum corpus
In epate qui est locus martis sunt vene in
quibus currunt spiritus martis et vadunt per totum corpus
In felle qui est locus spiritus mercurii sunt
vene in quibus currunt spiritus mercu
rii et vadunt per totum corpus

In renibus qui sunt locus spiritus veneris sunt vene
in quibus currunt spiritus ~~veneris~~ de partibus
veneris et vadunt per totum corpus
In splene qui est locus spiritus saturni sunt
vene in quibus currunt spiritus saturni et vadunt per totum corpus
Isti spiritus se iuvant quidam cum aliis secundum
similitudinem et convenientiam que est in macrocosmo
mundi maioris secundum cursum planetarum
et ordinem 12 signorum secundum loca et in quo
loco sunt tres quilibet istorum corporum celestium
Et sic patet quod quodlibet istorum habet partem
in quolibet duodecim mundi minoris qui
est homo Et propter istud potest homo per suum
[illegible] omnes res et potest omnia
scire potest rememorare omnia et dicere
omne verbum et audire omnem vocem et operari
[illegible] quod sunt in eo omnes maneries virtutum
spiritualium Et propter hoc dicitur homo for
ma omnium formarum Et est minor mundus 84ti
[illegible] res que sunt in maiori mundo
[illegible] Et aliqui planeta habuit potestatem
[illegible] horem sui cursus sunt per
[illegible] si inspexerit cum alio planeta qui
sit [illegible] de loco est aut oppo
sito aut equali [illegible] potest [illegible]

eu ppt sua virtute Et similiter si aspexerit eum
alter planeta qui est amicus eius de bono aspectu mutat
locum secundum illud mutatur status hominis in diversis
mansionibus in eisdem fortunatus vel infortunatus
Non potest autem esse fortunatus nisi cognoscat vir-
tute celi et naturam planetarum et stellarum suarum
et partes in climatibus in quibus dominantur

[illegible] is homo qui nascitur in civitate Iovis et
habitat in eadem civitate et Iupiter ha-
buit potestatem in sua nativitate aut aspexe-
rit eum descendere fortiter custodiet eum
a malo et retribuet ei virtutem spiritualem sapie-
(n)tie Et dabit ei honorem Et separabit eum ab inimic-
cis Et si Iupiter non aspexerit attendas
si alter planeta est [illegible] a parte
[illegible] dabit ei virtutem spiritus sui a parte
dextera Et si aspexerit eum a parte sinist-
ra tribuet ei virtutem spiritus illius [illegible] Et si
[illegible] aspexerit eum a parte superiori [illegible]
[illegible] dabit sibi virtutem spiritus [illegible]
a qua aspexerit eum [illegible]
et [illegible]
[illegible] [illegible] sunt in [illegible]
[illegible] Iupiter [illegible]

officia que homo vult Et isti tribuunt divitias
et auferunt et ipsi separant vetant et retri-
buunt et auferunt Et isti spiritus sunt incor-
porati in animas in quibus longantur Et virtutes
que veniunt ab eis et nature et complexiones
in quibus currunt que coniunguntur quia in quolibet
homine sunt opera planete in sua nativitate
sunt descendunt virtutes spirituales in per
cuilibet de istis spiritibus quos nominamus
per nomina Et diversi preter modum non sunt
incorporati Et istorum 3 spiritus non habent
compositionem ad terram et isti sunt de quolibet
planeta Spiritus qui est sursum et qui coram et
retro Quia spiritus qui est sursum tenetur
cum firmamento sursum propter sua subtili-
tate et simplicitate Et quia manifeste circa
locum spiritus superioris Et spiritus qui est coram
quia non videtur plura que mittit spiritum in
mundo minori Et spiritus qui est retro similiter
non habet compositionem quia non videtur non po-
test visus attingere ad eum Isti tres spiritus
non sunt incorporati quia sunt subtilissimi in
sua simplicitate et subtilitate et minuunt

vtutes nobilissimas e subtilissimas cliatibz
q sut diuisa p eos ¶ De alijs z spo sut
corporati e hent copositioem cu terrenis
e isti sut de quolibet plura dexter e si
nister e inferior e iste q est de suo motu
in sua spa ¶ Est z spus q no sut incorpati
ppt sua simplicitate e subtilitate mittut
virtute sua in mu[n]du minore i hoiem qr
ipe e forma oiu formataz celestiu e
terrestriu e coplemetu creaturaz e sut
spo supior por e posterior qz vtutes istoz
spuum psentiut coplexio hois e natiuitas
¶ De alijs z q sut diuisi ad dextra sinistra
e inferiu sut icorporati e couicti diuisio
corpibz e planetis p modu q[ue] dicem[us]

18371 91pix ¶ Spus solis dexter e icorpatus cu
aialibz q viuut de rapina vt
leones grifones vacce motanee Et di
uisio spo solis sinistri i aialibz mansuetis
vt equu Et diuisio spus inferioris solis
i aqla accipitre falcone e ex oi genere
auiu siluestriu Et spus motus in sua
spera diuit[ur] qbus aialibz q sut lepus

Et diuit[ur] i rebz ogelatis In auro lapide
cornelio amatiste e i oi lapide rubeo i
sole e marchasita aurea vt rubea In
arboribz oium arboru q ferut fructus
boni saporis e i fructibz q no hent i[n]te[ri]
os vt poma citrina et i oium spe q bene
redolet vt z bacce lauri sandali croci
e alie spes q sut istis modi Omes iste
sut de diuisione spuum e de spualibz
icorpatis solis

4-7712

¶ Spus lune Et parcius icorpatus
In dextra pte sut de aialibz
mansuetis e lunetis consimiles Et diuisio 718/52ti
spus sinistri i columbis albis e i canibz
albis e castoreis Et diuisio spus in
ferioris in oibz aialibz albis q nutriut[ur]
i terris e i aquis Et sut ille q bene vigilat
vel volat vt hirudo Et diuisio spus
sui motus in spa sua In auricalcis pcis
In nitretis In argeto marchasita alba
e salibz albis Et i fructibz q hent multos f95cb55
vt persica prunia Et in herbis q scit
p viciu hois aut p medicina vt piper

et piper longu et ambra et in sptibz alhobla
et fauis Et ista e diuisio spiritum quos
noiauimus in naturis lune

spus marti et parcium icorpator

In dextra pte sut leopardi lupi
canes feroces In sinistra pte in colubris
scorpionibz et varis aranee et vipere et
cetera venenosa Et dio spus iferioris
In auibz rubeis q bene volant Diuisio
spus sui motus i sua spera dnat oibz jeis
viuetibz i tra vt e cuius glis talpa Et in
aialibz puis q ambulat sup tra vt formice
aruste pulices et siia De mineris auricu
rubeu et aliud et de sulphure Et i herbis
et i arboribz q hent sapore acutu licet
sint comestibiles vel no De specbz iori
re q e calida et sicca no hent odore sic
mandragora turbit apiu pp sinapiu
menta cirsa galli et oes herbe mortales

spus mercurii et parciu icor
pati Spus dexter dnatur
i oibz aialibz i umnitibz excepts vita
tinis rubeis In hircis et vulpibz Spus

sinister hit oes lacgavazas q sut i tra
psaz q no faciut malu aliqs Diuisio
spus inferioris aues pcates habet
vt oem aue q est picta coloris albi ru
bei et nigri vel crocei licet sint i motibz
vel no vt vpupa pvido et galli Dio
spus sui motus in sua spa i oibz asinis et oibz
rebz q nascitr in aqua vt turtuca rana
et pisces comestibiles vel no In mineris
est mercurius vel plubu et conche ambre et
oes res q exit de aqua Diuisio herbaz
et arboz omis res q habet testa extra
et intus medulla vt matupiu pura poma
aut ea saporis e acetosu acutu aut dulce
De victualibz sut lentes et res q hent
bonu odore et bone comestionis De
specbz galbanu et omes tales gume et
omes species intrates mediciana boni
saporis vt balsamu

spus Iouis dextri de aialibz

est hic vacine et est pluriu colo
et adducat vebz Dio spus sinistri
sut oues Et spus inferior sit pauone

gallos columbas domesticas anates & oēs
aues q̄ uiuūt cū hoībꝫ Dio spūs mot
sue spere habet ceruū edpoltū & struc
mureligū siluestre De metallis stag
nū & oēs sales alumē & vitolū oēs lap
des albos citinos & viride De arboribꝫ
nuces auellanas & q̄d totū comedit
existens i eis nō istud q̄d ē extra
De victualibꝫ triticū & de frumētū
blad & res bene redolentes vt mirta
maiorana & totas herbas bene redolē
tes q̄ nō comedūt sꝫ in q̄d itrant
medicamen De spēbꝫ musty & cafora
lignū aloes & cinamonū & q̄d istis
assilant

pūs veins Dio dexter spūs
fiet eꝫ dsin ccta Et sinist habet bestie
porci Spūs inferior ē & dicit centa
& gratulates sinusos pastores p̄dicās
Quintos spūs sui motꝫ i sua spera oē
q̄d ambulat de nocte & oē reptile
De metallis stannū & ex vitrū De
herbis fructꝫ dactiles ...lubas &

---

quedā q̄ nascūt̄ in spinis & oēs arbores
q̄e nō portant fructū sicut salices Et
de spēbꝫ oē granū q̄d nascit̄ i arboribꝫ
q̄d ponit̄ i medicinas vt balsamꝫ bacca
lauri De victualibꝫ vt cicer

pūs Cltium Dio sinus dextri
habet de aialibꝫ elephantes
& vrsos Et spūs sinister habet boues
& canes venatiles nigros & murelegos
nigros Et spūs inferior hꝫ coruos
& aues nigras i q̄bꝫ nō est alter color
Quintos spūs i sua spera habet grua
nes & pēes aues habentes colla longa
De metallis hꝫ ferrū & lapides q̄ metal
p̄sūt De arboribꝫ oēm arborē q̄ hꝫ
spinas malas & nō facit fructū & oēm
arborē q̄ facit fructꝫ amaros vel tetros
q̄ nō possūt comedi De victualibꝫ
habet lentes fabas nigra De spēbꝫ
habet aloes mirrā & mirabolanas De
oī natura hermodactili palma xpi
montice & coloquintida siluestris

Oppinio philosophi

Quod tonica que interficiunt calliditate et siccitate sunt mars et que frigiditate et siccitate sunt saturni et nullo aliarum planetarum habet tonicu non fiat compositio de una parte in alia

Ista est divisio spiritualium et corporalium sicut dixit prius et narravit suas virtutes et que compositiones incorporantur in hoc mundo secundum virtutes spirituales que veniunt a 7 planetis et diximus ultra quod opera et mirabilia possunt fieri per eos

In minori mundo sunt opera sicut in maiori divisa spiritualia et corporalia et divisio in 12 partes sicut celum in 12 signa et sunt in eo quatuor elementata membra sicut in mundo maiori

Aries est caput Taurus est collum

Quatuor elementa sunt quatuor nature que sunt Sanguis Colera fleuma et malancolia Et sua membra sunt divisa que sunt divisa secundum 4 elementa Caput due manus pectus venter duos pedes Et membra que sunt 7 et planete qui gubernant mundum sunt duo oculi due

non est planeta pulcher et infortunatus

quando Sol intrat principium leo
nis et luna fuit in ariete
in die et hora Solis dic ista nomina
Bandaluz · dahmerz · mahdolez
dasthyaz achmyaz mayuz ma
dia chahyn medij Et pete spiritum
qui veniet in pulcra forma quicquid
volueris et dabit tibi totum

quando Sol intrat principium
piscium et fuerit luna in ca
ncri in die veneris et eius hora dic ista nomina
Habriac alusayluz hemmey
luz daharnyz raymech ce
miluz athyz yathtarex Et
pete quicquid volueris a spiritu et
dabit tibi

quando Sol intrat Capricorni
et luna in virgine in die mercurii
et eius hora dic ista nomina
Badhabez amayanz amy
ruz kaytyz bahda mihz dyt
myhyz dalder mandez
Et pete quicquid volueris et habebis

uando Sol intrat principium cancri
et lunam in ariete in die lune et
eius hora die ista voca
Hasfinez hedyz metamez macamiz
caymez yemiz ista die tribus vicibus et
habebis petitum
uando Sol intrat Capricornum
et luna in Sagittario sint in die Saturni
et eius hora die ista voca
Cladymez cozharoz nafozondymz
tamoz oappoz tabhych cusnayach
manydill Et petes quod vis et scies
Isti sunt spiritus familiares Saturni
Az per que faciebat multa mirabilia
uhmodez ahinymoiz um
ayndez ducalaydiz dayplez
cayozaz hayraz hurt iulituz niwysez
utaydiz ituchyel dubyaz caydele
fyz maypuyrnez daryalydiz hay
fayleth danduelez alemahez erud
mychees mayrez nuhcaiz auchin
doz caudemiz ayle marcaz [illegible]
nayfir cyrymirioz cashoniz curvonaz

pars llunbel est finis piscis cum capi
te et ventre arietis Inde nomina pau
signorum in quibus ymmo extraximus Unde
dicendum est de eorum abstractionibus et nature
Et iterum notandum quod Salmadys
distinctus est in duas partes quarum pri
ma est finis arietis et 2a caput et venter
tauri Et sic solum intellige de ventre
lachsim prima enim eius pars est finis
tauri et 2a caput et venter geminorum
Et sic deinceps de omnibus partibus signorum
est sic Et Salmadys igitur extra
huntur due figure quarum prima vocatur Ey
Secunda biethe prima abstracta
est a prima parte Salmadys et est ignea
altera a 2a et est terrea AB Et lach
sim due kon et yostharigen prima
a prima parte lachsim est terrea 2a a
2a parte est aerea ΓΔ Et Serece
lech due sunt ystmigen et hozpu
a prima parte est aerea Secunda a 2a
parte est aquea HP Et sic in qualibet
parte due abstracte sunt figure ex
cepta kunbel de qua tamen est supra

th
sk
lm
n
o
py

zazyr H X et arope que sunt
supte figure que vocantur luen et hagel
prima est aquea 2a ignea I R et
heylel quelic et barske prima ignea
et terrea H V ablyhle que hag
[illegible] prima terrea 2a aerea B
K et affogiul que noche och
prima est aerea 2a ignea H A et elb
et thaine que hierbe stunckene
herbe blesena prima est aqua 2a ignea
K O et hanape que rether
et sol prima est ignea 2a terea Z L
et balhoes que tyr et ve prima terea
2a aerea ♀ L T et faniopel que
vere [illegible] prima aerea 2a aqua
T G et rymbel que est fine pristiu
et capite venter [illegible] vna abstracta
[illegible] que est aquea Inse
natur [illegible] dicendum qualiter ipse
figure per latinas literas poni debeant
in compositione nominum spirituum planetarum
quibus mediantibus quilibet opus experimen
tatores efficiatur Tunc ita quod si influ
encia corporum supracelestium tali operi

firnaderas ma[illegible]doraz mayderinas
bathriz heriaz [illegible]heriz barharaz hay
neroz akdemoz darynuz dehemez ba
chyera henyez carturos vardozij
~~[illegible]~~ beyuhranyoz andaraz ome
ruz adryenyos acamyz dagoraz he
bez carmyez ducturas quedaz
[illegible]minadaz dehulyez caraayez hain
nyez colennyez ninnyez mayheuz
Ista sunt nomina 72 spirituum que osten
dit Salomon et dedit familiaribus 72
vobis suis dictis Et quicumque volebant
facere bonum aut malum apparebat
eis statim et faciebat quicquid volebat
Et dixit Salomon Istis spiritibus tribuo
cuilibet vestrum nos [illegible] in
variis civitatibus et in terra vestra Et ne
nos experiri eis in aliis partibus
quia impediret vos spiritus aliorum civitatum
ut non possent ita bene [illegible] vos
Nota quod spiritus istorum planetarum
dominant in posse suo ita quod non ve
niat alter planeta sive spiritus [illegible]

imperat cuilibet virtute et potestate in suo
civitate erunt mores et leges sicut dictum est
quando alter spiritus descendit super eos qui impe-
dit eos quod accidit propter motum 8e spere
que movetur uno gradu in 100 annis
Tunc contrariantur leges et mores et
potestas et regna in civitatibus excepta
civitate Iovis et Saturni quia licet contrari-
antur leges et mores et studia scientiarum tamen
semper habent sua regna. Et propter hoc in
suo posse durantur quilibet in sua civitate
100 annis. Postmodum surgit alius propheta
cum alio spiritu sapientie et aliis moribus et legi-
bus qui non videbantur immo qui erant antea
non cognoscebant nec sciebant. Item in fine
100 annorum descendit ad 9 spere
per modum superdictum 6 spiritus pro 6 partibus
et voluntur cum 6 spiritibus cuiuslibet planete
fuit 12 secundum 12 signa. Et quandocumque
illud accidit contrariantur leges et mo-
res cuiuslibet civitatis. Primo accidit
Saturno quia est frigidus et siccus defendit
se et non voluit cum eo nisi una parte
de 12 signis et civitate Saturni quia

non voluitur cum eo in plena parte contraria
pax in suo statu et suis moribus. Et in
civitate Iovis quia habet 12 partes contra-
riatur plus secundum suum statum et nascuntur
ibi alie leges et alii mores et surgunt
nove leges sed non amittent regnum

In civitate Martis contrariatur status
eius multociens et accidit eis quod interfici-
entur plures ipsorum et quidam eorum defe-
rentur in aliis partibus. In civitate
Solis contrariatur eius aliquociens in religionibus
sed non amittent regnum nec mores nec
leges nec alius habet potestatem super eos. Et
postquam recessit a sole descendit ad
Venere que est temperata. Et quia non potue-
runt se volvere cum aliis inferioribus
nisi pauca et volvebat cum eo 6 partes
et sic non remanet [illegible] nisi una parte
et pro luna alia. Secundum istam fortitu-
dinem 11 motus variatur status cuiuslibet
civitatis. In civitate Veneris congregantur
multi status et venit de aliis partibus qui in-
terficit eos et defert et abstrahit eos
a suis moribus et sua lege et facit eis

aliā legē & habet posse sup eos & mittit in
eis servitutē In ciuitate mercurij surgit
int eos q̄ cōtrariant eis & abstrahunt legem
suā & regna & mores In ciuitate lune accid
inter eos qui cōtrariant eis & abstrahunt
legē suā & sicut i marte p totū Et scias
q̄d quelibet mutacio istaꝝ reꝝ in suo ciuitate
durat p · 100 · annos Isti spūs supradicti
cuiuslibet ciuitatis respondent vocati dū durat
planeta illius ciuitatis i illa ciuitate Sed qn alt
spūs q̄ descendit a firmameto voluerit eū
eo debilitat & respondet inuocanti debi
liter & apparet ei forma spūs apparicōe de
bili Sed q̄ voluit inuocare aliquē illoꝝ
post istud tempus i q̄o erat potentes debet
ēē solꝰ q̄ voluit eū inuocare vel cū vno
socio tantū Et inuocet eū p noīa predicta
i q̄o loco voluit & respondet ei & iuuabit
eū in suis rebꝫ Sed quādū voluit petere
diuicias aut potestate p aliquē istoꝝ spiritum
aspiciant i q̄a ciuitate sit & qn luna fuit i tauro
cōpleti intra domū vnā i die vel de

nocte Et inuocet nomē spiritum illius planete
illius ciuitatis tribꝫ vicibꝫ dicendo Ego Iohannes
N · inuoco & invito & rogo vos & peto q̄d detis
m tale rē N · & noīa rē & c̄ Iste modꝰ
valet p acquirendis diuicijs aut recu
perandis diuicias amissas & ad amorē dm
amissū Et ē peticio simplex Et iste q̄ istud
fecerit potit bene excusare planeta ipꝰ
& ascendens Et suffiat ei q̄d inuocet spūs
planete illius ciuitatis

In ciuitate Saturni ad ligandū R Sangui
nē lupi cerebrū vacce sanguinē
murelegi nigri commisce equaliter Et si de
deris viro vel mulieri nō poterit coire
Remediū fiat p venis auxiliū vel marti
lege accipe palma xxi · murelig nigri fel
lupi octm buffale vnū & tātūdem sangui
ne vespertilionis commisce Et si volueris ēē
inuisibilis pone de ista cōfeccōe i oleo
oliuaꝝ quātū ē vnū granū de anlio
Et vnge te cū isto oleo & eris inuisibilis

n ciuitate Mercurij accipe sanguine
supi claudi cū paz mirre tere et
da ad comedendū p dilectōe Cont hoc
da ad comedendu de sanguine mirrelig[i]
nigri In ciuitate lune ȝc Experimenta
de cerebro humano sm aristotile Si quis
molueut cerebru humanu cū vrina sua
et dederit alicui aliquātū habebit magnā vio-
lencia amoris Et si molueris cerebru
humani cū sudore ipius et dederis de eo
duobz diligentibz nō se diligent amplius
Et si molueris eū cū sanguine hoīs occi-
sū videtur Et si molueris cū cerebro
aliquantulu sulfuris fusi fusi vel ligatum
et dederis ad comedendū alicui oēs mulie-
res adorent eū ex virtute sup spualis que
e in isto vnguento dabit ȝc

S aturni vtus e spualis subtilissima
cū qua sentitur oīa subtilia et spualia
I ouis vtus est sanitatis fortitudinis et
veritatis et habet maxima ptē
in sapiā ȝ intellectu subtilissimo ȝ est
dīus viuum stellaz ȝ oīs scie verissime

ita qd aliqs mendaciū nō potest comitteri
ei Virtus sapie est Iouis qd facit itelligere
et scire oīa secreta abscondita et subtilia
oīuz rez huius mūdi tā spualiū qm cor-
poraliū scencia pterita et futura
S olis vtus spualis dat magnā sapi-
enciā et intellectū ad faciendū opa
nobilia et miraculosa Dat intelligere plu-
ra secreta et facere plura misteria pul-
cra et cupidissima i oī etate Dat honore
et habūdaciā victualiū et diuiciaz Dat
sanitates a diluuio et ceteris incomodis
aquaz
M ercurij vtus spualis amicabilis
e intelctū et eius e sapientissimus Docet
iudiciā stellaz et alia secreta Dat sapiam
et intellectū et ingeniū Dat excellenciam
et complementū victualiū Dat pacē et cō-
munitat hominum

Ex libris Antiquis

A d habendū scientiam experimentorum
quorum effectus cognoscitur ab in-
fluencia celi siue planetarum breviter

ciendum quid sit zodiacus quid signum quid qua-
drans(?) quid faciet quid triplicitas et quid sit natura
signorum et aspectus planetarum de quibus supra suffi-
cienter dictatum est. Nunc dicendum est
de nominibus parvum signorum ex quibus extracte
sunt figure que mine(?) nuncupantur. Est autem sci-
endum quod stelle que sunt in fine arietis
et in capite et in ventre tauri vocantur
Alhmadys(?). Que vero sunt in fine et in ca-
pite et in ventre geminorum dicuntur luchhym(?)
fine geminorum cum capite et ventre cancri
vocantur Telech. Et rohos sunt stelle in
fine cancri et in capite et in ventre leo-
nis. Ayhey est fine leonis cum capi-
te et ventre virginis. Alpos est fine
virginis cum capite et ventre libre. Est fine
vero libre cum capite et ventre scorpionis et
vocatur Alhogiul(?). Kalchaine autem
sunt stelle in fine scorpionis et in capite
et in ventre Sagittarii. Hawagel est
fine Sagittarii cum capite et ventre
capricorni. Hahool est fine capricorni
et capite et ventre aquarii. Gario-
hel est fine aquarii cum capite et ve[ntre] [...]

homines me videntes sint leti et le[...]
et bene gaudentes de adventu et pre-
sentia mea taliter quod ad [...] veniant
colloquium pacifica amicabilia placa-
biles et humiles in totum quod nullo modo
[...] in nocere valeant ubicumque et-
cius fuero semper sim clipeo sancte crucis
protecta et defensa. Amen. Hic dicis(?)
lava faciem totam cum dicta aqua sic dicens
Ego lavo meam faciem meam et oculos meos
in commemoracione [...] sanctorum angelorum ar-
changelorum. Dum predicta dicatur et fiet die
lune antequam exeas de domo et aliis
diebus quibus [...] possunt dici pro necessi-
tate. Et cum omnia predicta dixeris et com-
pleveris habeas mensam paratam cum mappa
bene munda super qua pones panem vinum
et oleum olivarum. Post dicas talem oracionem
sive benediccionem quam consuevisti di-
cere in prandio vel cena tunc potes se-
dere ut si velles prandere et dicas sic
O talis N. ego invito te ad prandium me-
um quo deus nunc me adesse iussit et ad nos-
tram mensam me sedere fecit et etiam

suo sancto pane me saturavit Et ex suo sacro san-
guine me potavit et inebriavit. Veni ergo
talis N. iterum invito te ad prandium et constringo
te In nomine patris et filii et spiritus sancti Et
signes tunc pane et vinum postea dicas ita
var possis tu N. facere in mundo non solere
fieri nunc non alio [illegible] sic poteris de te
sacratissimo corpore domini nostri Ihesu Christi saturare
Nec de sacratissimo lacte virginis marie bea-
tissime inebriare te Abraham te capiat
Ysaac te ligat Iacob te constringat
ita ut sis tu talis N. captus ligatus
de meo amore seu vera amicicia sicut
fuit dominus noster Ihesus Christus in sacratissimo
utero beatissime virginis marie Amen
Post dicas ter pater noster et ter Ave ma-
ria et dicas psalmum Dominus regit me
nichil mihi deerit et totum usque ad illum versum
Inpinguasti in oleo caput meum Et cum
dicto oleo facies crucem in fronte in manibus
in tibiis cum pedibus et compleas totum psal-
mum postea des pane et vinum amore
dei vel dari facias totum Post statim
dum exieris domum tuam pro eundo ad presenciam

domini dicas rite et devote totum psalmum Ex-
urgat deus et dissipentur inimici eius Et statim
post dicas In via hac per quam ambulo
in statum precedentem custodia et defensione
tocius sancte et individue trinitatis beatissime virginis
marie tociusque celestis curie me totum sub-
mitto dono et remitto nos sub umbra protectionis
et infra meritum acerbissimorum vulnerum domini
nostri Ihesu Christi me abscondo ut semper contra eius
pertac ea eo cum ambulem ubicumque iero
Et sicut tua domina purissima virgo maria et filii
dei genitrix fuisti per dilectissimum filium
tuum dominum nostrum Ihesum Christum tempore sue
acerbissime passionis sua ex ipse beato Iohanni
ewangeliste recommendata ita veraciter ego
N. licet indignus peccator sim tibi in omnibus sim
recommendatus protectus consolatus et defensus
ut talis N. nullo modo in ingenio vel ulla
alia creatura vivente in nocere possit in anima
non corpore non bonis nunc non in futurum hic
non in aliquo quocumque loco Amen Postea statim
dum videbis faciem domini inspiciens bene
ipsum in facie et dicas iterum sic O talis N.
Abraham te capiat tunc stringat

funiu sinistru post dicatur Ysaac te ligat
Iacob te constringit ita vere sicut tu talis
N. captus ligatus et astrictus de meo amore
et vera amicicia Sic fuit dominus noster ihesus
xpc in utero purissime beatissime virginis marie
eius matris Amen Post abstractione illo
presentia te quo mitu benigne dulcat et ho
neste te recipiet etc.

R Eccordare mei domine omnipotentatum tu da
sermone rectum et benesonantem in os
meum ut placeant verba mea in conspectu omnium
inuenerunt me et in eos qui oderunt me ie ter
minum Ego autem constitutus sum rex ab eo super
syon montem sanctum eius predicans preceptum eius
Tu autem susceptor meus es domine libera
tor meus et gloria mea exaltans caput meum
Dum media natiuitas descendit dominum tuo
verbum caro factum est Ponere gratia de
tota demunda iusta Et est homo de
longe dimico vel iungit Et est factum in
die mercurii lune vel veneris hora prima
luna crescente in pergameno virgineo cum
incausto decto aque rosacee alumen P
v ura litta nouis tu sit papira littera

superfluisset sibi se mortuum esse / Posito
in feretro cum iuuenes illum portare
rent [illegible] ceteris [illegible]
se migrantes ad sepulchrum [illegible] mortu
in dicebat / Inter [illegible]
[illegible] cum omnes [illegible] mortuum
dicebat ad sepulturam deferri / Uni
tubes marys o mala bestia fuit et [illegible]
pessimus [illegible]
Cum [illegible] cum hec audisset [illegible]
[illegible]
dicens [illegible]
[illegible] homo
minus in feretro relinquere
[illegible] ambulabat [illegible]
maior erat voluptas [illegible]
tius [illegible]
sic hominum [illegible]
[illegible]
[illegible] inquit hec est [illegible]
ad hanc [illegible]
[illegible]
[illegible]
nibus [illegible]
[illegible] dicebat

es in ponte post cenam et estas erat se-
dens transeunte puella rusticana eta-
te matura veluti ex rabida conspicatus
hortatur cum hora esset tarda et sol in oc-
casu pergeret ut apud uxorem suam ce-
ret. Cum annuisset illa accito famulo
duci eam ad uxorem iubet dari que cena
et in certo cubiculo locari. Remisso famu-
lo cum intelligeret uxor viri ad adoles-
centula adiecisse animum adolescentula
in suo lecto collocata ipsa in eodem cubi-
culo dormitum proficiscitur. Vir de in-
dustria ad multam noctem cum vigilasset
existimans dormitare uxorem clam do-
mi reverso cubiculum ingreditur igna-
rus que solam uxorem tacitus bis tacita sub-
agitavit egressusque cum egerant dixit
famulo ipsum ad eundem certamine cohor-
tatus ipse patronam uxorem cognovit.
Dormientis ad solitum cubiculum dimittens
lectum silens intravit ne uxor ut puta-
bat excitaretur. Mane quum primum
surgens tacitus abiit existimans se pu-
ellam cognovisse hora deinde prandii
cum redisset domum uxor ei in primis

quinque recenta ova ad sorbendum dedit.
Admiratus vir rei novitatem cum quid id
sibi vellet percunctaretur illa victum hila-
ri pro minimo miliarium que ea nocte confe-
cerat totidem ova sibi offerre inquit. Sen-
sit ille suos se laqueos incidisse [illegible] ab
se solo uxorem cognitam ova sibi [illegible]. Da-
bit plerumque ut suomet dolo castigen-
tur improbi.

Erant per viam florentie colloquentes
socii duo quorum unus erat oblongus et cor-
pulentus alter [illegible]. [illegible]
[illegible] adolescentula [illegible]
hec inquit [illegible]
[illegible]
hec verba [illegible] facta [illegible]
hoc de vobis [illegible] posset [illegible]
inquit alter [illegible] ego [illegible] vel-
let mentiri

[illegible]

Iste liber est spiritualium operum Aristotilis et est liber Antimaquis qui
est liber secretorum hermetis ∴
Opera mira possunt operari per
hunc librum et est liber antiquus
septem planetarum ∴
liber ∴ Antimaquis

ulibet spiritus planete climati pertinet
unus modus spiritum. Quia
quilibet ibi habet partem suam.
[illegible] per corpus et membra ita quod ista et iste ordina
[illegible] tiones ita spiritualia sunt secundum divisiones
corporum planetarum et secundum gressus eius
per 12 signa. Quia per ista potermus in
telligere eius fortunam vel infortunam quod de
illis venit in mundum spiritus qui sunt divisi
ad quamlibet gentem planete climatis. Et quilibet
planeta habet spiritum proprium qui descendit de eo
et gubernat habitatores qui sunt in suo climate
Et quilibet spiritus contrarii et fortiore alterius
planete cui adversatur in factis suis. Et ce
quilibet illorum habet adiutorium alterius
planete qui est de natura eius. Quatuor mundus
est divisus in 12 partes et illius est celum

53c p9371 cisfi p29 f2c58dis cisf15t.

et omnia que sunt in eo. Et celum ambulat in cir
cuitu per 12 signa. Signa autem sunt 12
et planete 7. Et ista sunt gubernatores mundi.
Et terra similiter divisa est in partes 12 cum
sicut firmamentum est de quatuor quadri
planete membris. Quatuor quadrati sunt
quatuor qualitates naturarum que sunt
calidum. frigidum. humidum. siccum. Septem
membra sunt planete climata que sunt divisa per planete
planetas que sunt gubernatores mundi. Et
minuit virtutes suas et virtutes 12 signorum
et suorum spirituum omnium rerum terrestrium. Et sicut
firmamentum est divisum in 12 signa ita
terra in 12 partes sic quod quodlibet signum
habet potestatem in parte sua ∴
Aries est divisio terre de [illegible] usque ad
finem terre qua incipit primus planeta
Taurus est divisio [illegible] et illius
est [illegible] albaloth usque ad finem terre et planete
Gemini est divisio terre morabie et
est [illegible] usque ad finem et planete
Cancer divisio est [illegible] usque ad
finem et planete
Leo divisio terre romanorum et [illegible]

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vsqz ad finē tre .4e. planete
Virginis est diuisio tybelyr ⁊ gellach
⁊ bethan vsqz ad finē .6te. planete
libre est diuisio the babilonie ⁊ ad ray
tyw ⁊ fessen ⁊ terra turcorz vsqz ad finis
.Λte. planete
Scorpius ē diuisio the de achaios
q̄ sūt motana achaiiuꝰ ⁊ terre eorz
habitacōes
Sagittarius ē diuisio tre persie
⁊ corrachen ⁊ qd ɔtinetur cum eis
Pistis est diuisio tre helicamos q̄
est t'ra de saldu dorcha echm ⁊ ha
milis terre orientalis ⁊ qd ɔtinē ī eis
Quatuor anguli qui diuidūt
p quatuor qualitates ꝑ ⁊ Oriens
Occidens. meridies. Septētrio Hu
miditas est orient' frigiditas occidēt'
humiditas meridiei. Siccitas Septē
trionis
Climata sūt Λ. q̄ diuidūt p
Λ. planetas ita qd quelz pla suū
gubernat clima Et ista Λ climata
cōphendūt .12. signa q̄ diuidūt
p .12. diuisiones thē ⁊ pistud modū

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diuidūtur Λ climata p Λ planetas
Terra de virgen est Solis ☉
Terra Babilonie est lune ☽
Terra Turcorz est martis ♂
Terra persie est mercurii ☿
Terra Romanorz est Jouis ♃
Terra arabū est veneris ♀
Terra Indie est Saturni ♄
Et ista Λ climata diuisa p Λ platas
Et quelz pla suū gubernat clima
Et in procedendo p .12. signa qlibet
pla lauare vel impedire sicut ulteriꝰ
ple ita qd apparebit virtute eiꝰ ī alio
climate qd nō est suū p istū modū
Quando vnꝰ pla intrauit domū
alterius aut sua exaltacōem
impediet virtutē eius in suo climate ⁊
mutabit natura eiꝰ scdm qd fuerit
potestas eiꝰ ī eo aut scdm qd fuit
amicus vel inimicus illiꝰ planete Quia
iste Λ. ple hent amiciciā ⁊ inimiciā
⁊ conueniencia ⁊ disconueniencia Quem
admodum vt videmꝰ gentes vniꝰ ciuitatis
qd aliquādo ē amicicia ē int' eos
aliqū inimicicia ppt' virtutes spūales

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q̄ a planetis veniunt. Sicut qn̄ ♄ venerit in
domo ♃ est sibi amicus quam inimicus eius.
Et qn̄ intrauit eius exaltacionem facit
dampnum in suo ciuitate et malicia suo populo
♄ ♂ d47+ donec exeat inde. Et qn̄ saturnus intrauit
domum martis impedit eum et facit quod populo
sue ciuitatis intficiatur ipsi cum aliis. Et si
intrauerit gradum sue exaltacionis
facit eos discordare contra suum principem
♄ ☉ et regem. Et si saturnus intrauit do-
mum solis non mittet inter eos discordiam
sed erit securus et infirmitates. Et qn̄
intrauit sua exaltacionem eueniet
dampnum populo ciuitatis et terre a parte
♄ ♀ suorum regum. Et si saturnus intrauit domum
veneris iuuabit eum cum suo spiritu
et roborabit gentes sue ciuitatis quod
debellabit suos inimicos propter amiciciam
que est inter eum et venerem. Et si intra-
uerit sua exaltacionem debellabit populus
illius ciuitatis suos inimicos et habebit po-
♄ ☿ testatem super illos. Et si saturnus intrauerit
domum mercurii erit securus ab eorum
gentes illius ciuitatis erit securi ab i-
nimicis suis quod non impediet eos in

aliquo. Et si intrauerit eius exaltacionem
recipiet iniuriam a suis regibus. Et
si saturnus intrauit in domum lune po- ♄ ☾
puli illius ciuitatis spoliabuntur a suis in-
imicis et faciet eis dampnum et non ha-
bebunt pacem inter se. Et si intrauit
eius exaltacionem populo illius ciuitatis pa-
ciet infirmitates

[S]i Iupiter intrauit domum saturni ♃ ♄
temperabit eum et ostendet sapien-
ciam illi ciuitati auferens infortunia
et dat eis fortunam. Et si intrauerit
in eius exaltacionem faciet bonum regem
populi illius ciuitatis et reges faciet bonum
populis et habebunt gaudium cum eis. Et si
Iupiter intrauerit domum martis au- ♃ ♂
feret eis suam substanciam que erat in populo
illius ciuitatis quod non interficiet se inuicem cum
aliis. Et si intrauit eius exaltacionem
faciet quod reges sint bone voluntatis contra
populum suum et gaudebunt cum eis. Et si
Iupiter intrauit domum solis crescet ♃ ☉
in populo illius ciuitatis magna sapiencia et
sciencia et intellectus. Et si intrauit eius
exaltacionem faciet eos intelligere

C

scienciam et quod habebit in eis quod antea non habebat
♃ ♀ ¶ Si Iupiter intrat domum Veneris faciet
populum illius civitatis concordari et esse ex una
voluntate et defendet eos a suis inimicis
Et si intraverit eius exaltacionem populi illius
civitatis gaudebit cum suis principibus et custo-
dientur ab omnibus pestilenciis et infirmitatibus et
siccitatibus ¶ Si Iupiter intraverit do-
♃ ☿ mum Mercurii illa civitas habundabit omni bono
et erit bonus annus in pane et fructibus et custo-
dietur ab omnibus pestilenciis Et si intraverit
eius exaltacionem auferet eius malum
regem pro bono tenendi eos ad legem iusti-
ciam faciens eis bonum ¶ Si Iupiter in-
♃ ☽ traverit domum lune crescet populo illius
civitatis intellectus et substancialitas Et
si intraverit eius exaltacionem faciet regem
illius civitatis bone voluntatis contra populum et gau-
debit cum eo

♂ ♄ [S]i Mars intrat domum Saturni faciet
quod populo illius civitatis interficiatur
quidam cum aliis Et si intrat exaltacionem
eius faciet populum civitatis interficere regem suum
♂ ♃ ¶ Si Mars intrat domum Iovis securabit
eum nil mali faciens ei Et si intrat eius ex-

altacionem ¶ Si Mars intraverit domum solis ♂ ☉
dominabitur ab eo non potens ei facere malum
aliquod ¶ Si Mars intrat domum Veneris su- ♂ ♀
perat populum illius civitatis ad interficiendum in-
imicos suos ¶ Si Mars intrat domum ♂
Mercurii dampnatur populo illius civitatis contra regem ☿
suum et exponit eum Et si intraverit eius
exaltacionem interficiet regem suum et interfi-
cientur cum aliis ¶ Et cum Mars intrat domum ♂
lune non potest ei facere malum ☽
[S]ol intrat domum Saturni mittit ☉ ♄
illuc spiritum suum fortunatum ita quod annona
illius erit habundans et populo concordabit cum
rege suo Et si intrat eius exaltacionem
dabit bonam voluntatem regi contra populum suum
et erit supplicans eis et honorabit eos et
gaudebit cum eis et ipsi cum eo ¶ Cum
Sol intrat domum Iovis et eius exaltacionem ☉ ♃
crescet populo illius civitatis magnus intellectus
sapiencia multa et bonum ¶ Cum Sol intrat do- ☉ ♂
mum Martis custodiet populum illius civitatis
cum suo spiritu fortunato et non faciet malum
quibusdam aliis Et cum intrat eius exalta-
cionem dat regi bonam voluntatem contra
populum suum et populo contra regem

♎ ♀ ¶ Si sol intrat domum veneris dirigit
ipsum illius civitatis ad omne bonum faciens eos
veraces et legales et mittit pacem inter eos
Et qui intrat eius exaltacionem ipso illius
civitatis recipiet placitum a rege suo ¶ Quando
♋ ☽ sol intrat domum lune crescit bonum illius
civitatis et sapiencia et potestas

♀ ♄ [V]enus qui intrat domum saturni
mittit fortunium in ipso illius civitatis
et viri non diligent uxores suas Et qui
intrat eius exaltacionem regnum habebit malam
voluntatem contra ipsum suum et interficiet
ex eis et eis faciet iniuriam ¶ Quando
♀ ♃ venus intrat in domum jovis facit vo
luntates hominum concordare cum mulieribus
et erit tunc habundans et bona Et qui
intrat exaltacionem eius custodit ipsum
ab infirmitate et dampno et faciet
eos bene morigeratos ¶ Quando venus
♀ ♂ intrat domum martis faciet in illa civitate
multa mala et plures meretrices
et non diligent se quidam cum aliis nec
diligent suum regem Et qui intrat ex
altacionem eius veniet inter ipsum illius

guerram et discordias tormenta pestilen
cias paupertate et siccitate ¶ Quando venus ♀ ♌
intrat domum solis aut eius exaltacionem
securat eum et non facit malum ipso illius
civitatis non dimittet a suis inimicis et mittet
totum suum posse in cordibus suarum mulierum
et erit ibi multum fortunium Et qui intrat
exaltacionem suam cadent inter homines illius
civitatis occisiones et pestilencie in arbo
ribus segetibus ¶ Quando venus intrat do ♀ ☽
mum lune non faciet malum aliquod in
suo civitate

[M]ercurius qui intrat domum sa ☿ ♄
turni non impedit ipsum suum ¶ Quando
mercurius intrat domum jovis faciet ☿ ♃
eius consilium (?) et quod habebit potestatem super alios
Et qui intrat suam exaltacionem mittet
discordiam inter ipsum et regem in suo
civitate ¶ Et qui intrat domum martis ☿ ♂
et dampnum ipso illius civitatis et non diliget
se et mittet inter eos timorem et metum pau
pertatem et malum Et qui intrat exalta
cionem mittit guerram inter ipsos et interfi
ciet sine causa ¶ Et quando mercurius ☿ ♎

intrat domu solis erit illud clima habu
dans bonis

una qn intrat satnni mittit
fortunu in ppto illi ciuitatis Si intrat
domu Jouis mittit i ppto illi ciuitatis de
more crescit eis sapiencia e bonitas
Et qn intrat domu Martis habebit
ptate i ciuitate illa e custodiet eos de guer
ra e faciet eos bene morigeratos Et
qn intrat domu solis crescit i ppto sa
piencia e boni mores e adiuuabit se ad
inuice Luna intras domu veneris
custodiet illud clima ab oi malo e de malis
moribz Et qn intrat domu Mercurij
crescet ppto illi ciuitatis sapiencia e intel
lectus e boni in oibz rebz Nota

ciias qd ois res nata q nascit
i aliq isto ciuitatu p modu qd
pta illi ciuitatis habeat posse in sua natiuitate
erit i illa ciuitate magis fortunate et
magis potens qm in alio climate com
plexionis e magis custodit a pestilencia
Et qn fuerit qd no sit illi planete
cu spu illi ciuitatis e multociens impedit
eu e multociens iuuat p talis potest
ate qd impedit eu Et sedm istud

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accidit hoi res in vno ciuitate q no accid
in alio ei Et quilibz pla habet amicu
aliquem planetam e inimicu contrariu ei e se
curat eu no faciens sibi malu Et est
ibi alt q iuuat eu ad crescendu i sua
virtute Et quilibz pla habet .6. partes vt
sunt Sursu Inferius Coram Retro
dexter e Sinister Et quelibet istaz parcu
habet sua parte de spu sicut dicam

domus Saturni est capricornus et

Aquarius e potestas sui spus e
i 12 gradu libre que est domus veneris
e casus eius i 12 gradu arietis que est domus
Martis Et gubernacio eius e extensio sunt
12 gradus piscium que est exaltacio veneris
Et clima eius est in India Et spus qui
gubernat ppelm sui ciuitatis vocatur
bedeymys Et Indi vocant eu Dyracem

domus Jouis est sagittarius e piscis
Et spus eius in loco sue exaltacionis
e in 12 gradu cancer que est domus lune
Et gubernacio eius e extencio sunt 12
gradus virginis que est domus Martis Clima
sui e Roma Spus gubernas clima
eius vocatur bedeymehuz

domus Martis sunt aries e scorpio

d4755 h
4 m
tt x

Et spiritus eius in loco sue exaltacionis est in 28
gradu capricorni Et casus eius in 28 gradu
cancri Et gubernacio eius et extensio sunt
in 3 gradu tauri Et terra eius est Turquia
Et spiritus gubernans terra eius vocatur
Dyomos Et terra vocat eu bahos.
Domus solis est leo Et spiritus sue ex
altacionis est in 19 gradu arietis Et gu
bernacio et extensio eius sunt in 28 gradu
capricorni qui est domus saturni Et clima
eius est terra de zim Et spiritus eius voca
tur Hdymych.
Domus veneris sunt taurus et libra
Spiritus eius in loco sue exaltacionis est
in 27 gradu piscium Et gubernacio eius et exten
sio sunt 3 gradu scorpionis qui est domus martis
Et terra eius est terra Galatie et Replicthera
Et spiritus gubernans terra vocatur Darrypos
Domus mercurii sunt gemini et virgo
Et spiritus eius in loco exaltacionis
in 14 gradu virginis Et gubernacio eius et
extensio sunt in 26 gradu geminorum Et terra
eius est persia Et spiritus gubernans voca
tur Zaharizabastar
Domus lune est cancer Et loco
sua exaltacionis in 3 gradu [illegible]

Cum conuenissent
maligni spc demo
nia i cordib; hoim
intonantes. cogitã
tes utilitate fragi
litatis humane posse suo corrumpere
et totam mundi machinam uolē
tes suis uirib; subiugare. ypocrisim cũ
inuidia seminantes. pontifices et
platos i supbia radicantes. dum
papam cũ cardinalib; i unum uenire
fecerunt. dicentes ad inuicē q̃ secuntur.
Salus q̃ dedit dñs plebi sue mo
do p magos & nigromanticos in
[illegible] conuertit [illegible]. Nã
et ipi magi [illegible] diabolico i ebria
ti et i [illegible] [illegible] sēte ma
nus [illegible] predentis. ac preceptum dñi
transgredientes. sic dicens. Non tēp
tabis dnm deum tuum. & ei soli seruies.
es. Ipi dei sacrificium abnegando et
[illegible] noīa [illegible]. demo
nes inuocando. & eis sacrificia tri
buendo q̃ ē blasphemus sacri precep
ti. Nam ibi dicitur. Abrenuncio
sathane & oib; opib; ei9. [illegible]
nõ tm̃ [illegible] pleni
[illegible] [illegible] erroribz pro
[illegible] [illegible]
lusionibz [illegible] ignorantes
[illegible] [illegible] corporis disp
[illegible] [illegible] hoc ut

[illegible] aliud cogitantes. pro
q̃ oportet omnes alias scias depo
re. Dignum ē g° radicē mortis huius
capitis penitus extirpare cũ aul
torib; seminum hui9 artis. Ipi
uero diabolo ispirante moti in
uidia & cupiditate sub similitudine
ueritatis falsitate publicantes q̃
falsum ē dicere & absurdum. quia
uiri iniquum & i mundum impossibi
le ē p arte [illegible] operari. Nec
spiritib; aliquib; [illegible] obligatur. sed
ipi [illegible] cogunt [illegible] hoib;
[illegible]. & sua [illegible] penitus
ad implere. tm̃ nullo modo uolē
te eis artis principia nec causas
ostendere ueritatis. Ob hoc nos
& artē magicam morti suo iudi
cio tradiderunt. Nos autē
pmissione diuina [illegible] iudi
cium psentes. Scientes q̃
inde possent accidere multa ma
la. quia impossibile erat nos cogre
gationis [illegible] corporis [illegible]
[illegible] euadere. [illegible] a spiritib; [illegible]
semus auxilium. Dubitantes
[illegible] periculum euadere. quia
hostilis demonum potentia [illegible]
[illegible] nostra [illegible] eos in
[illegible] destruxisset. Ob hoc unum
consilium fecimus magistrorum ge
nerale i quo [illegible] magistris

a. Neapoli. Athenis et Tho
leto congregatis. elegimus unum
nomine Honorium filium Eucli
dis magistrum Thebarum ubi ars
illa tunc legebatur. ut deberet
super predictis pro nobis omnibus operari.
Qui consulente angelo Hocro
el nomine. 7. volumina artis
magice defflorauit. nobis florem
accipiens. et aliis cortices dimi
tendo. De quibus voluminibus
sumsit. 93. capitula cum omnibus
virtutibus huius artis. que sub nimis
brevibus continent. de quibus li
brum composuit. quem sacrum sive
iuratum nominamus. hac de causa
primo. quia sacra dei nomina sunt in
eo huius libri. Et ideo sacrum
quia actus est sacris. uel quia per ipsum
devenitur ad sacra. uel quia ab angelis
est sacratus. et quia eum hoc angelus Ho
croel eum sacratum a domino appella
uit. Cum placuit principi
bus et prelatis contentis de com
bustione fabularum et destructio
ne scolarum. et credebant hanc ar
tem penitus destruxisse. Nos
moti furore et iracundia ista
fecimus iuramenta. Primo quod
nulli dabitur iste liber donec ma
gister fuerit in extremis. Secundo
nisi tribus tantum copietur. Et quod

nulli dabitur mulieri, nec homini
maturo aetatis. tantum et probissimo.
ac fideli. et cuius cognouit per annum
mores et condiciones et quod de certo
non destruetur. sed dampni restitue
tur aut ei successoribus. Et quod
si non inveniatur homo sufficiens
cui liber dari debeat. quod magister se
cum faciat in tumulo sepeliri. ere
autores per iuramenta fortissima co
stringendo. uel ipsum alicubi iuxta
suam sepeliat munde et honeste.
nec locum alicui per aliquas astucias
revelabit. Et si magister
ex discipulis aliquem necessitate
habeat. cui velit eos aliquiter
probare quod pro preceptis suis complen
dis. mortem pati si necesse fu
erit non timebit. Et equivale
lens non inquiret de dictis vel factis
magistri sui. nec ipsum magistrum suum
talia scire alicui revelabit.
nec dabit ad hoc astucias vias
declarantes. Et quod sicut pater
alligat filios suos ita magister
discipulos suos alligabit in con
cordia et amore ita quod unus decl
inatum alteri placet. nec unus sec
retum alteri revelabit. sed erunt
fideles [illegible] et [illegible]
Pono [illegible]
post istud [illegible]

hec omnia predicta observare. Et
ob hanc causam librum hunc appel
lamus iuratum. Incipit liber.
In nomine Dei omnipotentis domini nostri Ihe
su Christi unici et veri dei. Ego Ho
norius omnia Salomonis in libro meo
taliter ordinavi quod primum capitu
la in quibus patebunt clarius que sequuntur.
Primum. Capitula primi operis
Capitulum de compositione
magni nominis dei quod apud Hebreos
dicitur Semphoras. et est [?] quod
est principium in hac arte. // 2um. de vi
sione divina. // 3um. de cognitio
ne potestatis divine. // 4um. de
absolutione peccatorum. // 5um. ne quis
incidat in peccatum mortale. // 6. de re
demptione trium animarum de purgatori
o. Capitula secundi operis
Est primum: de cognitione
celorum. // 8. de cognitione
angelorum cuiuslibet celi. // 9. de
cognitione cuiuslibet angeli et nominis et
potestatis eius. // 10. de cognitione
sigillorum cuiuslibet angeli et virtutis eorum
// 11. de cognitione superioris cu
iuslibet angeli // 12. de cognitione
officii cuiuslibet angeli. // 13. de invo
catione et associatione cuiuslibet ange
li. // 14. de impetratione volunta
tis cuiuslibet angeli // 15. de ade[p]
tione omnium scientiarum // 16. de ho

ra mortis scienda. // 17. de omni
bus presentibus preteritis et futuris sciendis.
// 18. de cognitione planetarum et
stellarum. // 19. de cognitione virtutis
planetarum et stellarum et quam habent influ
ere. // 20. de influenciis stellarum et
planetarum mutandis. // 21. de
mutatione diei in noctem et noctis in
diem. // 22. de cognitione spirituum
aereorum et aliorum. // 23. de cognitione
spirituum igneorum et eorum nominum et super
iorum et sigillorum et potestatum et vir
tutum eorum. // 24. de cognitione no
minum et virtutum superiorum spirituum.
// 25. de cognitione sigillorum et vi
rtutum eorum. // 26. de cognitione
generationis et permutationis ele
mentorum et corporum [illegible]
torum. // 27. de cognitione omnium her
barum plantarum et omnium animalium
existentium super terram et virtutum eorum
// 28. de cognitione humane nature
et omnium factorum hominis que sic cogitata
et que sunt abscondita et ignota in
ipsa. // 29. de cognitione aquaticorum
spirituum et virtutum superiorum ipsorum //
30. de cognitione terrenorum et infer
norum spirituum. // 31. de visione
purgatorii et inferni et animarum ibidem
existentium. // 32. de obligatione
corporis et anime ad reverendum //
33. de sanctitate huius libri. Capitula iii operis

Vicesimum quartum: de constrictione spirituum per ulnam. // 25: de constrictione spirituum per sigilla. // 26: de constrictione spirituum per tabulas. // 27: de forma anuli sic imponenda. // 28: de inclusione spirituum. // 29: de incluso spiritu in vitro vel vaso. // 30: de fulgure et tonitruo provocando. // 31: de obumbratione facienda // 32: de purificatione aeris. // 33: de corruptione aeris. // 34: de nive et gelu facienda. // 35: de rore et pluvia facienda. // 36: de floribus et fructibus provocandis. // 37: de invisibilitate. // 38: de equo. // 39: de absente quod veniat in hora sancta. // 40: de re que deferatur in momento ubi volueris. // 41: de abstractione rei // 42: de revocatione rei // 43: de transfiguratione animalium. // 44: de flumine provocando in terra sicca. // 45: de commotione regni contra dominum. // 46: de regno vel imperio destruendo. // 47: de tenendo potestatem [illegible] quiescit. // 48: de [illegible] // 49: de [illegible] // 50: de speculo [illegible] componendo. // 51: [illegible] per speculum [illegible]. // 52: de speculo [illegible] mundi // 53: de [illegible] revocando. // 54: de [illegible] // 55: de discordia facienda // 56: de concordia provocanda // 57: de habenda gratia et benivolencia omnium personarum // 58: de divitiis habendis. 59: de curatione omnium infirmitatum // 60: de dando infirmitatem cuilibet et quemcumque placuerit operanti // 61: de interficiendo quemcumque. // 62: de tempestate et periculo terre et maris faciendo. // 63: de navi recedenda in mari per adamantem vel aliter retinenda. // 64: de omni periculo evitando // 65: de captione et congregatione avium. // 66: de piscibus capiendis et congregandis. // 67: de animalibus silvestribus congregandis et capiendis. // 68: de bello faciendo inter aves vel pisces vel similia. // 70: de apparentia ioculatorum et puellarum psallentium. // 81: de apparentia gardinorum vel castrorum // 82: de apparentia militum pugnantium // 83: de apparentia gryphonum et draconum. 84: de apparentia omnium ferarum // 85: de apparentia venatorum et canum venantium. // 86: de apparentia loci qui sit alibi quam est // 87: de apparentia loci voluptatis.

Octogesimum octavum: de incantationibus inveniendis. // 89: de seris et carceribus reserandis // 90: de thesauris, metallis et lapidibus preciosis et omnibus rebus absconditis in terra inveniendis. // 91: de apparitione corporum mortuorum que loquantur et resuscitata appareant // 92: ut animalia de terra tacti appareant. Sed ista duo capitula subtrahimus quia erant contra domini voluntatem.

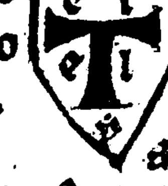
Hoc igitur cum divino adiutorio precepta Salomonis et vestigia sequi volentes: tamen [illegible] tres recipere: unum principium necessarium est presentemur. Nota quod primum principium est divina maiestas, et est innominabilis a fide cordis procedens et est opera nostra efficaciam ostendens. Dixit Salomon: unus et solus est deus, sola virtus, sola fides a quo unum opus, unum principium, una perfectio in arte consistit quamvis in membris dividatur multiplicibus. Et sic partes integres sapientie sunt totum, licet fuerint imperfectum. Similiter ex hiis [illegible]

In nomine igitur illius dei vivi [illegible] tota virtus, vivi et veri qui est alpha et omega, principium et finis, qui est pater et filius et spiritus sanctus, tres persone unus deus, vite creator, mortis destructor. Unde dicitur: Qui mortem nostram moriendo destruxit et vitam resurgendo reparavit. Et novum condidit testamentum. De compositione sigilli dei ad noticiam prime partis. // De visione divina ad noticiam secunde partis. // De visione angelorum ad noticiam tertie partis. Et de constrictione spirituum ad noticiam quarte partis. Et de obligatione in firmitate ad noticiam quinte partis. Nunc operemur de prima parte.

Angelorum tres sunt modi, scilicet modus celestes, aerei, terrei. Celestium duo sunt modi. Quorum quidam serviunt deo soli et isti sunt novem ordines angelorum, videlicet cherubim, seraphim, throni, dominationes, virtutes, principatus, potestates, archangeli et angeli. De quibus non est vocare virtute, nec ex artificiali potentia inter mortales est loquendum. Et isti nullatenus invocantur quia magestati divine continue laudantes assistunt, et numquam ab eius presencia separantur. Tamen quod humani generis anima cum ipsis sociata, et post mortem cum ipsis feliciter coronari. Per donum et graciam salvatoris potest suo vivente corpore eos presencialiter cum summa maiestate videre et aspicere et cum ipsis deum laudare et suum cognoscere creatorem.

Prima cognicio nostra est cognoscere deum in maiestate et potencia, non illo modo quo Adam et prophete cognoverunt. Sed istud est principaliter notandum quod operantium tres sunt modi: pagani, iudei, christiani. Pagani sacrificant spiritibus aereis et terreis et eos non constringunt, sed fingunt se eos constringere per vilia regis eorum ut firmiorem fidem adhibeant, et ad veram fidem nullatenus convertuntur. Et quia fidem malam habent: opera eorum nulla. Et quia per talia experimenta operari voluerunt, dominum deum suum dimittant et derelinquunt, et spiritibus sacrificet, et firmiorem fidem adhibeat. Quia fides operantis in nomine sine longa fuerint sine mala. Unde in evangelio: fides tua te salvum fecit. Iudei istam visionem nullatenus operantur quia per adventum Christi donum amiserunt, nec possunt in celis collocari, testante domino qui dicit: Qui baptizatus non fuerit condempnabitur. Et sic omnibus angelis operantur imperfecte. Nec per invocaciones suas veniunt ad effectum nisi [illegible] fidem adhibeant, quia dictum est eis per prophetiam: Cum venerit [illegible] rex regum et dominus dominancium, cessabit unctio vestra. Quamquam cessaret si per hanc artem fieret efficaciam vera, et sic opera eorum nulla. Et quamvis iudei in quantum iudei a deo sunt condempnati, tamen summum adorant creatorem, sed indebito modo; tamen virtute sanctorum dei nominum coguntur venire spiritus. Dum quod iudei non signantur signo domini scilicet crucis et fidei, nolunt spiritus eis parere. Solus igitur christianus potest in hac visione et in omnibus aliis viriliter operari. Et quamvis per hanc artem magicam tamen bonum genus operatur, non credendum est quod ipse nomine magus debeat malum includi, nam magus per se philosophus grece, hebraice scriba, latine sapiens dicitur. Sic ars magica a magos dicitur quod est sapiens, et magos quod est sancta qui sancta sapientum [illegible] sapiens et per hanc sciunt omnia presentia, preterita et futura. De compositione sigilli dei vivi.

Primo fac unum circulum cuius diameter sit trium digitorum propter tres clavos domini, vel quinque propter quinque plagas, vel 7 propter 7 [illegible], vel 9 propter 9 ordines angelorum, sed communiter 5 digitorum fieri solet. Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordei propter duas tabulas Moysi vel distantem a primo tribus granis propter trinitatem personarum. Deinde infra illos duos circulos in superiori parte que dicitur angulus meridiei fac unam crucem, cuius tibia aliquantulum intret circulum interiorem. Deinde apte tertia crucis scribe h. aspiratione, deinde t. deinde o. deinde e. t. o. t. a. b. a. l. a. y. q. c. i. y. s. e. g. l. g. a. a. o. n. o. s. u. l. a. c. y. c. e. k. s. p. f. y. o. m. e. n. a. u. a. r. e. l. a. c. e. d. a. t. o. n. o. n. a. o. y. l. e. y. o. t. m. a. Et iste littere sunt eque distantes et circumdent circulum eo ordine quo sunt posite, et sic magnum nomen domini Semenphoras 72 litterarum erit completum. Hoc facto in medio circulorum scilicet in centro fac unum pentagonum talem.

in cuius medio sit signum tau. ta
le. T. et sup illud signum scribe no
men dei el. Et sb nom aliud dei. s. ely.

isto mo do. Deinde infra angulum sin oriem pentagoni scbe istas duas lras. l. x. Et i s aliu angulu dextrum istas duas.
a. l. Et i alio post istu istas duas. l. a.
et i alio post istum. l. c. Et i alio post ist.
u. m. Deinde circa pentagonium fac
unu eptagonu. cui lat supius sui
mediu otangat angulu superiore pen
tagoni ii. l. x. scribebat. et i eode latere
eptagoni scribe hoc nom sci angeli q
e casziel. Et i alio latere a dextris istd
nomen alteri sci angli q e satqiel. Deu
i alio. samael. et i alio raphael. postea a
nael. postea. michael. postea. Gabriel. et
sic a. latera eptagoni erunt adimpleta.
Deinde circa istu eptagonu pdictum
fac aliu eptagonu n qui pmi tm. & talr
q unu latus ipi intersecet latera alti
Deinde fac aliu eptagonu tale qui
pmus fuit. cui anguli a. contingant
angulos a. eptagoni si. qbus de inde
tur. Hic tn eptagoni inf predcti sin
gcludetur. unu lat si eptagoni supeu
do et aliud subeundo. sz latus pmo anglo
succedens subeundo ibit. et que sequunt
serie supeuntis et subeuntis alterut
tum se hebunt. Deinde i quolz angu
lo si eptagoni una crux depigat. De
de in illo latere si eptagoni q tendit ab
ultimo angulo eiusde ad sm angulu
eiusde i eade pte q e sup casziel sillabe
nusa sci dei nois scribat. Ita q hec sil
laba. la. scribat in illo loco lateris pdci
qui est sup pmam sillabam de casziel.
et hec sillaba. ya. i illo loco eiusdem
lateris qui e sup ultimam sillaba
eiusde casziel. et hec sillaba. ly. i illo
loco eiusdem lateris qui e latus iterse
cans pdictu latus et crucem. si anguli
eiusdem. Deinde i latere illo q tendit
ab angulo pmo eiusde si eptagoni ad t
cium angulu eiusde scribatur hoc nom
scm dei naraath. ita q hec sillaba. na. sc
bat in illo loco eiusde lateris q e sup pri
mam sillabam satqiel. et hec sillaba. ra.
in illo loco qui est supra ultimam eiusde.
et hec due lre. c. h. i illo loco q e i eode la
tere iter lat secans ipm et cruce tercia.
Deinde i illo latere eiusde si eptagoni
q tendit. a. 2o. angulo eiusde ad quartu
dem scribat hoc creatoris nome scm q
d. libarre. ita q hec sillaba. li. scriba
tur sup primam sillabam de raphael.
et hec sillaba. bar. sup ultima sillabam. i illo eiusde lateris q e iter lat intersecans ip
sum et quartu angulum eiusde si epta
goni. Deinde in illo latere eiusde si
eptagoni q e a quarta cruce usq ad ulti
mam scribat hoc aliud sacrum crea
toris nomen lilaces. ita q hec sillaba
li. scribat in illo loco lateris q e supp
ma sillabam ipi michael. et hec silla
ba. la. i illo loco lateris qui e sup ulti
mam sillabam eiusde. et hec sillaba.
ces. i illo loco eiusdem lateris q e inter
latus itersecans ipm et ultima cruce.
Deinde i illo latere eiusde si eptago
ni q tendit a 6o angulo eiusde si
eptagoni ad quintu scribat hoc aliud
scm nomen [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

lum nolueru dimicetis. Deinde i illo
latere eiusde eptagoni tendente a qrta
cruce ad sextam scribat hoc aliud dei sa
cru nom. nelgain. ita q hec sillaba. ne.
scribatur i illo loco eiusde lateris q e sup
pmam sillabam de anael. et hec lra. h. sr
ultima sillabam. et hec sillaba. ain. i illo
loco eiusdem lateris qui e iter latus secans
ipm et sextam cruce. Deinde i illo latere q
tendit a sexto angulo eiusde si eptagoni
ad pmu angulu scribat hoc aliud sacru
dei nomen. yalgal. ita q hec lra. y. scri
bat in illo loco eiusde lateris q e sup pma
sillaba gabriel. et hec sillaba. al. sup
ultima. hec sillaba. gal. i illo loco eidem
latis q e iter latus itersecans ipm et pri
ma cruce. Deinde i medio lateris p
mi et tercii eptagoni a dextris scribatur
ays. et i sequenti latere eiusde tercii ep
tagoni a dextris hoc nome. diynas. et
in alio. gyram. et i alio. gram. et i alio.
aysaram. et i alio. alpha. et i alio. O.
Deinde i illo spaciolo q e sub si et tm
angulo pmo eptagonor scribatur hoc
nomen dei. el. et i illo spaciolo q e dex
tris sub angul si tercii eptagonor sub
sa cruce hoc nom. on. et i illo alio spacio
lo sub tercia cruce iteru hoc nomen. el.
et i alio sub qrta cruce iteru. on. et i alio
sub quinta cruce iteru. el. et i alio sb sexta
cruce iteru. on. et i alio sub septima
cruce. eo. Deinde i illo spacio q clau
ditur iter angulu pmu si eptagoni.
et sm angulum eiusde. et pmu latus
tercii eptagoni et porcoem circuli otingen
te illos angulos. depigat una crux in
medio. s. spacii illius. Et in buca
superiori a lateris crucis scribat hec lra.
a. et sup bucam crucis sam. a dextris h
lra. g. Et sub bucca inferiori a dextris
scribat hec alia lra. a. Et sub qrta buc
ca hec alia lra. l. Deinde i alio spa
ciolo sequenti a dextris i medio scribatur
hoc nomen. ely. et i alio hoc nomen.
elon. et i alio. ysic. et i alio sother. et i
alio. adonay. et i alio. sadaj. Deinde sci
as q i exemplaribz contet pentagonus
sit de rubeo cum croceo. i spaciis tincto.
Et pmus eptagonus de azurio. sus de cro
ceo. terci de purpureo. et circuli de nigro.
et spacium iter circulos ubi e nom semem
phoras. tingit croceo. oia alia spacia in
tdi scent tingi. Et i operacoibz aliter fie
ri debet. qa de sanguine aut talpe aut
turturis aut upupe. aut uespertilionis.
aut oium hor figurat. et i pgameno u
gineo uitulino ul equo ul ceruino. et sic
complet dei sigillu. Et p hoc sacru et sacru
sigillu qui erit sacratu poteris facere om
nes q postea dicent in hoc libro sacro. E
Quod aute sacradi hoc sacru sigillu tali
sicut sequi debet sc.
Aspirante dno dixit salon ui e colo
rius. sola fides. sola deus. q dns londz
noluit reuelari et distribui tali modo.
Dixit angelus samael salom hec
tabis ipso ista q et alius simile tribuere
sic placuit creatori. et iubet ipm dns
taliter consecri. Primo sit mund
operans no pollutus et cu deuocoe et ora
non abstute. no comedat neqz bibat do
nec pfecerit op. Et sanguis quo scrip
tum fuerit pmo sit bndictus sicut postea
dicetur. Deinde suffumiget hoc sigillu
ambra. musco. aloe lapdano albo et ru
beo. mastice oliano. margaritis et thure.
inuocando et orando dnm sicut postea de
uisione diuina erudiet. Post inuocan
do angelos sicut ibi etia dicet. Quilibet
tu precio tali modo. Et tu dne p aunitu
acoin conceptom et c. Hoc facit totum
nomen ac sigillu cum bndicere et consecre

digneris. ut p ipm te mediante possim ul'
possit tal'. ꝫ. celestes commouere potestates
aereas. et terreas cu infernalibꝫ subiugare.
inuocare. cōsuitare. coniurare constringere.
excitare cōgregare. dispergere ligare. ac
ipsos innocuos reddere. hoies placare. et ab
eis suas petitiones gratiose hēre. inimicos
pacificare. pacificatos disiungere. sanos
i sanitate custodire ul' infirmare. infir
mos curare. hoies bonos a mal' custodi
re. et distinguere. ꝛ cognoscere. oīe cor
porale periculū euadere. Judices i placi
to placatos reddere. uictoriā i oībꝫ opti
nere. pcta carnalia mortificare. ꝛ spu
alia fugare. uincere ꝛ euitare. diuitias
in bonis augmentare. et dnm i die iudicij
apparebit. acertissimus cu scis ꝛ electis
tuis. uiam possit agnoscere maiesta
tem. Et nūc illa nocte sub aere ser
no et domū dimittat. // Dixit heas
cirotheras nouas sine uite a scās i q̄s
q̄s nunq̄ manū posuerit. in qbꝫ signū
glutet. et sic cōplebit hoc sacrosctm sigil
lum. Cui pm eptagonu. A. ordīes.
Scdus. A. articulos duplos. Tercia
A. sacramenta designat.

Isto de cōposicione sigilli dei. uiden
dū ē de uisione dei. Ad q̄ hendam
sic ē pcedendū. // Primo sic opans uere
penitens ꝛ cōfessus. sit. a. mulieribꝫ et
ab eaꝝ aspectibꝫ sequestrat. Nam ut
salon ait. Meliꝰ ē cū ursa i cauernis
et leone morari q̄ cū muliere neq̄. Ab
hoibꝫ mal' ꝛ i fermis separet. Nā dāuid.
Cū scō scs eris. et cū uiro inocuo inocens eris.
uitā suam munde deducat. q̄ dr. beati i
maculati q̄ ambulant i lege dni. Vesti
menta eius non sint fetida. imo noua ul'

mundissime lota. Et extendit salomon
uestimenta noua uiuentes &c. q̄ deus uic
lerunt angeli de mundanis curant. Ex q
patet q̄ pauperes cito ꝛ uix optinent q̄ di
uites. Sin oprtet subscribi istorum ange
lorum istud cōuenit. q̄ hitant cu hoibꝫ et
sit mundi. ideo nuditas uestes aperiunt.
et ideo salon gnalr loquitur. // Nunq̄
aliq̄s dnī hoc facere uoluerit sit ociosus
ne cui dedidit cor suū ad pcm. Nam
dicit. Sep aliq̄ agite: ne ociosi inueni
mini. Semp ꝛ cōtinue roget dnm per
has sequentes orōnes que secūt. Qua
dꝫ vos semꝑ quē cū uenerit dns inuene
rit uigilantē

Actes nras q̄s dne aspirando pue
ni ꝛ adiuuando psequere. ut cuncta no
stra oracio a te incipiat. et p te incepta fini
atur. Qui uiuis ꝛ regn. p oīa scl'a sclor.

Ave maria gra plena dns tecū bn
dicta tu i mulieribꝫ et bndcs fructꝰ
uentris tui mater dei ora p nob. Amen.
Salue regina mater mīe. uita dulce
do. ꝛ spes nostra salue. Ad te clamam
exules filij eue. ad te suspiram gemen
tes et flentes i hac lacrimarum ualle. Eia
ergo ad uocata nostra illos tuos miscor
des oculos ad nos conuerte. et ihm bndictū
fructū uentris tui nob post hoc exiliū
ostende. O clemens. O pia. O dulcis ma
ria. // Ora p nob scā dei genitrix: ut
digni efficiamur pmissionibꝫ xpi.

Gloriosa ūgo semp maria. mr glie
mr eccle. mr pietatis ꝛ i dulgencie.
Aue carissima dna sep ūgo maria. mr lu
minis. honor celorum. signū serenitatis. //
Aue pussima dna maria. aula dei. porta
celi. sacrariū spc scī. Aue pussima dna.

uirga aurea. templum diuinitatis. cellula
totum eterne pietatis. Aue clementissima
dna maria. decus ūginū. dna gencium. regina
angelorum. Aue amantissima dna maria.
fons ortorum. abluco pctorum. lauacrū aiarum.
Aue desideratissima dna maria. mat or
phanorum. mamilla puulorum. cōsolacō mi
serorum. Salue scā parens. Salue scā
et i maculata ūginitas. assistens uultu
dei. memor esto nre fragilitatis. // Sal
ue benignissima. salue suauissima. salue
misericordissima, ppcialeris semp ūgo bn
dicta ꝛ gliosa semp ūgo maria. que ūgo sa
cratissima dei ꝛ mr es pussima. montis stella
clarissima. Salue semp gliosa. margarita
pciosa. sicut lilium. formosa. olens uelut
rosa. alta. dirige me i uisione beata.
Obsecro te regina phennis scā maria
p amorē pris ꝛ filij ꝛ spc sci. et p cōmen
datū tibi celeste sacrariū. ꝛ p multas mi
seracōnes q̄s fecit sup me et sup gen' hu
manū. et p uirtutes et p misteria scē cru
cis. et p scōs clauos fixos i suas pciosas
man' ꝛ pedes ꝛ p scā. q. uulnera sui pcio
si corporis. ꝛ p pciū scā corporis sui. quo
nos redemit i scā cruce. ut ores pro me
et p oībꝫ pcīs meis et necessitatibꝫ me
is aīe ꝛ corporis mei. ad dilectū filiū tu
um ut me uiuente ipm uidere ꝛ collau
dare merear. Amen.

Aue ūgo dei genitrix in maculata.
gaudium in dona. Gaude que gau
diū ab angelo suscepisti. et gaudiū uisio
nis diuine mi dona. Gaude que genu
isti eterni luminis claritatē // Gaude
dei genitrix ꝛ gaudiū uisionis diuine
michi dona. ut subleuer de omībꝫ ang'
tiis et tribulacoībꝫ et miserijs meis que se

in corde meo. ꝛ quo amplius ut tecū
sim a latere constans ad uidendū. me
uiuente deū eternū. // Adoro te scā mr
dnī nri ihu x̄ et laudo. et magnifico te.
adoro altitudinē tuam. adoro castitatē
et ūginitatē tuam. adoro pietatē et mi
sericordiam tuam. adoro uiscera beata tua.
que portauerūt deū ꝛ hoīem. Adoro
bn uentrē tuū q̄ portauit ihm cōti
nuum. Adoro beata ubera tua q̄ lacta
uerūt saluatorē mundi. // Precor te
carissima sepiugo maria p amorē filij
tui dnī nri ihu x̄ ut intercedas p me
peccatore ad uisionē dei eterni me
uiuente hndam. et succurras mi i oībꝫ
angustijs ꝛ necessitatibꝫ meis. ꝛ ne dere
linq̄s me. neq̄ sim sine adiutorio i
hac uisione beata. neq̄ i illo tremēdo
die cū exierit aīa de corpore meo.
Sū i illa mirabili hora cū rapta fue
rit ad uidendū me uiuente dnm. postu
lo gliosa me ad portas pdisi facere
uenire. ut merear uidere ibi filiū tu
um. et merear hēre leticiam sempi
ternam uisionis diuine cū ipō filio
tuo gliosissimo q̄ uiuit et regnat p oīa
secula seculorum Amen.

Ego pctor i dign' ad laudē et hono
rem gliosissime semper ūginis ma
rie genitricis dnī nri ihu xpi eius sac
nōia cū sim i dign' mr meū exiguū se
sum spu scō dictante nominare curo.

Nobilis dei genitrix semper
maria ne i digneris cōtra
me uelissimū ꝛ innumerabili iniquitate
plenū. sz accipe ppiciā misericorditer q̄
in dign' ad honorē tuū offero et affec
to. Prei pussima sac tua nōia. corde

q̄ orō

ore ope distincte nominare et exaltare
nolo. Florens namque. maria. genitri
nix. sponsa. filia. theotoco. virgo. vas. sal
lamus. nubes. ros. pacifica. princeps. re
gina. aurora. imperatrix. domina. ancilla.
ortus. fons. puteus. via. vita. semita.
splendor. stella. aurea. lumen. luna.
fenestra. vitrea. ianua. [illegible]
cella. domus. hospicium. capsa. [illegible]
aula. tabernaculum. [illegible]
liber. stola. [illegible] fons. [illegible]
natiuum. [illegible]
ius. redemptrix. liberatrix. amica. [illegible]
lamus. uallis. cinamomum. turtur. colum
ba. lilium. rosa. consolatio. portus. [illegible]
salus. gloria fundamentum. uera porte. me
diatrix. sacrarium spiritus sancti. radix iesse. an
tidotum. reconciliatrix. syon. puella. mi
sericors. tua te precor sanctissima mirari
ut per te diuina tua nomina que ego nunc
expleui in iudicia coram altari tuo
de te plurimo optuli ut in hac hora.
me audias. et in sanabile digneris
me facere uidere. atque laudare te et
tuum filium gloriosum corporali meo uiue
te. Hec precor gloriosa per tuum que
concepisti. que genuisti. que peperisti.
qui incarnem concepisti. qui in ulneo misisti.
qui pannis inuoluisti. qui in templo presentas
ti. qui predicantem audisti. qui in cruce pro
uos suspensum uidisti. qui mortuum et
sepultum quesisti. surgentem a mortu
is sauisti. qui ad celos ascendentem ad
patrem uidisti. et inde uenturum et iudicare
uiuos et mortuos. et seculum per ignem. per
ipsum quoque polluit labiis polluit anima
pollutus corpore polluit sincerite ani
nominare imploro. quatinus in hoc opere de
sancta trinitate cum sanctis angelis tuis facias
me aspicere et uidere. et [illegible] eterno mag

no iudicio ab eternali pena eripias. per
dominum nostrum. Amen. G. orano.
Credo in deum patrem omnipotentem cre
atorem celi et terre et in ihesum christum filium
eius unicum dominum nostrum qui conceptus est de spi
ritu sancto. natus ex maria uirgine. passus sub
poncio pilato. crucifixus mortuus et sepul
tus. descendit ad inferna. tercia die resur
rexit a mortuis. ascendit ad celos sedet
ad dexteram dei patris omnipotentis. inde uen
turus est iudicare uiuos et mortuos. //
Credo in spiritum sanctum sanctam ecclesiam catholicam.
sanctorum communionem. remissionem peccatorum. carnis
resurrectionem. Et uitam eternam. Amen.
Quicumque uult saluus esse. oro.
Quem et uisionem dei habere. ante omnia opus
est ut teneat catholicam fidem. Quam
ni quisque integram inuiolatamque seruauerit:
absque dubio uisionem diuinam non habebit.
Fides autem catholica hec est ut unum deum
in trinitate et trinitatem in unitate uene
remur. Neque confundentes personas: neque
substanciam separantes. Alia est enim perso
na patris alia filii: alia spiritus sancti. Sed patris
et filii et spiritus sancti una est diuinitas. equalis glo
ria coeterna maiestas. Qualis pater ta
lis filius talis spiritus sanctus. Increatus pater increa
tus filius increatus spiritus sanctus. Inmensus
pater inmensus filius inmensus spiritus sanctus. Eternus
pater eternus filius eternus spiritus sanctus. Et tamen non
tres eterni sed unus eternus. Sicut non tres
increati nec tres inmensi: sed unus increatus et unus
inmensus. Similiter omnipotens pater omnipotens filius
omnipotens spiritus sanctus. Et tamen non tres omni
potentes: sed unus omnipotens. Ita deus pater deus
filius deus spiritus sanctus. Et tamen non tres dii: sed unus
est deus. Ita dominus pater dominus filius dominus spiritus sanctus.
Et tamen non tres domini: sed unus est dominus. Quia
sicut singillatim unamquamque personam deum
aut dominum confiteri christiana [illegible] com

pellimur. ita tres deos aut dominos dicere.
catholica religione prohibemur. Pater
a nullo est factus: nec creatus nec genitus. //
Filius a patre solo: non factus nec creatus sed genitus.
Spiritus sanctus a patre et filio: non factus nec creatus
nec genitus sed procedens. Unus ergo pater non tres
patres. unus filius non tres filii. unus spiritus sanctus non
tres spiritus sancti. Et in hac trinitate ni
chil prius aut posterius nichil maius aut mi
nus. sed tote tres persone coeterne sibi sunt et
coequales. Ita ut per omnia sicut iam supra
dictum est et unitas in trinitate. et trinitas in
unitate ueneranda sit. // Qui uult ergo
saluus esse et uisionem diuinam habere: ita
de trinitate sentiat. Sed necessarium est
ad eternam salutem et uisionem ut incarnacionem
quoque domini nostri ihesu christi fideliter credat.
Est ergo fides recta ut credamus et confite
amur quia dominus noster ihesus christus dei filius deus et homo est.
Deus est ex substancia patris ante secula ge
nitus. et homo est ex substancia matris in seculo
natus. Perfectus deus perfectus homo: ex anima
racionali et humana carne subsistens.
Equalis patri secundum diuinitatem: minor
patre secundum humanitatem. // Qui licet deus sit
et homo: non duo tamen sed unus est christus. Unus
autem non conuersione diuinitatis in carne
sed assumpcione humanitatis in deum. // Unus
omnino non confusione substancie: sed uni
tate persone. // Nam sicut anima racionalis
et caro unus est homo ita deus et homo unus est
christus. Qui passus est pro salute nostra de
scendit ad inferos tercia die resurrexit
a mortuis. // Ascendit ad celos sedet
ad dexteram dei patris omnipotentis: inde uen
turus est iudicare uiuos et mortuos.
Ad cuius aduentum omnes homines resur
gere habent cum corporibus suis. et reddi
turi sunt de factis propriis racionem. // Et qui
bona egerunt ibunt in uitam eternam et

uisionem diuinam quam nunc petimus.
qui uero mala in ignem eternum. cum nunc
in beneficencie postulamus. Hec est fides
catholica quam nisi quisque fideliter firmiterque
crediderit saluus esse nec hanc diuinam ui
sionem optinere quibit.
Ego diuina institucione formatus et precep
tis salutaribus imperatus audeo dicere.
Pater noster qui es in celis sanctificetur nomen tuum.
Adueniat regnum tuum. fiat uoluntas tua
sicut in celo et in terra. panem nostrum supersubstan
cialem da nobis hodie. et dimitte nobis debita
nostra sicut et nos dimittimus debitoribus
nostris. et ne nos inducas in temptacionem. Sed
libera nos a malo. Amen.
Alpha et omega. deus omnipotens principium sine re
cesu principio. finis sine fine. Dignum
di hodie preces meas pyssime. nec sim
iniquitates meas nec secundum peccata mea retribue
mi domine deus meus. et secundum misericordiam tuam que est
maior rebus omnibus uisibilibus et inuisibilibus.
miserere mei sapiencia patris. christe lux angelorum.
gloria sanctorum. spes et porta et refugium peccatorum.
cunctarum rerum conditor. et humane fragilita
tis redemptor. qui celum terram marequeque totum
ac moncium pondera palmo concludis.
te piissime deprecor et exoro ut una cum
patre illustres animam meam radio sanctissimi
spiritus tui quatinus in hac sancta arte taliter pos
sim proficere ut ualeam ad faciale tuam de
cetue uisionem [illegible] tui sanctissimi spiritus et tui
nominis peruenire. // Et tu deus deus meus qui
in principio creasti celum et terram et omnia ex
nichilo. qui in spiritu tuo omnia reformas. comple
[illegible] uia. sana animam meam ut glorificem
te per omnia omnium cogitacionum mearum et [illegible]
meorum. // Deus pater omnipotens [illegible]
et intellectum meum auge [illegible]
ad suscipiendum [illegible]
[illegible]

ore oris distincte nominare et exaltare
volo. Nominans namque maria. genitrix.
mater. sponsa. filia. theotocos. virgo. vas. tal
lamus. nubes. ros. pia. casta. princeps. re
gina. aurora. imperatrix. domina. ancilla.
ortus. fons. puteus. via. vita. semita.
splendor. stella. aurea. lumen. luna.
fenestra. vitrea. ianua. porta. [illegible]
cella. domus. hospitium. capsa. [illegible]
aula. tabernaculum. mensa. [illegible]
liber. stola. flumen. pons. via. [illegible]
[illegible]. festa. [illegible]
ius. redemptrix. liberatrix. amica. [illegible]
lamus. vallis. cinnamomum. turris. colum
ba. lilium. rosa. consolatio. portus. [illegible]
labis. gloria fundamentum. vera [illegible]
diana. sacrarium spiritus sancti. Radix iesse. an
cilla domini. [illegible]. sion. puella. mi
serator. [illegible] misericordiam
non per hec divina tua nomina que ego nunc
[illegible] coram altari tuo
de te plurimo optuli. ut in hac hora
me audias. et in sanabili digneris
me facere [illegible] laudare te et
tuum filium gloriosum cor [illegible] meo [illegible]
te. [illegible] gloria per [illegible] quem
concepisti. quem genuisti. quem peperisti.
quem in carne concepisti. quem in [illegible]
quem pannis involvisti. quem in templo presenta
sti. quem predicantem audisti. quem in cruce pro
nobis suspensum vidisti. quem mortuum et
sepultum [illegible]. surgentem a mortu
is [illegible]. quem ad celos ascendentem ad
patrem vidisti. et inde venturum est iudicare
vivos et mortuos. et seculum per ignem. per
ipsam quoque [illegible] labiis [illegible]
[illegible] corpore [illegible]
nominare imploro. quatenus in [illegible]
sanctam trinitatem cum sanctis angelis tuis facias
me aspicere et videre. et [illegible] eterno mag
no iudicio ab eternali pena eripias. per [illegible]
dominum nostrum. Amen. G. Oratio.

Credo in deum patrem omnipotentem crea
torem celi et terre et in ihesum christum filium
eius unicum dominum nostrum qui conceptus est de spi
ritu sancto. natus ex maria virgine. passus sub
pontio pilato. crucifixus mortuus et sepul
tus. descendit ad inferna. tertia die resur
rexit a mortuis. ascendit ad celos sedet
ad dexteram dei patris omnipotentis. inde ven
turus est iudicare vivos et mortuos.
Credo in spiritum sanctum sanctam ecclesiam catholicam.
sanctorum communionem. remissionem peccatorum. carnis
resurrectionem. Et vitam eternam. Amen.

Quicumque vult salvus [illegible]. Oratio.
esse et visionem dei habere. ante omnia opus
est ut teneat catholicam fidem. Quam
nisi quisque integram inviolatamque servaverit:
absque dubio visionem divinam non videbit.
Fides autem catholica hec est ut unum deum
in trinitate et trinitatem in unitate vene
remur. Neque confundentes personas: neque
substantiam separantes. Alia est enim perso
na patris alia filii: alia spiritus sancti. Sed patris
et filii et spiritus sancti una est divinitas. equalis glo
ria coeterna maiestas. Qualis pater ta
lis filius talis spiritus sanctus. Increatus pater increa
tus filius increatus spiritus sanctus. Inmensus
pater inmensus filius inmensus spiritus sanctus. Eternus
pater eternus filius eternus spiritus sanctus. Et tamen non
tres eterni sed unus eternus. Sicut non tres
increati nec tres inmensi: sed unus increatus et unus
inmensus. Similiter omnipotens pater omnipotens filius
omnipotens spiritus sanctus. Et tamen non tres omni
potentes: sed unus omnipotens. Ita deus pater deus
filius deus spiritus sanctus. Et tamen non tres dii: sed unus
est deus. Ita dominus pater dominus filius dominus spiritus sanctus.
Et tamen non tres domini: sed unus est dominus. Quia
sicut singillatim unamquamque personam deum
ac dominum confiteri christiana [illegible] com
pellimur. ita tres deos aut dominos dicere
catholica religione prohibemur. Pater
a nullo est factus: nec creatus nec genitus.
Filius a patre solo: non factus nec creatus sed genitus.
Spiritus sanctus a patre et filio: non factus nec creatus
nec genitus sed procedens. Unus ergo pater non tres
patres. unus filius non tres filii. unus spiritus sanctus non
tres spiritus sancti. Et in hac trinitate ni
hil prius aut posterius nichil maius aut mi
nus sed tote tres persone coeterne sibi sunt et
coequales. Ita ut per omnia sicut iam sup
ra dictum est et unitas in trinitate. et trinitas in u
nitate veneranda sit. Qui vult ergo
salvus esse et visionem divinam habere: ita
de trinitate sentiat. Sed necessarium est
ad eternam salutem et visionem. ut incarnatio
nem quoque domini nostri ihesu christi fideliter credat.
Est ergo fides recta ut credamus et confite
amur quia dominus noster ihesus christus dei filius deus et homo est.
Deus est ex substantia patris ante secula ge
nitus. et homo est ex substantia matris in seculo
natus. Perfectus deus perfectus homo: ex anima
rationali et humana carne subsistens.
Equalis patri secundum divinitatem: minor
patre secundum humanitatem. Qui licet deus sit
et homo: non duo tamen sed unus est christus. Unus
autem non conversione divinitatis in carnem
sed assumptione humanitatis in deum. Unus
omnino non confusione substantie: sed uni
tate persone. Nam sicut anima rationalis
et caro unus est homo ita deus et homo unus est
christus. Qui passus est pro salute nostra descendit
ad inferos tertia die resurrexit
a mortuis. Ascendit ad celos sedet
ad dexteram dei patris omnipotentis: inde ven
turus est iudicare vivos et mortuos.
Ad cuius adventum omnes homines resur
gere habent cum corporibus suis. et reddituri
sunt de factis propriis rationem. Et qui
bona egerunt ibunt in vitam eternam et
visionem divinam qui nunc peccamus.
qui vero mala in ignem eternum. cum nunc
[illegible] possibilitatem. Hec est fides
catholica quam nisi quisque fideliter firmiterque
crediderit salvus esse nec habere divinam vi
sionem optinere quibit.

[E]go divina institutione formatus et precep
tis salutaribus [illegible] audeo dicere.
Pater noster qui es in celis sanctificetur nomen tuum,
adveniat regnum tuum. fiat voluntas tua
sicut in celo et in terra panem nostrum supersubstan
tialem da nobis hodie. et dimitte nobis debita
nostra sicut et nos dimittimus debitoribus
nostris. et ne nos inducas in temptationem. sed
libera nos a malo. Amen.

Alpha et omega. deus omnipotens principium omnium rerum
sine principio. finis sine fine. [illegible]
[illegible] hodie preces meas pussillime. neque
iniquitates meas neque secundum peccata mea retribue
tu domine deus meus. et secundum iustitiam tuam que
maior rebus omnibus visibilibus et invisibilibus.
miserere mei sapientia patris. christe lux angelorum.
gloria sanctorum. spes et portus et refugium peccatorum.
cunctarum rerum conditor et humane fragilita
tis redemptor. qui celum terramque atque totius
ac montium pondera palmo concludis.
te [illegible] deprecor et exoro ut una cum
patre illustres animam meam radio sanctissimi
spiritus tui [illegible] sacrosancte tali pos
sim proficere ut valeam ad facialem tui de
itatis visionem [illegible] sanctissimi spiritus et tui
nominis [illegible]. Et tu qui es deus meus qui
in principio creasti celum et terram et omnia ex
nichilo. qui [illegible] omnia [illegible]
[illegible] mea. [illegible] meam [illegible]
de per omnia opera cogitationum mearum [illegible]
meorum. Deus pater [illegible]
et intellectum meum [illegible]
ad suscipiendum [illegible]
[illegible]

Hercelsam et sup creatum fanali tuam centam q uiuis et regis p̄tanta scta scdm

Hasemath. hazaram. ozo. Lamen. lemel. sadneli. thon. heloi. zamara. zoma. iezomaim. theos. deus pie et fortis. hanathamal. ieznamashala. zanap. ha tonaaz. zihi. conaphan. saluazar. ay hal. gezomelam. hapmasa. ranay. gena zenath. heleoneth. semay. selmar. iezo samay. iachar. lemer. harama. hamany. menothemath. hemelsamp. et tu sancte pie deus et compassibilis in omnibus operibus tuis qui sunt sca et iusta et bona. Megallame thor. semassaer. zamadamar. geogremath. megas. monozal. hanezaza. hillelata. iustamana. iehenas. iehema. malamai. sephozmay. zemonoma. melas. hemeti. hemelsna. iezomay. lemeley. semoseram. zemaher. helzaman. salion. tharathos. trouuos. nelay. tharathos. usion. gezetho. semjnathemas. zezabas. thama. helomany. hamel. Amen.

Theos. megale. patir. ymos. hebrel. Habobel. hezoy. haley. helihot. hetti. hetzot. lenel. iezel. sada. salaseey. salatu al. salatell. samel. sadamiel. saday. hel gion. helhel. lemegos. mitegon. megos. inptheon. legines. mithon. mychohin. heel. heseley. iezozgual. semiel. semobzlat. semeltha. samiel. geth. gebel. tasahanay. gelgemana. semana. harashmilion. salepatir. salepati. ragion. salectha. thu rigim. hepatir. usion. haramas. hotona. Amen.

Rex mundi deus immense. Theraym. iste pater eternitatis. largitor sapientie et totius gratie spiritualis pie et inestimabilis dispensator, noscens omnia priusquam fiant. fa [illegible] tenebras et lucem. mitte manum tuam et tange os meum et pone illud ut gladium acutum ad uisionem tu [illegible] sagittam electam

et gratiam tuam reconditam ad suscipiendum tuam mirabilem faciem. et emitte spiritum sanctum tuum domine in cor meum ad istud donum percipiendum et animam meam ad retinendum et conscientiam meam ad speculandum per iuramentum tuum sicut per dexteram pie sancte tue mirabiliter clementer et leniter in me gratiam ... inspira et doce et instrue. et instaura ... sensuum meorum et doceas me. et ... me. et mundifices me. et corrigas me ... disciplina tua usque in finem. ... naliter optinea. et adiuuet me consilium altissimi per sapientiam tuam et misericordiam. Si autem uelles impetrare aliquid Cum ... scientiam uel sacre librum uel simorare spiritum ... petitionem orationis pretermissa sic ... manum tuam et tange os meum. et pone illud ut gladium acutum ad enarrandum et eloquendum hec sancta uerba. lingua mea ut sagittam electam ad enarrandum mirabilia tua et ad pronunciandum et memoriter retinendo. Sic petes per sancta impetrata. Et postea orando dicas sic. ut gladium acutum ad ... sciendum et sanctificandum hec tam sancta quam alia ... ut sagittam electam ad continuandum sanctitate mirabilia tua. et ad pronunciandum ea. et plurimo impetrando. Si ... spiritus agis. petere sic. acutum ad eloquendum hec illa tam sancta quam alia. ad enarrandum et ... gendum ... uidere. stare. recitare. ... re spiritus tales. ... in tali. ... filio tali. ... electam ad ostendendum mirabilia ... tenue tue. et ad pronunciandum illa ... alia et facere nos tales spiritus ... contra ... Si aliud peteres quam illa que dicta sunt similiter ... scientiam illius petitionem mutaveris. et non solum in hac oratione immo in aliis orationibus in quibus aliqua petitio reperitur. Oratio.

Hastaplemaha. rasay. semaht. azaliat. harabaht. larpeti. hazaliat. hamat. ... gelemon. grephemyon. zelamye.

[illegible] hamatha. hamamia. [illegible] hal. hamadal. helial. zebal. ... [illegible] hamasiton. [illegible] [illegible] [illegible] [illegible] [illegible] ... gisteler tor. gisteleterthon. gieteleon. gamalgay. semagar. semalgay. semalgyy. halua. aretho. iesanabel. gegeuabelay. hala. hela. iemay. semethay. may. semanay. geles. hyney. iolchemey. iesmar. samenay. leriactota. catiactera. tharhetha. socalmata. getunay. socalma. socagamal. helgezamay. halua. halos. halos. zaynos. ieneuegal. sarima lip. saranalaip. satinalaip. tampyel. thamahel. sathabynhel. sathabinal. samal. maga. saualanga. saminaga. satalmagu. lulimal. salmana. saguaht. silurysthu. semalsay. gahir. galiter. gemanyay. salal. zegatharion. zahauplaton. iezanyrthon. ietuphaton. iezemo. iezelem. ioselimen. harramathos. harhenathay. semaht. zemehet. iezozahel. chetozab. hel. gerozalal. eton. hanalal. hanagal. hanagen. hariagil. patthomegos. samazibel. simaziel. leosemaht. leosemath. themathol. gemmatol. gemizatol. lebalthe. halaze. hamisthon. selanay. halmye. gemal. sazal. neomahl. etolepha. caphamal. hazaron. gezamel. haymal. haylala. semenay. gehelmoy. thanatha. gemaza. zohauphaton. ieleramen. haramathay. gemaht. iesomabel. haymosiel. halaletheu. talatoge. halaleht. etalohe. nyphos. phalos. phelioz. phobos. ymolmassay. ymolmassay. pholihoz. negrogyen. negmather. pharampue. pharanehe. scomitopten. soppmytheqoten. hymalasseion. ymanatos. mamphaleas. gezomay. iemay. ietathama

zan. passamaht. deon. lelit. lou. lachaint. hagynol. haragal. semozihot. nerothmay. raguathi. raguah. tanal. ragalal. hagmal. hagamal. sagomosshyn. sagemelyin. domogentha. theomogen. theomogen. salmatha. salamaht. zalamatha. hon. bolon. halon. sephezmu. saphnon. saphi amon. hamon. haridu. usion. genesiho. sepha. phalynyr. selanay. hamysstion. tinpthyngren. hacton. rogoulon. lon. usi. Azalemaht. ... on. Amen. · Oratio ·

lemaht. azat. gessemon. thelamoht. hazab. halatal. hachal. sezioz. harouagal. gigozo. mogal. gelodicon. samagoy. haplules. samphylos. sugalmon. lauptathum. hayual. halos. halua. geneuogal. samanlay. tacaylyethsamyel. sezalmaua. hesemolas. helomelaht. gethalsam. sethalsam. salmon. sarmol. semalsey. ethon. hanagiul. panomnegos. tingemp. hamisstroy. selarnay. hassuntlop. thenalp. soday. henalp. halaco. meahil. thitos. sepha. caphanal. hazaron. cezamahal. haila. saranuay. gelioz. synoy. teriadadia. gehenpyzat. iertalagon. legelyme. hachamathey. senar. gromyhazay. sochal. magaal. ieinazat. zetheuphagon. halsilezamay. legelune. lasama. iezobol. ierozalal. symahel. semnaly. seihel. ieosamaht. gemyhaal. halabze. gitophagios. theos. phalos. ynolmazat. negen. pharamehr. nethyhahon. sehon. gethorem. nehehom. heliemaht. sarathai. ierasiat. hynaliha. semenianos. gezamal. iezecimat. passamaht. thagal. hagamal. sagamesy. sagamesym. themegoman. zemegemany. salamatia. salomothono. lon. lon. sepizion. haron. usion. semession. tegon. Amen.

L... maht. selauche. heiti · Oratio ·
hay. gozogam. romalum. hegety.

gonmal. eriophiam. lozathim. salathis am. lesaphia. saphiel. hanilam. samihr. lenatim. phethalozim. hasilim. genges.

Lamehr. lemar. lema. Lethos amen. Ihar. semahr. selmahar. helmaij. heliu. mam. helmanij. zezeta. zelegta. gezegatha. zozogim. lemasim. themarema. lom. lezaphel. phuerezo. gramphal. zezego. miphal. hezetogamphal. hezephar. hozo. phar. iosathim. iosethim. iosamij. gosamin. salahr. salatonam. salathen. salathamiel. hen. henlem. halena. henle. zephia. tosephar. thamar. sabalezomr. hasarmmar. thimos. tumar. namor. semphor. semohr. zemphor. semon. lemdi. hon. lemahar. phethalon. hamihr. phethalonamie. zomoe. zamihr. puhur. phitei. haphon. gergeon. gergohen. terthon. lothios. lothos. semphor. lemahar. zemohr. lemaho. phethalon. hamiphe. hamiphon. pethio. gerimon. lethon. iergohe. thothos.

Deus summe ds ozo. Lethos. ame. Dimisibil. theos. patir. lehennios. lehennios. lehennij. te rogamus pmos. p sanctissimos angelos tuos q sunt michael. i. medicina dei. raphael fortitudo dei. gabriel ardens et seraphyn. heliphia. massay. cherubyn. ielomiuthos. gazalanij. gedeanay. saramanij. lomren. lotosij. gerothanathon. zahamanij. lomihr. gedanalay. teremanay. seremanay. henlothanr. helomihr. henlozamihr. samananay. gedelaudi. plenitudie sue. cherubyn et seraphyn uos supplices rogamus et te ihu xpe. p omnes sctos angelos tuos gloriosos. dne nona a deo conlatam sunt q a nob pferri no debent. q sunt fi zethel. dehel. depymo. zeun. hel. erluso. depymon. helimon. ermogon. parineos. ermegan. pheleneos. nauagen. holhel. ozagon. garbona. rathion. monpham. me. Te queso domine mi. Lonhamos. Illustra et clarifica aiam meam lumine

tue luminis tui. et illustra et confirma intellectu meum odore suauitatis spc tui sctum optinere ualeam gloriosam uisione qua que iuste humiliter deposco. atque confirme aiam meam ut uideat faciem tuam. uera et audiam gliam tuam et laude tua. reforma dne cor meum. i. restaura dne sensum meum plam pulsic memoria meam ad aspiciendam uisione faciale tuam et lenitam repa lengu uisione aiam et lingua meam. ad uidendam hunc uisione p gloria et restabilis nobis tua. tu qui es fons totius tatis et totius pietatis origo. hec dne paciencia ure et memoria et gram tuam da m ut aspic uelica hunc uisione leatam. et gr ate ual ut ac sci ordinet da m et largire tu q tempore stati no indicas s ad penitenciam mihi expectas. te qd indignus pecor ut sauancia cordia mea et delictor meor scelera abstergas et penitus extinguas. ut aptius eam dne sci uisione tua et petite tam per sctor anglor et archangelor uor ut quod te ubi pstat tam dignum et efficace facias gloriam maiestate tua tu qui es et unus in seculis seculorum opus. Amen. Ozatio.

Ihu dei filii i copzehensibil. hamoz. hanoz. hamilos. ielyma. theodonos. helionos. helothcos. phagoz. corphandonos. norzane. corithco. hanozae. helzozie. plamo.

Eleminator. carbones. helos. ozamo. helee. telphaga. thephagan. therondonos. tiuchiis. heptalgnos. helos. helos. telhozos. hamphagan. telehotiol. ozaphagon. corphandonos. huranie nat. pudpeconib et uos helothos. phagnuos anglo. sci auctore adiume et docete me et repute ad uisione dei sctam pueniend. uiam optinendam. p gloriosa dementissima et optatissimam. gratoze diuini uestri uiuus sam et inentib pamo et eternu. cui e laus et honor et glia per.

Lameht. ragua. ra ozo. Lecula amen. Lagahel. ragua. ragiomab. hagnahr. hoch

olam. crathdam. heracdam. hauthonomos. helhaenotho. hemones. iothe. iothensezatha. semathia. heuseratha. serail. marab. mynathil. marathal. maurathal. bruhamoron. tha hamathon. leprodoz. lephozis. leprohoz. lephonos. helamo. helacohen. corquenal. diozemalguozemal. ualaiol. saleil. salaij. salazozhalaz. salqhel. gessidomij. gesseuaz. ielsonaij. hazozoz. hazatob. tharahal. losu. hal. hamol. hamalamijn. Amen.

Semelr. sephehalr. ragaahr. helosimal. hagulu. ezhatoz. hathomos. leren. lamal. marab. hruhamathon. lephez. inetarto. thenam. salahel. agessomaij. marathoma.

Magnus sempiternus ... ozo. Lumal

Magnus i contradicibil et i comutabil ... angls. amplectitur hodie ... tua et adipleat oram me ... meam mea ... odor unguentor tuor et ... dulcedo ... dne ... et clamare q angli facie tuam ... tu ... ipsis ... mei ... ipsis ... elementissime ... lapsus ... angelos ... diletto ... lapsi ... celestia ... dignatus ... lumine reple ... [illegible]

He ... [illegible]

lel. helymohr. lattamahr. helymyhor. iosey. theodonij. iasamahr. phareue. panctheneos. phareneynethos. haram. theos. hemamagim. hamathiphar. heranazar. lamator. ieseuenay. ielamana. ielamanaij. hezatoz. hamimosia. zezamanaij. hamos. hamimos. hatheglos. athegos. zaguhel. zathel. ...

helma. helma. helomar. hema. hehamathaos. hemjma. heramthois. helsa. helos. hebzos. helda. hagala. hozomegos. rairotagu. mictagon. ...

Domine a conso. Theragyn. lucia elucida. alla. theos. tehenmyhar. hehem. rinhos. terhar. hufurihur. hetarur. theos. deus pi ds sui te sce spc. ozocm ... et intellectu et ... meam et memoria mea ad suscipiendam. cognoscendam. intendam ... et faciem tuam et glia. am.

Agloros. theomithos. themitros. sehocodothos. zehodos. hattihamel. sozena. haptamigel. sozaheuzitha. hemita. gertahol. helma. sothoneria. geheraihel. halumyr. zezosty. gezem. gerehona. hazihal. harat. meguos. megalgos. ...

Megal. agal. ozatio. ...

... [illegible]

meum confirma. et istam mea conlacionem inca et clarifica et purga sicut iohanni et paulo qui te presti eos visionem tuam eis ostendendo. ita sit domine meo infirme corpore possit et anima mea ispirare scientiam et vivere.

[illegible]uvertrahel. hamelehel. tahlur. hasiel. [illegible]dach. hazarach. zedarzh. [illegible]. lezariliel. zerorras. ierhozi. al [illegible]. zama. pla. fama. [illegible] ysamche. [illegible]. lemphel. nehel. [illegible]. [illegible]michel. [illegible]. aplalial. [illegible]. mithanonab. hamphi. [illegible]nab. [illegible]. [illegible]bynial. [illegible]. [illegible]. [illegible]. [illegible]rosal [illegible]. [illegible]os. alimelor. [illegible]. [illegible]. [illegible]chomos. [illegible]. [illegible]mos. [illegible]

[illegible] tuo [illegible] mens in cui nutu omnia [illegible] et apta [illegible] ommia [illegible] et parta mundifica [illegible] pura me deus omnipotens. [illegible] loquor et ablacio [illegible] errore et [illegible] ner me spiritu [illegible] omne in credulitate [illegible] mea in visione tuam [illegible] dignus per tua [illegible] valeat [illegible] absque defectu [illegible] operatione. [illegible]

[illegible]geyel. helymothr. hen eb. salahel. zerothay. zalahel. ge rozan. hetel. rolathe magra. [illegible]thag. tagen. seronay. zehez. hazehengon. rezomay. hauchegon. hamagra. cezo zon. gelomay. helehenguon. [illegible]chomay. halla. [illegible]hanaton. hagugel. [illegible] hel. hathomas. lerohay. zemohay. [illegible] agera. theal. regon. hage. rezeregal. zehalrage. gehr. zeregal. hanabuliar. [illegible]egon. gechage. madiasios. zaram [illegible]. [illegible]. [illegible]lathos. zallach. tos. [illegible]. nehodios. zezodichiam. [illegible]. [illegible]. [illegible]. heremodi os. [illegible]. helpme. zazar. haro. [illegible]. [illegible]phel. [illegible]. hermela

zar. hython. genithon. [illegible]. hep[illegible]. belnelazar. [illegible]. [illegible] zorol. mothora. rabihel. [illegible]. [illegible]. melon. [illegible]. [illegible]. [illegible]. [illegible]hel.

O pater sempiterne deus [illegible] et invisibilis pater ante omnia [illegible] [illegible] nob[illegible] [illegible] incomutabile remedium salutare [illegible] [illegible] [illegible] nobis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]

magal. [illegible]. [illegible] halpha. [illegible]sale. [illegible] flum. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. genehol. [illegible]. [illegible]. [illegible]. magul. gelmnas. [illegible]. salpha. [illegible]. [illegible] [illegible]. [illegible]. [illegible]. salpha. gemanna. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. tholinagay. [illegible]. [illegible]. samphel. [illegible]. [illegible]. [illegible]. [illegible]. samhel. [illegible]. [illegible]. phirose. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. samsal. Amen. primus terminus

Genealogon. [illegible]lologon. [illegible] go. saphay. [illegible]. [illegible]. [illegible]. [illegible]. samphel. [illegible]. [illegible]. sephamyn. [illegible]. [illegible]. [illegible]. [illegible]

[illegible]

[illegible]

lamarlimer. egiel. thamaziel. hea-
niros. mezihel. hacraz. hacrohac [illegible]
semisay. lima. diobaron. semidas [illegible]
mazalal. lamerealal. samere. dialal. [illegible]
madozos. hacozonathos. sathamael. [illegible]
rihem. zathiar. bamthar. hazaler. se
char. hanhel. hazariar. loengenar. ha
zanihar. bameguar. semal. gehen. [illegible]
gemar. hemeguol. semā. lathanomos.
lathamanos. rethhamos. lamoguol. se
mar. semalamos. sebzamay. selamay.
baruchata. ialon. hesphhos. ramel. se
mal. remilsemar. selamacrom. selama.
semirzaber. segher. sapher. serologuos.
segemaguolon. geremamaguolam. la
miphios. lamozia. iozilion. lambolia. ha
miphoho. serologus. lagemon. lamimo.
lamyr. nachanion. mathanon. semos.
gehethon. zenos. semear. lamar. lamar.
seronalon. gemal. seronaguol. ma
melial. lamagil. semoham. seripiro.
mahol. sogomoguol. genos. thome
gen. niches. . 7ᵘˢ terminus.

X Hanos. theomogenos. theos. ha
tamarios. bethel. ipolis. ipulis. ha
nihel. oristopholis. lon. phalon.
phias. haccthena. cheuathon. leonlos.
loho. uthion. seromegnos. hagenos. hipi
chon. geromagol. lagihamal. lamau.
zarchamal. semar. pronahal. lamagi.
sehar. sehan. ieceon. genomolon. geno
mos. iezozo. uomeros. heualiuel. geme
hagare. gempin. rathemathos. nipla
phos. semata. hael. semahel. hoselos.
haraschos. saphar. nenenomos. hohe
thos. hetes. aphos. caphar. nenenomo.
lauhos. hares. lauhoz. sela. chomo. cho
motinay. lamā. lanampir. lamphar.
lamantamir. lempar. hagrimos. ge
neramosehr. seruphea. eragal. lamegno
semalheron. semir. harauma. manau
haramcha. motana. ramap. iole. ra
mahr. hararamay. iole. xpe. hampirl
cos. lamarmos. tharathos. marathcos.

salahr. lemamarim. ialol. salem. lemaphi
maphin. hallchuna. harister. tolem. mpi
halla. samphep. siloht. samphel. hallenomay.
samphin. methonomos. iethonomos. ge
nomomay. . 8ᵘˢ terminus.

G Euchiores. semamathotos. gama
tores. uniothoros. genomos. rema
zar. semuna. nazarthos. semather. semathe
her. semachar. gerub. ramā. erihel. aubla
lamen. hesihel. sechea. semiphel. zouaphel.
genocomel. thamphim. machar. hachay.
hazamachay. theos. hamanatar. hazan
thar. themnay. anathar. theohon. nama
nar. semuales. samphea. helata. semahr. he
rame. semmahes. samhar. nazhutrel. [illegible]
naphihel. hemeratel. hagenoron. hegeno
ron. hagenozorom. samahr. samohr. ha
bramahr. lendon. habisanalar. thinge
hen. agolhem. hazamgen. hazamagu
hem. lenchor. halomgen. iomophor. se
mila. mahacton. semimiarchaton. semy
nar. zihoton. zaguam. horay. honethe. hp
maathos. nahamala. rochos. hazata. ha
ialatos. horecha. horalatos. horecha. ho
ralothos. haralo. lethos. geno. zalahal.
lemahr. hazocha. lematalmay. halmay.
lemalis. seromathal. harmaelemahr. se
chemaesal. ralasaral. semmahel. lethim.
hagihal. legos. iacis. iethomaghal. ge
nomichios. semapias. ieuemeros. sama
zalamar. hazamiha. halaymamu. thaguo
ro. lemethephyaron. thagromathon. lamo
thes. pharen. recarie. medihos. xerapodeu.
duhomelathus. xerapunde. duimelathos.
semphaltiv. semphan. genthelp. zazami.
niphemohr. sathanos. genhelm. sacrehos.
saphorenam. saphozo. megon. halalamp.
nel. hacha. nizahel. gerezo. sericolhimphy.
hothos. hiphuctos. otheos. . 9ᵘˢ terminus.

D Emethy. nothchem. semathiotheo.
helaxota. helaphozamos. gimphea. ga
lamanas. saplumozon. gellamy. selaray.
lendilun. heuzar. hezimlun. anaphar.
hamhelion. camasphalis. holethos. holchy

hon. lamasihel. naxahel. semenanohr. sa
thezos. geralgil. hollosion. lemelihi. sapa
ra. negon. zemaphel. zamphel. geriston.
zimphozos. hocho. hadalomob. nagem. na
gamay. megos. naymogos. semathar. ha
laphy. herlo. holopherno. lophco. horuolalp
aco. nidehr. herhegil. coguhon. nipdorrab.
negal. neguabel. memohr. hemel. gemohr.
magamir. datapilos. zenozimyhel. resagar.
gaion. hanuel. guaramaziel. geradhar. sa
thamphanos. sahamulhin. gramaziel. ma
thelaghos. geraguahr. sathamphin. hun
hel. phalomagos. phalomagos. rotho. me
gon. saralir. sanphar. horamphuthos. arme
luhos. heladuha. heclaram. hiahel. he
mal. nifon. lamal. raguam. sablathon
sablaron. 6ᵘˢ terminus.

D Irogiegnos. geronehos. semama
chos. sezauachozay. zamachozay. sa
narhel. lamathos. samarhel. thamygol.
zazarahel. byrion. zamphel. hyrias. reme
mon. meiltonnon. sarlomay. sozonono.
hesimphudos. ierhamphudos. iethia. lamp
dos. methelamatho. mezasamary. salarua.
helubama. guathamal. hemdamphos. the
ga. niphalal. teguamathal. chathamathel.
thehogethos. rehoguos. sanazihel. cathia
nathel. rehogethos. rehoguos. manzay. re
nelothos. zenelphos. methahel. theomeguo.
lapthamphon. lendamehphon. ierothnon. lap
ta. niozihou. hounen. samal. samodua. lo
nip. samal. samazilio. sathameum. samo
hara. sathomonay. geromazihel. hocrip.
maralon. hothomegalon. generazama
nay. hazaramel. hazalamas. ierhro. phio
gmale. schor. ychozma. hazamanay. hara
thanhel. hazalamohr. hamphtho. laptus.
hazatha. thihel. hazalamos. hamacon. ha
mamalphon. samalphon. samalerhon.
nisiologihon. legyn. helets. hymon. ma
chitilon. theos. heloton. samamazili. sa
machili. helamo. chihamo. hel. lamo
chiamon. lagay. lemechiel. samezihel. lay
nios. lanos. hazamatho. themohr. tha

nathon. theon. natharathon. 4ᵘˢ ter-
M Aguis. maguol. nazharol. mi
nazharthos. helia. mathon. saphr.
nazachon. zenechihel. iomozihel. samap
hel. sazauphel. saramel. semyhel. seruuel.
leradhon. iaradhon. iaratham. lathias.
lamuap. rouala. mathathon. iasihos. lay
na. chozo. laymacha. labymeguel. semp
aros. lazihos. lama. labuneguos. hereze
niphel. phcamnos. negemethol. relma
laguozan. hauamphos. hanomos. gro
thos. gromesihos. sothiron. genozepha.
chelahel. rozasimethos. zeristonomos.
hamaramhos. hamanzihos. renazihel.
geramathnihel. geramathihol. halaguar.
halagun. parampluor. hagaling. hatamel
mar. semales. halaguamthar. semna
gel. seccastologihon. genaguolos. hage
nolo. thegos. sozoz. hamay. seroguonay.
sorosamay. lamaramos. remohrhos.
lamunamamos. zenon. serolen. zalap.
piphtho. harihar. hanamphos. ctrosilpi
graguomophihos. sithiron. genozein
pha. zehahel. sephastaneos. hamaramsi
gos. senazihel. geramathel. hazamp
hol. haphaly. nihasmagar. senalel. se
rafelogihon. genaguolos. hegouele.
thegos. sozozamay. sozoz. hamay. na
maramos. zelihon. nezolen. 8ᵘˢ termi

R Emolethos. pponethles. nus.
hazimelos. samal. hazamamagol
gelomphel. gezeno. meguol. hanaceston
hamaphos. gemoleon. samahor. helihe
mon. halamanu. salamphim. hanuno.
gezelhos. sarthanay. sarthanay. grehoza.
manap. gerhozamp. leguoza. niphamp.
theos. agios. nehamnos. phiros. reba
tathos. probihos. neguom. hacazama
zap. herohp. niphel. rezozihel. sarib. ro
gap. halouota. samalihel. hethanazi
hel. sezamagua. rehar.

N ouem ofones sunt in principio ter
terulas auillam ofonem. Helisse
mahr. hazanan. Que octo sunt bariome

ad operandu et preparatio opis. ad optinend.
set nona e pma ozo de stricosciate opis
sanctus. De octo dico tibi q summo mane
paululu ante crepusculu matutinu ad
incepcionem operis cuius dici ut sunt pferre
de. et no optet de tota die amplius. // De
nona dico q semp in principio orandi per
orones alias ab illis octo pdictis i sti
ne est proferenda.
Octo orones sunt in fine istius que cor
to termini nucupantur. et de ill
dico q ualent ad ipetrand diuinu concessum
sum. // Sic primo una die ueneris postq
eris uere penitens. et confessus ieiunabis
pane et aq. et summo mane circa principiu
crepusculi matutini. dices dcas orones
qs inuenies in fra. 8. 23. 22. 29. 26. 21.
28. 29. 20. 31. 32. summiter et itente. et
q sedule perimpendo. Deinde tco pruo inter
uallo postulacione cogitando. dices illos.
8. terminos. interuallu simul pruu et pos
tulationum in fine cuiuslibet termini faciend.
// Dicite cu mane semel dixeris. eo
dem modo penite circa terciam semel di
ces. et simili circa meridiem semel.
et tunc poteris prodere. // In crastino. s. in
die sabbi code modo penitus facies. //
In die dnc sil nisi q no ieiunabis imo
q uis ul pisces ul carnes comedere q lz.
// Post meridie. s. finita tercia uice orandi
in nocte sequenti in sopnis deue
labetur tibi p angelu concessus ul re
pulsa. Si concessus facies ut docebit in
hoc libro. Si repulsa spectabis aliud
tempus in quo iteru qres concessum et
tu melius parato apud deu unde ue
niet concessus. // Sz nota q illa ozo.
Ihu dei filius est illa. Clemnator. q
est ps eiusde orois n q ibi debet fieri
minimu interuallu postulationi. debet
diciter submisse postq dulet uicem o
randi horis pdictis. // Si re repulsam
habueris fac ut dictu e die ueneris.

sabbi et dnica. nisi q in die dominica lo
co ieiunii debes dare tres elemosinas. his pauperibus
miserius et deuote. // Deinde prima luna
s. in die lune sequenti fac ut plus penitus. et
eode modo simili luna. 2. et luna. 3. et lu
na. 4. et sic usqz ad fine. Et si forte deus
miserebitur tui. tu in oronibus latinis tunc
oportet peticionem mutare. s. peticonem co
cessus in peticionem miseracionis. // Et nota q
qui tales orones uult dicere; debet esse castus
mundus et deuote pferre. et q aliter fecerit.
procul dubio punicionem manifesta uidebit.
// Ille cu oronibus. grecis. hebreis. et caldai
cis. sunt sacratissima nomina dei et angelorum. q
non nisi ex mira ab homine pferri pmitte
rentur. // Et qn tibi accidit repulsa no
debes desperare. s. confiteri et uenes magis
pscrutari. et elemosinas multas lete largiri.
et missas diuinas facere celebrari. et oro
nes diuersas genibus flexis ad dnm al
loqui sine fari. et tempestiuis et precius
fletibus et oronibus dnm hortari et amplecti.
hec solent facere sapientes. u ueniatur
ad effectu
Si adonay largiente concessu habu
eris et operis scdm modu subscrip
tum luna. 2. 8. 12. 16. 20. 22. 28. 32. in
die circa matutinu semel circa terciam
semel. circa nonam semel. circa uesperas
semel. dices has orones pscriptas. s. Ha
lemelh. Et hazaihemaht. q e sca ps ei.
Et lamehr. lephaht. Et Deus summe de.
Et De glo dne. Et q e plogus eius. s.
Deus summe deus. n q ille tres orones p
me de sirancitate artis. Alpha et o. Et
helisemaht. Et Theos megale patr.
cum suo plogo lux mundi. q post eam de
bet dici. pri dicantur et post ille. hasaila
maht. dicatur facto tm modico interuallo
postulatio. // Illa aute sca ozo lamehr
ragua cu sua ptinula. Semeht legahr.
et cum suo plogo debet dici luna pma quat
s. summe mane semel. circa terciam semel. circa

nona ter. circa meridiem ter. // luna. 2.
pferat ter. circa mane semel. circa meridie
semel. circa nonam semel. // Luna. 6. p
ferat bis in mane. bis in meridie bis in non.
// Luna. 9. pferat ter in mane. ter in meridie
ter in non. // In. 12. luna pferat ter in mane
ter in meridie ter in nona ter in uespis. // lu
na. 16. pferat mane ter. tercia ter. in me
ridie ter. ter in non. ter in uespis. // In. 19.
luna. 21. 23. 26. 29. 30. legatur simili
ter in. 19. // Sz nota q ista ozo i castitate
et in mundicia et fide pfacta ualet. // Si ur
ad pctura ignis lectiant. ul demonu. et
tunc nichil de horis ul lunacionibus respice
oportet. // Illa ae ozo sctissima. Hazaram
hihel. cu suis ptinulis. e. q sunt Uhelmaz el
ma et c. Aglozos theonthos. et c. Megal a
gal et c. hamicahihel. et c. cu suis seqz plo
gis. s. Theos cosolicel et c. Ego in conspe
ctu tuo et c. secundum ut prius iacent. debent
pferri summiter et itente post illa predic
tam. lamehr ragua. eisdem diebus et horis u
in uno cum. s. quando p magno negocio pe
titur pitta loqui cu spiritibus ul uidere de
um. tunc ista no debet dici n semel. s. circa
mane. si qm petere sca ul tutela a malis ul
cognitio celorum et angelorum et sigillorum et c.
tunc sicut dictum e de lamehr ragua. est
faciend. Et hec ozo eande efficacia cum.
lamehr ragua. hec. et aliq post in spali. ul
q melius est nisi in casu quo pete fieri a spi
ritibus celestibus aliq arduu et magnu eis ap
prolatu. s. descendere et hoi loqui. ul coge
spc aereos et terreos ad ueniend et obediend.
// Illa ae ozo Semoht gehel. et illa. Se
moht lamen. proferantur cu illa. Ihu dei fi
lius. in ill diebus in qbz alie pdce proferri no
debent sicut dictu est supra. q debent profer
ri luna. 2. nec. 9. nec. 4. nec. 12. et sic de ali
is ut pus iacet. // Et nota q si contin
uidire hec magna causam q no posset ad
finem pduci. et ieiunet pcedenti die q ibit
ad auram postu cum suam pane et aq

postea pferat casse bis illas tres orones.
Semoht. Et Opus. Et Semoht. Mi
ta enim sapia et eloquencia tibitur s ipp
uendo cum sua q breuit opranebit. nisi
q oz te esse bn mundu et castu. // Sili hanc
orone dicere qm aliqs spc notatus uenit cu
illa. lamehr ragua. pro euitando piculu
et acquirendo sapienna et eloquenciam
addendi auctoriter spu aduocato.
Cu g nichil aliud fecerit ul ad pctm
cogitauerit. roget otinue deum ali
is horis a primis. 6. 10. 12. orone. et in
mane uadat ad missam. et eius dicat
16. in teplo dicat. 22. Item. 12. 22. 21.
22. 33. 32. 20. 20. et ita faciat otinue
p. 20. dies. caueat e diligenter ne icidat
in pctm. si tn casualr in pctm icidat. ime
diate peniteat et ofiteat. ieiunet si pos
sit otinue. si non de duobus unu relaxa
et. si p xl. dies ordine retrogrado preteri
to ab oi mortalitatis ieiunet. Tunc he
at sacerdotu cautu et fidelem q s matu
tinam primam et tercia. et missam de
spu sco cantet. dicens in introitu. 17. post
offertoriu. 9. // Tunc accipiat thus
et suffumiget u ptinet ad altare di
cens prlicam. Et q. vi. psos i ul glo
riosis scis unde noiatis speralent. ideo
sic fecerit. Orans aute si in aliqbus ali
is scis maiore deuocionem het. mutet
nomen p noie q fides optatur ut pre
dixi. // 2a. ozo i mediate dicat. // Et
post. Se ignitur. 3. 2. 9. 4. 9. et sic in si
cando corp xpi petat p qante sacer
dos u effectum peticionis sue diui
nam gram assequatur. Et ita itellige
de omnibus oronibus q ptinent ad sacer
dote et ad oracionem. q sunt generales
ad oes peticiones ipius. s. nichil aliud
addas. // Ite post comone dicat sacerdos.
26. post missam uero recipiat qrans
eucaristiam dicendo. 19. 20. et caueat
ne corpus xpi accipiat p effectu malo.

quia nisi esset salus imo mors. Unde [illegible] intelligencie [illegible] [illegible] gie. et hoc est uerum malum [illegible] [illegible] nimium malum et non [illegible] [illegible] petite et habebitis uobis [illegible] sufficientie. Et alibi dicit dominus Ubi duo uel tres congregati fuerint in nomine meo ibi sum in medio. Et ea omnia que petieritis in nomine meo fiet illis a patre meo. **Prima oratio.**

Patrones prouisione et [illegible] numero sunt hec. [illegible] fas. [illegible] patriarche eterna et [illegible] ne et uiuere [illegible] um [illegible] thesu christi et [illegible] glorie semper uirginis marie [illegible] apostolorum petri pauli andree iacobi iohannis. thome iacobi philippi bartholomei mathei. Symonis et thadei. lini. cleti. clementis. sixti. cornelii. cipriani. laurencii. gervasii. iohannis et pauli. Cosme et damiani. et omnium sanctorum tuorum quorum meritis et precibus concedas mihi [illegible] tuam visionem. [illegible]

onilion. [illegible] **2. oratio** [illegible]

[illegible] semper [illegible] omnia sunt uisibilium et inuisibilium fundamentum creaturarum. omnium [illegible] inmensitas [illegible] caritatis dulcedine. [illegible] sunt celi et terra [illegible] omnia [illegible] [illegible] omnes formati sunt dies et homines [illegible] hodie [illegible] famulum tuum et totam [illegible] subiectum [illegible] ut te uideam. [illegible] hodie [illegible] omnes actus meos hodiernos in [illegible] et [illegible] tue uisionis [illegible] me illustra. Amen. **3. oratio.**

[illegible] respice domine [illegible] omnium eterne dispositor omnium [illegible] orationes meas hodie [illegible] tu qui es actum [illegible] et angelorum in spector atque discretor ideo te rogo ut ad mirabilem gratiam promissionis tue sine digne

[illegible] adimplere [illegible] huius [illegible] visionis [illegible] efficaciam [illegible] [illegible] laude [illegible] [illegible] amen.

[illegible] **[illegible] oratio.**

omnium inuisibilium creaturarum [illegible] omnia [illegible] [illegible] supplicationibus aggredior [illegible] atque [illegible] omnes in me. et [illegible] angelorum potentiam efficaciam [illegible] et obsecrans clarescat atque [illegible] angelorum [illegible] in memoria et in [illegible] habitet. atque [illegible] opera tua [illegible] tue [illegible] visionis in me [illegible] clarescant. Amen.

[illegible] deus [illegible] **[illegible] oratio.**

[illegible] et indissolubile argumentum [illegible] qui celum terram mare et abyssos et omnia que in eis sunt stabiliri uoluisti. [illegible] sermo. [illegible] [illegible] angelorum tuorum [illegible] et [illegible] visionis huius absque [illegible] gloriam et gratiam [illegible]

[illegible] helon. **6. oratio.**

clementissime creator et inspirator et reformator [illegible] omnium bonarum uoluntatum approbator et ordinator. deprecationum [illegible] et [illegible] meam respice benignus. [illegible] humilitate deprecor. [illegible] tue magnificentie [illegible] oretas.

[illegible] **7. oratio.** [illegible]

[illegible] omnium creaturarum ordinator [illegible] eterne [illegible] qui tuis sanctis sapientiam [illegible] et gloriam [illegible] dignatus es [illegible] te uidere mirabile [illegible] omnia [illegible] illumina hodie cor meum fulgore claritatis et mundicie atque [illegible] cognoscam et intelligam [illegible] te et tuam gloriam. et [illegible] mereat [illegible]. Amen. **8. oratio.**

[illegible] zarahoron. [illegible] [illegible] zamaile. [illegible]

[illegible] iechoial. [illegible] [illegible] gethos. [illegible] [illegible] phodel. [illegible] geror. [illegible] [illegible] salihelethon. monotogreges. lemeuron. hachagnon. hampion. **Oratio de precedenti latina.**

[illegible] uniuersi magni mirabilis eterne dei eterni consilii angelus [illegible] omnium [illegible] et compositor atque ordinator. [illegible] hodie intelligentiam meam et [illegible] [illegible] et clarificandi. et cognoscendi [illegible] claritate [illegible] angelorum tuorum creaturis [illegible] [illegible] et [illegible] promissionem [illegible] concede. et [illegible] visionis tue [illegible] amen. **Oratio.**

[illegible] visionum omnium [illegible] auditorum eterna conspiratio [illegible] omnium administrans [illegible] gratie et tue uisionis [illegible] regimine nullum [illegible] [illegible] [illegible] repetitum et adhuc maiorem. cor meum. uoluntatem meam. linguam meam. opus meum. ad mei [illegible] absoluendum. et [illegible] [illegible] et [illegible] [illegible] arte necessaria auctoritas diuina [illegible] [illegible] in me [illegible] compleatur. Amen.

[illegible] **Oratio hebraica.**

[illegible] [illegible] leniorothos. lithon. iezemothon. [illegible] et tu deus [illegible] [illegible] promissiones confirma [illegible] [illegible] sermones [illegible] salomoni et [illegible] iohanni et paulo. [illegible] domine [illegible] de celis [illegible] cor meum et mentem illuminet et confirmet et conforta deus intellectum meum et animam meam. [illegible] me et laua me aquis que super celos sunt. et effunde de spiritu tuo [illegible] meam [illegible] ad [illegible] et [illegible] [illegible] tua humilitate et caritate qui celum et terram fecisti. et hominem ad ymaginem et similitudinem tuam creasti et formasti. [illegible] claritatis tue lumen in intellectu meo ut [illegible] et radicetur in [illegible]

[illegible] nomen [illegible] et [illegible] et [illegible] [illegible] uisionem [illegible] [illegible] angelorum [illegible] [illegible] sciatur misteria [illegible] omnia in corde meo et intellectu [illegible] et cognoscam. et huius artis uere et efficaciter effectum [illegible] ad [illegible] consilio. Amen. **9. oratio.**

[illegible] in tua magna mirabili et [illegible] [illegible] uisione [illegible] illud polliceris [illegible] magnam et incomprehensibilem [illegible] theon. hatagaimagon. [illegible] [illegible] [illegible] geramagos. [illegible] hariomagla [illegible] [illegible] [illegible] gloriosissima et [illegible] misteria et [illegible] [illegible] uisionis tue gratiam. auge in me et [illegible] [illegible] in me. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] uultu tuo [illegible] [illegible] et lauare. et tua [illegible] [illegible] possim [illegible] tua promissione toto corde desiderans et [illegible] [illegible] et [illegible] absolucionibus. [illegible] misteria uideam et cognoscam adipisci et [illegible] ista arte [illegible] laudabilis [illegible] sua uisione mundus. **10. oratio.**

[illegible] reuerende [illegible] et [illegible] superioribus angelis et archangelis omnibus que celestibus creaturis [illegible] [illegible] celesti [illegible] magnificentia plenitudinis [illegible] a nobis digne famuletur [illegible] a mundi [illegible] regnat potestas. [illegible] omnibus aia et spiritu hominem ad

ymaginem et similitudinem tuam fo[r]masti.
da michi huius artis scientiam [et] visionis effec
tum. mor[i]orlaus me i[n] sci[enti]a facultate u[e]stro
ius scientie et scientie. Amen. 11. Oratio.
orlon. deus qui omnia numero, pondere
et mensura fecisti. de cui[us] munere et
capud hominis desiderans eleuabitur. In cui[us]
ordine omnium momentorum sunt dies patens
est et apta dimensio. qui etiam solus stella
rum nomina numeras et nosti. nunc meo c[on]
stanti tribue visionis tue certitudinem. ut in
huius artis cognitione et opere te diligam
et videam et tue pietatis munus agnoscam
facias visionis. Amen. 12. Oratio.
P[h]orrenamon. mediator omnium oratio
num et creaturarum. a quo omnia creantur
naturalia bona et omnium dona. a quo omne quod
est solidum et perfectum. cui omnis sermo verus est.
et de regalibus sedibus uenit gratia in corda nostra.
dum medium tenerent omnia silencium media
tione et mente. me tua caritate intellectui
boni confirme. ad percipiendum hec tanta et
excellentissima misteria huius artis. tu[e]
tue visionis et istorum sacramentorum precium
consequar effectum. Amen. 13. Oratio.
uider opera p[ate]r quod nouum nobis fecisti sa
lutare tuum et in conspectu gentium reue
lasti iusticiam tuam reuela oculos
meos et cor meum illustra salutaris vir
tute tua. ut mirabilia de tuis tam glo
riosissimis uideam. quatinus per ea tantum
in hac arte consequar innocentiam et in
telligentie claritatem ut te predica
re quod solus mirabilia facis magna in ista
omnia subitus celebs efficiar ut mea cele
bitate et innocentia tui pietate et caritate
recepta. te speculando specialiter et te in
dendo uideam et tua sancta visione in
deam et intercessione virtutum celestium
honore te in secula seculorum. Amen. 19.
o[g]amel. omnis sapientie rex Oratio.
et scientie donator. ille in quibus peccati non
est. omnis disciplinis spiritualis magister. et
boni spiritualis cuiusque largitor. et miracule

omnis creator. te domine per angelos et archan
gelos tuos per tronos et potestates. princip
atus et uirtutes. per cherubin et seraphin per
24 seniores. per omnem militiam celes
tis exercitus. adoro. inuoco. deprecor. ue
neror et glorifico. exalto nomen tuum sanctis
simum. terribile et mitissimum. et te glo
rifico ut hodie cor meum spiritu sancto lumine.
et gratia tue visitationis fecundatum. clari
ficatum. et caritate corroboratum illustres.
tu qui es trinus et unus. Amen. 15. Oratio.
ajamuel. adoro te rex regum et deus
meus et substancia mea. simul et
reuelacio mea. memoria et virtus mea qui
hora una diuersarum genera linguarum
edificantibus turrim dedisti. Et qui sep
tiplis tuis uniuersi septiformis spiritus sancti
dona. et illis eloquentia qui nobis docerent
de omnibus linguis eadem repente loqui tribuisti.
per virtutem ubi tui in quo omnia fecisti. per poten
ciam huius sacramenti inspira cor meum
infunde in illud rorem gratie tue ut subito tui
spiritus sancti afflatus lumine. efficaciam huius
orationis innocentia et puritate mentis me
et harum sanctarum visionum capiar. voluntatem
subtilem et ingeniosam et mentis claritatem
tamen ualeam consequi. Amen. 16. oratio.
on. ezethomos. iezemonos. hezala
thon. azarthon. henipnechel. hezem
tonethel. zamabzathon. hezemeguor
zeroimaneta. ieromauchia. ierapha[m]. za
raphamp. phaiezethon. phalogheton. se
remphal. [illegible]zau. iethemathon. sa
rameziphon. [illegible]anal. saramathan. ieze
mp. halathon. hathezihatos. iecelep. ma
than. aceriathos. zar. mazap. zamma.
zazap. guiguchelib. gigithos. guahiol.
megulon. seuegalon. heracruhit. ram
huhit. haracrihin. Oratio latina.
[I]ne deus incomprehensibilis inuisibilis
inmortalis et intelligibilis. cuius uultum
angeli et archangeli et celestes uirtutes ar
dent uidere desiderant. cuius maiestatem eter
naliter desiderio adorare. atque continue pro

pulle meo exercere. adorans te deum unum
in secula seculorum. Amen. 18. Oratio.
dmyhel. domine deus sancte pater oper[e] exaudi
preces meas hodie et inclina aurem
tuam ad orationes meas. chemon. gezo
melphon. samalht. gezagam. iezehator.
iesehator. sezehacon. sahimanda. samap.
gezihel. gulahemthel. iezel. iezethel. ga
lethel. gazap. hethel. Oratio latina.
Deus semper uia. uita ueritas. da lu
cem tuam florere per uirtutem sancti spiritus in
conscientiam meam et mentem meam excon
rede ut fulgeat et clarescat domus ora
tionis tue et donum gratie tue in cor meum et animam
meam nunc et per omnia secula seculorum. Amen.
H. onzmozib. lemogethon. 18. oratio.
hegemodhon. hazathap. hazathar. ha
zamathar. hazatha. hazamathar. iezama
than. zegonothap. golhathap. zadhama. le
gomothap. iachama. legomezon. legozne
zon. lemdomethon. hathathios. lamdoma
thon. iegoniscap. hathemam. zachamos.
hathanpos. hellessimon. zelezon. uade
rater. uagedaroin. laumauahit. lamandi.
gemethor. guonion. gehor. genamchor.
hellemap. iezetromap. iecomial. ierrama
h. tholomanos. colomathos. Oratio
H[ierar]cha hominum et omnium creaturarum Latina.
rex uisibilium et inuisibilium. claritas
eterna celestium spirituum. omnium hominum salus in
defficiens et pietatis origo qui omnia nouis
ti antequam fiant. qui iudicas omnia que uidentur
et sunt ineffabili dispositione discernis glorifica
sanctum nomen tuum et ineffabile hodie corpo
bora cor meum et intellectum meum et animam me
am et auge innocentiam meam et confirma p[ro]
positum meum. et animis expeditam reddere ani
mam meam clarificatam in uirtutibus et
penitencijs et fletibus et innocencijs et sanctita
te puritatis et innocentie a te in collata.
ex lima penitencie et tue gratie laude te
et cognoscam te sine enigmate et uideam
facialiter te et glorificem nomen tuum ad lau
dem tuam in secula seculorum amen. 19. oratio.

Johr. omaza. lehea. cheon. megal. mene
hon. ezehal. eugel. hatapheloom. se
menopin. sehmnetis. hachemathan. he
marapu. gemehehon. lucharanochim.
ezuochepu. themelihen. segyhon. hilp
neuyr. haarsientheon. Oratio latina.
Rex regum deus infinite misericordie et ma
iestatis immense. largitor ac dispo
sitor atque dispensator. stabilitor omnium
fundamentorum. pone fundamentum omnium
uirtutum tuarum in me. et aufer a me insipien
tiam cordis mei ut stabiliantur sensus
mei in dilectione caritatis tue. et informetur
spiritus sanctus in me per creationem et innouationem
uoluntatis tue. ut uideam efficaciter
tuam facialem uisionem. Qui uiuis et
regnas deus per omnia secula seculorum. amen. 20 oratio.
oselp. deus pater immense a quo om
[n]e procedit omne quod bonum est. cuius magni
tudo incomprehensibilis est. exaudi hodie pre
ces meas quas in conspectu tuo refero. et cor
de in domum quam a te peto. redde michi leti
ciam salutaris tui et ut deleam iniqui
tates meas hodie. et amplia uias m[e]
as et semitas suas mari et confirma
ad te reuelles et increduli ut et corde re
peto et ore commemoro in me radiatus
sicut fundamentum in copiis tuis effi
ciar uideat et adiutus amen. 21. oratio.
Assamirathon. gezomothon.
ezomathon. hanhatha. haguhar
hagiathar. hanhatha. lethaliel. lethi
sihel. gethonihal. geguhap. iethoniap.
samaz. acalyr. samazarel. zamazthel
sergomazar. hazomathan. hazothp
nathon. ieromathon. iezochor. hella
zap. hethazar. samp. zeuyni. hehihel.
samehebihel. saloth. saleretyr. gezema
that. iezozonap. iezozuenap. samp
hahel. hesemphel. sezozomap. sedoma
sap. sethothamap. samna. rabihap[s].
hamnos. hamnas. Amen. Oratio latina.
Rex eterne deus iudex et discretor
omnium conscientiarum. tu hodie cla

rificationem tuam, propter nomen sanctum tuum, et per hec sancta sacramenta tua purifica interiora mea, ut in me intret in ingenium tuum interiora mea sicut aqua fluens de celo et sicut oleum in ossibus meis, per te deus salvator omnium qui es fons bonitatis et totius pietatis origo. Dirige me et pro me ut ista sancta facias visionem quam desidero. Tu qui es trinus et unus. Amen. .22. Oracio.

Anechel deus totius pietatis actor et fundamentum, omnium salus eterna et redemptor, inspirator omnium graciarum et scientiarum omnium, purarum oracionum largitor, clemens, de cuius munere et visita venit ut tam nobis famulis tuis in diligentiam inspirare digneris auxilium, qui in misero pectore meum concedi facere sacramenta tua. Tu domine defende et clarifica animam meam et libera cor meum de pravis mundi cogitacionibus et extingue libidinis voluptate. Et omnis fornicationis delicias in me potenter extingue et reprime, ut preceptis tuis et actibus mistiis ac [illegible] delectem in eis. Et des michi peticionem cordis mei ut in glorificatione tua confirmatus et delectatus diligam te, qui valeam efficaciter tuam specialem visionem, sanctam meo vivente corpusculo optinere et augeatur in me virtus sancti spiritus per salutem tuam et remuneracionem fidelium in salute anime mee et corporis mei. Amen.

Deus per nomen ineffabile ad procedo et ... bonum est misericordissime omnipotentissime deus ure renes meos et gracia spiritus sancti et igne visitacionis tue visita me hodie et proprii esto in visitacionem meam concede, ut potenter et laudabiliter de fonte qui deus est, et sanctam voluntatem tuam benignissime et plenam et visionem mirabilem tuam. Tu qui es deus trinus et unus. Amen. 23. Oracio.

Crione omnipotens incomprehensibilis immutabilis et in divinitatis deus. Adoro hodie nomen sanctum tuum ego indignus misericors peccator. Et tollens orationem meam et intellectum meum et cor meum ad templum sanctum tuum celestis terrenum. Et assiste hodie deus meus ostendens te dominum meum, creatorem meum et salvatorem meum. Et ego creatura tua vocabit in voce hodie gloriam deprecantem meam ut visitet hodie spiritus sanctus infirmitatem meam: et tu domine qui visitasti quod ... ... adhuc vivis tuis per factum et perfectum visionis tue gracia accessisti, confer mi hodie graciam superioris dulcedinis tue quam corroborasti vos tuos et investigacione qui investigasti confer per apostolos. Et sicut voluisti ad momentum reddere graciam adhuc in inmortale graciam quod desidero et ea munda consciam meam ab operibus mortuis et mitte cor meum in visitacionem et aspiciendo ad te videndum. Destina intellectum meum ad visionem sanctam tu domine qui me ad ymaginem et similitudinem tuam creare dignatus es. Exaudi me in tua misericordia et doce me in tua veritate et reple animam meam gracia tua secundum magnam misericordiam tuam, ut in multitudine miseracionum tuarum amplius me delecter et in operibus tuis magnis et complacentiam in admiracione mandatorum tuorum et secundum opera gracie tue adiutus et restauratus. Exaltabo corde et consciencia mea et multiplicata confidam in te et epuler in conspectu tuo et exaltem nomen tuum quod bonum est. O domine in conspectu sanctorum tuorum sanctifica me hodie ut in fide vivam et spe perfecta et caritate constanti visionis quam desidero. Accepta gracia caritatis corroboratus et illuminatus diligam te et cognoscam te facialiter et in inveniam sapientiam et perseverantiam de sedibus tuis monentem eternitatis quibus honorem ... ... sanctimoniam et firmiter ... et memoriter retineam Ihesu Christe filii dei vivi genite. Aut ante secula pater ... sanctum tuum. Da in hodie propter nomen sanctum tuum gloriosum et terribile nutrimentum corporis et anime per ydoneam ... et per spiritum sanctum voluntate et animam liberam et expeditam ut quam postulavero in tua misericordia et veritate pro voluntate disponatur, et omnis oracio mea et actio mea in beneplacito tuo radicata et confirmata consistat. Ispi domine deus meus in pleniter mee fundamentum visionis quam desidero. Ayn in domine fonte quem aperuisti prothoplausto Ade et quem aperuisti fratibus tuis Abrahe, Ysaac et Iacob. Ad credendum, diligendum, obediendum, clarificandum et sanctificandum, suscipe per me hodie preces et oraciones domine omnium sanctorum et omnium sanctarum celestium virtutum, omnium sanctimonialium tuarum dona bil' ... efficiat. Amen. 24. Oracio.

Yneelite. Adoro rex regum et dominus dominantium rex eterne immutabilis intellige hodie clamorem meum et spiritus mei et cordis mei gemitum ut commutato intellectu meo et dato in corde carnico ... respice in te dominum et salvatorem meum. Lava domine interiora mea spiritu tuo novo per intellectum carnis me e malo, pone domine intellectum tuum sanctum et aufer a me quod malum est. Commutetur me in hominem novum ut dilectione qua reformasti mundum reformes me et salus tua sancta in bono sanctimonie tribuat nutrimentum. Exaudi hodie domine preces meas quibus clamo ad te et revela oculos carnis mee considerans et intelligens et custodiens mirabilia de glorificaturis et purificaturis gracie tue spiritualis ut iustificatus in iustificacionibus tuis perambulem in conspectu adversarii fidelium diaboli. Exaudi me domine deus meus et propicius esto michi qui plasmasti me. Ostende michi hodie misericordiam tuam et porrige michi visitacionem ut potenter et laudabiliter de fonte gracie tue tu qui deus es, ut de sanctificaturis et de visionis tue specialis monstraturis quod desidero et accepto. Hodie plenam tui intellectus et animam et intret et descendat in ymaculata visionis tue. Et veniat hodie de celo gracia spiritus sancti et requiescat in me. pater

Adonay domine creator. 25. oracio. Amen.

Tibi ego deus hodie pater celi et terre conditor omnium invisibilium et visibilium creaturarum atque inventum omnium et graciarum donator dispensator atque largitor qui custodis sapienciam tuam. Sanctam humilitate tua et caritate tua a superbis et reprobis et revelas humilibus. Innumera hodie domine per me ... intellectum meum stabile et claros et mentem meam firmam et intelligenciam meam et consciam meam augmenta ut te diligam intelligam et videam. Signa hodie domine lumen vultus tui super me ut per te visus inovatus et mundatus ab omnibus operibus mortuis et a peccatis meis prevalent in visionibus et spiritualitatis tuis. Placa me mitissime et omnipotentissime deus et ure renes meos. Corrobora hodie cor meum et illustra gracia spiritus sancti. Igne gracie visitacionis tue visita me et illumina mentem meam et fortitudine stabilitatis tue pange limites meos et brachium confortacionis tue da in dexteram meam et inlaudaturis ... me locum sanctum. Et in sanctimonio tuis dirige mentem meam et in opera manuum tuarum confirma spiritum meum et eradicatis malis omnibus et sordibus peccatorum meorum prevaleam fortiter in dilectione misera mea. // In spiritu in domine spiraculum vite et auge mentem meam et intellectum et racionem meam per spiritum sanctum firmitatem et constanciam, ut in operibus laudum et virtutum tuarum caritatis spiritus meus confortetur et augeatur. Vide domine et considera hodie laborem meum mee et fiat voluntas tua benigna in me. Et de celo mitte in terram in consolatorem spiritum sanctum ut me stabilitate perfecta muniat et auxilium michi conferat in videndis visionibus tuis et laudandis laudibus tuis et fruendis fruicionibus tuis quas desidero, que sunt gracia et gloria et defensio mea. Amen. 26. Oracio.

Alothe. Otheos. Hatamagiel. Hatalha. Marthiel. Gezozam. Iezozam. Gezozam. Saziel. Sezamam. Iezozaimp. Zezemaimp. Salatham. Zachiam. Iezoziamas. Iechozinampsa. Salathiel. Gezomel. Zarachiel. Megal'. Machamia. Nethamyha. Sezamadem. Sophonaym. Lazamuffe. Michiframpua. Hamamyl. Zamamyl. Sihel. Delom. Hamamyn. Ha

zemelocli. mops. ramua. leotam. liams
lichonea. seronea. zetramahem. saomo
hem. iegonomay. zatamolhen. chates.
lachuc. iezemelohc. harugo. semorgize
chon. malaparos. malapatas. helatay.
helahenay. methay. meray. Oratio latina.
Deus misericors deus clemens deus omnium
omnia tenens. fac me credere hodie omnia possibilia. et adiuua hodie incredulitatem
meam. et miserere mei hodie sicut misertus es ante penitenti. que cum subitaneam
per opinionem tue misericordiam multarum uirtutum contulisti gratiam. osten⟨de⟩ mihi hodie per opinionem tue ... gratiam quam desidero. ut magnificentia operum tuorum delectatus potestate tue uirtutis efficaciam sancte uisionis quam
desidero ualeam adipisci. adesto clementissime pater hodie operi meo. et clarifica me
benigne alme clementissime ingenite fili dei
confirma me aspira me flamine spiritus sancte
opere sancte deus consolida hodie opus meum et doce me ut ambulem in innocentia tua ipsius
dei glorificatione. Ut gaudens in multitudine effluentis gratie tue in impetus fluminis sanctissimi spiritus
ciuitatem cordis mei letificet et depuret
inde uisionis sancte et in spiritu efficacie innocentie
per quam laboro. et cor meum caritatis largitate
repleat et illuminet. et ad hoc spiritus sancti muniat et muniat caritate eterna affluentius nunc. et non sit in me uanitas quo deus
meus gratia tua que maneat semper et multiplicetur in me. Sana domine animam meam pietate clementie tue ineffabilis et inestimabilis qua peccatum tibi et conforta cor meum
hodie ut quicquid tres in me recipiam et teneam. ut aptitudinem sancte et sancte tue
uisionis habeam per hec sacramenta tua sanctissima perfecta. cooperante gratia patris et filii
et spiritus sancti. Amen. 27. oratio.

Respice pie pater misericors fili clemens
spiritus sancte deus rex ineffabilis et inestimabilis trinus et unus deus. adoro te inuoco
te et deprecor te et sanctum nomen tuum et superaffluentem equitatem tuam operante omnia

quamuis ignoscas indulgeas et miserearis mihi peccatori misero peruenientem et offensum quo aggressus sum de uisione uidenda in me sentiam et cognoscam. et tu domine mihi ut gratiam quam desidero efficaciter in me uigeat et conualescat. aperi in me
domine aures meas potenter ut audiam. conforta manus meas ut operentur. erige lumen
oculorum meorum ut uideam. dilata cum spiritu
mentem ut percipiat et intelligat. confirma pedes
meos ut ambulem. erige nares meas et
os meum ut olfaciam et sentiam et loquar.
pietatem nunc et semper ad honorem nominis tui.
quod est benedictum in secula. Amen. 28. oratio.

Alpha. extollo sensus carnis mee ad te.
hodie domine deus meus. et eleuo hodie
cor meum ad te ut placeam tibi domine hodie
gemitus mei et representetur in conspectu tuo et
complaceant uerba et opera mea in conspectu
tuo. et refulgeat hodie opinio tua cum
splendoribus tuis in sensibus meis. et clarificetur mens mea extremitatibus in operibus tuis.
et conualescat glorificatio in anima mea et germinet gratia tua in corde meo et ore meo.
ut quod commisero uel perpetrauero totum diluam,
sicut beata maria magdalena diluit. et
ut in tuo dono gratie quod a te recepto perficiam
sicut sanctus apostolus tuus paulus perfecit. Et
sicut custodiuit abraham ita custodiam,
sicut memoriter tenuit iacob teneam,
ut in purissimitatem tuam uirtute fundatus et radicatus in me que nunc fundamenti confirmatum glorificare acquisisse. et delectatus in
operibus manuum tuarum uiuificatam et perseuerantiam mee et corporis et penitus post sancte
uisionem perseueranter adoptet. et adipiscar et custodiam. et spiritus sanctus tuus domine plenarie in me operetur gratia. Hostium uisibilium siue inuisibilium aduersantium insidias atque fallacias gaudeam
superasse. Amen. 29. oratio.

Agyos theos. Ihesus Christus. omnium rector siue potentiarum
uisibilium siue inuisibilium dispensator atque dispositor deus. et omnium bonarum
uoluntatum ordinator. tu domine consilio tuo

bono spiritus dispone uoluntatem meam. et uisita hodie potestatem meam debilem et silentium meum et ordinationem mentis mee. ordina domine uoluntatem meam in bono et in beneplacito tuo. et mitte gratiam tuam multiformem
in benignitate dispensationis largire. pater ne
non ad multitudinem peccatorum meorum respiciens.
sed ut quod desidero uoluntatem tibi conformem.
sensum in te iubilantem. anime gratiam claritatem in me confirma. et effectum meum
cum gratia tua esse mee accommoda et uisita
me uisitatione spiritus sancti ut et quod et carnis mea
nulla sunt quod et natiuitate et peccatum labe contraxi. diuina tua ineffabilis pietas abolet.
qui in principio celum et terram creare uoluisti. illa
specialis magna misericordia tua restauret. quia
hominem positum ad gratie plenum statum amissum reuocare dignatus es. cum iudicium satisfactione facultatis uisionis abstulit intellectus. tu domine cui sensus atque sapientia et claritas est attingens a fine usque ad finem. et
disponens omnia fortiter suauiter et misericorditer. omnem sinceritatem atque puritatem in me
restituas. ut ego indignus peccator et miser in
omnibus operibus tuis. confirmatus in hiis que desidero
ab illis efficiar et perspicuus et clarebundus
triplici et septemplici patris et filii et spiritus sancti largitate efficiar ad optinendum sanctam sancte
trinitatis et glorie trinitatis uisionem. meo inimico compulsato deo prestante et administrante.
cooperante sua sanctissima gratia. qui uiuit et regnat trinus et unus. Amen. 30. oratio.

Elyhan. Domine deus inuisibilium dominator et omnium
uisibilium et inuisibilium administrator
et fecundator. omnibus omnia singula singula
tribuens secundum nature sue facultatem per
qualitate minorum angelorum et hominum gratie celestis largitatem in me infunde. et gratia spiritus sancti
hodie cor meum et animam meam illustret.
et tu domine multiplica in me dona spiritus sancti et
corrobora et innoua me interiorem hominem.
et fecunda me rore tue gratie quo angelos
rasti. et adorna me largitate innocentie
me qua a principio fideles tuos adornasti. ut

operetur in me septiformis gratie munera spiritus
sancti tui. et aquis superioris fluminis iustitia cum
impetu fluentes. puteum conscientie mee et
suauium meum irrigent repleant et exuberent
caritate que de celo uenisti super aquas maiestatis tue huius per sacramenti in me confirma magnalia huius sancte uisionis. Amen.

Respice peccator tibi hodie 31. oratio.

Deus pater omnium qui secreta celestia ostendisti te deprecor suppliciter. et maiestatem
tuam precor et exoro ut sicut tu es rex et
princeps cogitationum uoluntatum et animarum.
et omnium intentuum animarum. hodie exaudi preces meas et dirigantur orationes mee in
conspectu tuo. et actiones mee in conspectu celestium intentuum preualeant. Clamo hodie ad te deus meus nunc exaudi clamorem meum. Ingemisco ad te hodie exaudi gemitus cordis mei. et ego commendo hodie spiritum meum corpus meum et animam meam
in manus tuas. et cogitationes meas
pater mi et deus meus. et ne me a te sentiam derelictum. sed ut nomen tuum in te
bue. et exaltetur nomen tuum in me demonstrante spiritu sancto deus. cui bonitas est
eterna cui mia est incomprehensibilis. cuius
perpetua claritas. cuius possessione pleni sunt celi et terra. aspira et respice
in me domine et ad hanc orationem meam. et
quod in me laudis honore deuote postulo
mihi concede. et in me omnis perfectis sanctis
et sancte uisionis dispensatione diuina compleatur. doce me domine quod in te pono me docendum. purifica me domine quod in te pono me
purificandum. clarifica me quod in te pono
me clarificandum. mundifica me quod in te
pono me mundificandum. Innocentifica
me domine quod in te pono me innocentificandum. glorifica me domine quod in te pono me
glorificandum. rege me domine quod in te pono me
regendum. et in me gratie tue sancte in funde et
fige ut spiritus sanctus in me ueniat regeneret et
impleat pro hac sancta uisione diuina. Amen. 32. oratio.

onihon. dñe q̄a ego seruus tuus sū
seruio tibi hodie et cōfiteor coram ma
iestate glie tue. ī cui cōspectu oīs magni
tudo i sciōtia ē et deprecor scām et ī
effabile nomē tuū qm̄ ad rancte oīā
oīs mee ossicii hodie aures tue pieta
tis iclines ⁊ oculos tue maiestatis
attende. ut aspiciente oculo tue grē
gratia qd desidero facer et tenuider ea
uirtute et claritate q̄ celū fundasti et
terram. te pr̄ p̄stāte largitate q̄ uiuis
et regnas solus p oīa secula. Amen.
Preuenit. Rememit. ij. oracio.
Dñe deus mēs et miserere mei et p
te mali mas sana aīam meā qr peccaui
ut tibi nō abnges uni qr plibz cōncupis.
Exaudi deus orōnē famuli tui. [illegible] u
ni qm̄ die inuocauero te uelociter ex
audi me sicut exaudisti scām mariā
magdalenā. Infunde dñe clamore orātem
tis ad te. audi uocē p̄ntis. et p orōes
b̄tissime marie uirginis mris tue atq
oīm scōrum tuorum ut orōnes et p̄ces p
uenient ad aures pietatis tue. Qs ego
[illegible] p hec scā uisione effundo coram te in
hac hora ut p tua scā nōia et sacri
[illegible] q sūt. hosel. vesel. hazaraol. iosel.
[illegible]. hazaraol. gezor. gezamphor.
[illegible]. seuales. iole. theotheos.
lachos. genos. halla. samphel. ramaj.
sachareos. logos. patir. sarthe. iotho
[illegible]. mundatus. purificat. clarificat. ino
centificatus. et consecratus ad hanc glo
riam et sacrā tui faciale uisionem.
p dūm nīm ihm x̄pm q uiuit ⁊ re
gnat p oīa s. s. Amē. 3a. oracio.
Olim. excelse dñe deus ī uisibil etc.
ī estimabil deus. ī effabil deus. ī cō
mutabil deus. ī corruptibil deus. piīsse
deus. dulcissime deus. excelse deus. gloriose
deus. iuste deus. optime deus. p̄ tocius mi
sericordie ego licet ī dign et plenus ī
quitate dolo et malicia supplex ad tu
am uenio miam orans et deprecans
ut nō respicias ad uniuersa et ī nume
rabilia peccata mea. sed sicut consueuisti
peccatorum misereri et p̄ces humiliū exaudi
re. ita me famulū tuū. [illegible] licet ī dignū
exaudire digneris clamantē ad te. p̄stā
santissima uisione diuina humiliter et de
uotissime a te postulata. p sca. tua
scā sacramenta ī signita q̄ sūt. hosel. iesel.
et c. ut uirtutē ⁊ grām qr p tanta uisione
here debeo ī scam. s. puritatē et inocentiā.
et claritatē. sapiam. et scitatē. caritatē
et sinceritatem. et humilitatē et firmi
tatem et bonam uoluntatē. cui sit potestas
te qui sedes ī altissimis. cui laus ē atq
glia et honor p infinita scla scłorum. Amē.
// Diligenter hanc orōnē facere mēs. respice
scie. iō. nōm dei hui hb. qr p illa semp
ī ceptum orōnes. // Et nota qr illa sac
ra nōia p̄dicta. hosel. iesel. et c. debent
dici paulo post principium exaudi ī cuius
cuiuslibet orōis. Incip. 2. inuitatio
Quidem q̄ et macatus fusionē di
corpore uolentis uidere celeste uiua
palacium. ipm mundissimū et nitentius.
et ī oīb ītatibz ē uelitū. et semp cogitet
⁊ deprecetur dominū de suorum absolutione
peccatorum. qr multis sē debet timere. qr q nō ti
met nō diligit. testante lectione et dicente.
Initiū sapie timor dñi. Vñ ēē debet time
re qr nemo ex sua odicōne uel dignitate
meretur uel consequitur gliam uel salutē
nec potest uidere dm̄ absq grā saluatoris
// Et alterū alios. 12. dies ī pane ⁊ aqua et
gre siue aliq refectiōne ieiunet. sanguis
ut seruatu ī predictis donec ueniat ad 13.
diem q̄ sit dies iouis. ⁊ tūc recte si qd ille
uisali senserit emundet. ⁊ tunc recte corp
x̄pi recipiat dicendo. Orō aūt receptionis
Tu dñe ihu x̄pe saluator oīum x̄pi
q̄ p me miserimo peccatore et aliis ī
felicibz miserentibz uoluisti corp tuū salubriter
imolare. quo q̄. die. s. iouis cenacionis
atos aplos tuos de tuo preciosō corpore et
sanguine saciasti. p̄cipiens ut ī nomine

Recordacione mei ista sacratissimum corp tuū
et sanguinē cōfectaret ut fieret salus
et uita aīarum ī te credenciū. Ego licet
ī dignus te dñe ihu x̄pe recipiens sciens
et confitens te dñm meū ⁊ creatorē
meū quē ī carne mea uisurus sū ego
ipse ⁊ nō alius. qr expecto iudicē meū uen
turū. credo in ipm ut ī uirtute huius
sac misterij qr sicut corporis oculis tui
cum spiritualem ⁊ corporalē potentiam
ac diuinitatē inuisibil cōfacior et ag
nosco p receptionem huius sacratissimi corporis
et sanguinis tui. sic corpus clarificare
et ī mutare digneris ut ablato cor
pore te inuisibile cū tuis nouē anglorum
ordinibz me uiuente mea possit aīa col
laudare. Qui uiuis ⁊ regnas deus p
oīa scla scłorum. Amē. // Post receptio. re
cedas ad domū ⁊ taliter opus ī cipies.
Incipit illa Placatio diuine ma
die iouis sancti p̄fatis iestatis.
et letaniam cū p̄ius eam sequitibz orō
nibz. post. dices. 29. 26. 31. et ibi addes.
ut tu dñe p annunciacionem. concepcionem na
tiuitatē. circumcisionē. p̄dicacionem. baptism.
ascensionem. bñdicti filij tui dñi nrī ihu
x̄pi corpus meū clarificare. mundare digne
ris. ut ablato corpe te inuisibile cū tuis no
uem dictis anglorum ordinibz me uiuente
mea possit aīa collaudare. Conclusio.
qm̄ tu es deus potens ⁊ sup oīa mirabiliter
q uiuis ⁊ regnas deus ī unitate et tri
nitate pr̄ et filius et spc scs. et regnaturus
es p infinita scla scłorum amen. Separacio.
Et nūc eris ī loco conclusio ubi nō fit
frequentacio psonarum. et qlz die dices
istas orōnes q̄ secuntur cum predictis
ī primis oracionibz cū hoc dices hec nōia
que secuntur agla. monhon. tetragra
maton. ely deus. ocleiste. amphinethon.
lamiara. ienemyer. sadyon. hely. horlon.
ypzerethimon. ielur. gofgameb. ema
nuel. on. adonyel. honzmorb. iolyr. holop.
pelamarathon. anechy. eryona. pueste.

Sadayi. malohy. leiste. post hoc dices.
Ds meus pr̄ opt eterne Oracio.
potestatis. potens facere mundū
de ī mundo concepti sese. p̄uellas. prīci
pui. p̄mogenitus. sapia. uirtus. sol. sple
dor. glia. pax. lux. panis. os. uerbū. sallus
angelus. sponsus. p̄pha. agnus. ouis. uitul.
serpens. aries. leo. uermis. Exaudi sup
cius orōnes ⁊ ī uocacōnes serui tui
ut ī uirtute horum scorum nōium tuorum corp
meū et c. // Postea dices ista alia
nōia q̄ secuntur. Eloha fortis. Ab[illegible]
dia iuste. Alpha et ω. piīssime. Leiste
dulcissime. Orision. potentissime.
yeteremon. excellentissime. Hoston. grā
te. [illegible] adiutor. [illegible]
defensor. Egyrion protector. [illegible]
[illegible] benigne deprecacōnes [illegible].
serui tui ut ex dono grē tue [illegible]
cessiones se genitricis tue uirgis marie
et anglorum et archanglorum tuorum [illegible]
elis Gabriel. uriel et raphael et oīm [illegible]
orum celestiū anglorum ⁊ aplorum tuorum petri
et pauli iohis ⁊ iacobi. andree. mathie.
simonis. iude. philippi. thome. bartho
lomei. et barnabe. corp meū et c. //
Postea dices ista sequencia nōia et c.
// Dinbonar ī effabil. Samulamathon
ī [illegible] ī uisibil. Orion ī estimabil.
Pthion ī mutabil. Somyos de
mentissime. Bep ī comensurabil.
Sathanator ī corruptibil. Theon
ī uicte. [illegible] gliose. Porho totius
mūe. Postea dices hanc orōnem. Orō.
Respice humilis preces humil' serui
tui. nō aspiciens nequicias
ī enarrabiles ī quitates qs ō te feci.
qm̄ si ī quitates obseruaueris quis s[illegible]
sustinebit. Sed tu dñe suscitans a terra
ī opem. et de stercore erigens paupē.
In uirtute scē humilitatis et obedientie.
factus es factus ē obediens usq ad mor
tem et alibi. Ego autē humilitatis
sum nimis. qr p peccatoribz humilit[illegible]

tuam regere uoluisti. Hic pedes meos plantasque terrenas corpus. Ego confiteor et scio quod tu es misericors: totus uenturus te fiducialiter inuocamus. Dele iniquitates meas et occulta et manifesta ne nos despicias et abluas. Qui es dominus omnibus inuocantibus eum in ueritate. Ut animam meam a tenebris expulsam in meam illustrare et a sordibus peccatorum me corporis erigere digneris in abluto corpore et cetera. // Et postea dices hec nomina huic sequentem ordinem constituenda. Hoc nomen di [illegible]

othon celi et terre creator. Uiui

// Lethellete qui celum super altitudinem nubium extendisti. // Jesinas qui terram super aquas in sua stabilitate fundasti. // Adonay qui mari terminum suum quem preterire non poterit tribuisti. // Bathnonador qui solem et lunam et omnes stellas celi in firmamento celi collocasti. // Onoytheon qui omnia in sapientia fecisti. // Hossya qui terram die septimum adimaginem et similitudinem tuam creasti. // Eiradia qui quam unam eam quam sibi comitem dedisti in paradiso uoluptatis collocasti. Quos propter mandatum tuum preuaricatum de paradiso eiecisti. // Postulaceps qui uictimam abel conspexisti. // Bu eyeon qui mundum propter sua scelera per aquas diluuij perdidisti. // Gelemolye qui noe et eos qui cum eo erant in diluuio saluasti unde genus humanum restituisti. // Paraclitus qui abrahe seruo tuo sub arbore plena ad radicem mambre apparuisti. // Mo tonoueton qui enoch et heliam ad pugnandum contra antichristum in celis rapuisti. // Mothas qui loth seruum tuum de subuersione sodome et gomorre mirabiliter liberasti. // Abracio qui moysi seruo tuo in medio rubi loquutus fuisti in flamma ignis. // Anepheneton qui uirgam aaron frondere florescere fructum producere fecisti. // Abion qui filios israel de terra egypti de captiuitate potenter eduxisti. // Messie qui mare

rubrum pedibus transire precedentium in mare rubrum aperuisti. // Sother qui in monte synay populo tuo per manum moysi legem dedisti. // Abyrion qui populo sitienti de petra sicca riuulos aquarum exire fecisti. // Baruch qui danielem prophetam de lacu leonum sanum et incolumem eripuisti. // Brygongos qui tres pueros scilicet sydrac misaac et abdenago qui sunt ananias azarias et misael de camino ignis ardentis illesos abire fecisti. // Gelione qui susannam innocentem et [illegible] te sperantem de falso crimine falsorum iudicum liberasti. // Messias qui ionam prophetam in uentre ceti tribus diebus et tribus noctibus commorantem incolumem conseruasti. // Pantheon qui prophetam de manibus golie inimici euadere fecisti. // Heli iustus, fortis et paciens. agyos. otheos. ischiros. athanatos. eleyson. ymas. [illegible] cuius solius opus est immortalitatem uiuens et uerus misericors qui solus cognoscis cordis omnium peccatorum [illegible] et prius orationes seruorum quos in futura [illegible] per misericordiam tuam et gratiam gratis tuis tribuisti. michi largiri digneris. Descendat gratia domine super me famulum tuum quibus multis criminibus irretitus tamen a te nullus unus [illegible] te timeret [illegible] [illegible] ut et rore celesti mei corporis [illegible] [illegible] poze et cetera. // Hec oratio supradicta dicitur plena in omni periculo quia causas [illegible] sanat. peccata relaxat. reatos [illegible] [illegible] [illegible]. iram domini mitigat. omnes tribulationes et [illegible] [illegible] tes fugat. in [illegible] soluit et constringit et ligat. // Debet presens ieiuno stomacho flexis genibus cum deuotione magna. et cum abstinentia et quo optime dei est humilis paciens et pudicus. // [illegible] liter quod diebus ueneris sabbati. [illegible]. martis. mercurij. sequentibus [illegible] et ter in qualibet die. scilicet mane. [illegible]

Integre certitudinis

integre certitudinis. Profecto opus.

[illegible] [illegible] dicat [illegible] [illegible] in pedibus et [illegible] super cineres de [illegible] de [illegible] subtile faciat et in [illegible] [illegible] in [illegible] scripta est [illegible] [illegible]. 100. dei nomina.

Agla. 1. Monon. 2. Tetragramaton. 3. Eloy. 4. Ydeiste. 5. // Amphyneton. 6. // Lamyiara. 7. Jenecupier. 8. // Saday. 9. // Hely. 10. // Horlon. 11. Porten tymnos. 12. // Helur. 13. Gosgamep. 14. // Emanuel. 15. // On. 16. // Admihel. 17. // Honzmorp. 18. // Iolit. 19. // Hosob. 20. // Rataramathon. 21. // Anethy. 22. // Rybona. 23. // Iuestre. 24. // Saday. 25. // Azaloht. 26. // Sehec. 27. // Elcha. 28. // Alleluia. 29. // Alpha et Ω. 30. // Lafte. 31. // Orision. 32. Jeremon. 33. // Hoth. 34. // Myrberpon. 35. // Elzepha res. 36. // Egirion. 37. // Hetha. 38. // Horumon. 39. // Stimulamathon. 40. // [illegible]on. 41. // Erion. 42. // Adonaios 43. // [illegible]el. 44. // Zathanethyr. 45. // [illegible] 46. // Ysiston. 47. // [illegible] 48. // [illegible] 49. // Letelleche. 50. // [illegible] 51. // Adonay. 52. // Adhionotabir. 53. // Onoytheon. 54. // Hosya. 55. // Leyrud. 56. // Postulaceps. 57. // Sintheon. 58. // Gelemolye. 59. // Paraclitus. 60. Tonitonoyen. 61. // Mothas. 62. // Abracio. 63. // Anephenethon. 64. // Abyon. 65. // Messie. 66. // Sother. 67. // Abyrion. 68. // Baruch. 69. // Bryngon. 70. 71. // Genonem. 71. // Messias. 72. // Pantheon. 73. Zabanther. 74. // Mel [illegible] 75. // Pilchiros. 76. // [illegible]. 77. // Eleon. 78. // Hel. 79. Rathel. 80. // [illegible] 81. Rimeputethon. 82. // Eurer. 83. Salucht. 84. // Sellah. 85. // [illegible]. 86. // Opnon. 87. // Tonnigon. 88. // Da hel. 89. [illegible] 90. // Horha. 91. // [illegible] 92. // [illegible] 93. // [illegible] 94. // Dominus [illegible] 95. // Eliore. 96. Helon. 97. // [illegible] 98. Pabur. 100. // Mo

~~tulo: concedat et qui concedere[illegible] opus illud [illegible] [illegible] aquas clarum~~

tutor concedat. et qui concederet. opus suum [illegible] incipiat. // Accipiat aquas claras fontis frigidam de qua se abluat dicens. // Domine sancte pater omnipotens eterne deus cuius ante creationem celi spiritus ferebatur super aquas. cum mundi creatorem una cum aliis elementis eas benedictas fecisti. qui populo sitienti has in alimento dedisti et ut sordes mundiciores maculae per eas lauarentur qui in flumine iordanis per iohannem baptistam baptizari uoluisti. ut per misterium sanctissimi corporis tui flumina omnium aquarum tua benedictione uestiret ut sicut per eas exteriora lauantur. ita interiora per ipsas et spiritum sanctum lauarentur peccata. testimonio prophete [illegible] dicentis. Asperges me domine ysopo et mundabor lauabis me et super niuem dealbabor. // Dominus beatus apostolus tuus in huius facti commemoratione misterii pedes eorum lauisti. O nobis ad saluationem aque aquas de tuo precioso latere [illegible] tribuisti et propter nos lauari [illegible] [illegible] uoluisti. concede propicius ut [illegible] mei misericorditer corporis [illegible] [illegible] exteriora lauantur. sic per intercessionem tui sancti baptismatis quod [illegible] nomine tuo [illegible]. super me tue [illegible] gratie rore [illegible] concedas per quam mea interiora lauent peccata. in abluto corpore et cetera. // Et [illegible] quod nullus uacans circa terrena poterit hoc facere quod anima rationabili [illegible] [illegible] tergere a diuinis secretis est [illegible] [illegible]. et ideo cum difficultate intelligeret. cum sancti [illegible] [illegible] multis orationibus [illegible] [illegible] uix intelligere et clericus. [illegible] illi qui seculares in [illegible] [illegible] in locis secretis [illegible] [illegible] [illegible] uolebant per temptationes [illegible] [illegible] [illegible] orationibus secreta [illegible] [illegible] non si [illegible] [illegible] per acquisitione [illegible] eas continue a terrenis [illegible] [illegible] per acquisitione toti multo magis fortius [illegible] debet operis terre dimittere [illegible] [illegible]. // Huic conueniens aliud et nigromanticis [illegible] [illegible] in quo fecerat. tunc sequitur [illegible] psalterium [illegible] [illegible] et orationibus [illegible] [illegible] et [illegible] ut [illegible] [illegible] cum toto corde [illegible]

[illegible]

tenis meis. // Iste ergo Adam qui primus [illegible] ... sanctissime ... conclusionem ... In diebus ... de visione ... plenarii et maiestate in gloria sua ordines anglorum et agmina spirituum beatorum. [illegible] ... dicunt ... non videbit me homo et vivet ... quod ... usque ad diem iudicii non resurget ... nemo bis corpore moritur. [illegible] ... in terra ... Anglico ... [illegible] ... in passione domini ... // Spiritus celeri ... et miraculis ... plus ... [illegible] ... placere suo domino ... divina visio ... [illegible]

[illegible]

... intellectu precedens a parte sine non pervenit ad operata. // Concedat ergo nobis divinus ... gratiam visionis ... vivit et regnat per omnia secula seculorum. Amen.

... in visione. De capitulis primi [illegible] ... // De cognitione libri ... potestatis divine. // De ablutione peccatorum. De ... // De redemptione ... // De ... si aliquis ... voluerit ... de divina visione ... peccatorum ... cognitionis potestatis divine vel absolutionis peccatorum vel confirmationis in gratia ... // De ... 10 ... 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. ... [illegible] ... Incipit ... libri ... capitula ... De cognitione anglorum ... De cognitione ... De cognitione superiorum ... De cognitione officii ... angeli. // De ... De ... planetarum stellarum ... De mutatione noctis in die et ... // De cognitione spiritus ... et ... superiorum et sigillorum ...

De ... [illegible]

tium et ipsum eorum. // De cognitione spirituum [illegible] aeris. // De cognitione nominum et [illegible] et superiorum eorum. // De cognitione sigillorum et [illegible] eorum. // De cognitione motionis et [illegible] celorum et corporum et his mix torum. // De cognitione omnium herbarum et plantarum et omnium animalium existentium super terram et [illegible] eorum. // De cognitione humane nature et omnium rerum hominum que sunt abscondita et ignota. // De cognitione aquarum spirituum et animalium et [illegible] eorum et superiorum eorum. // De cognitione terrenorum et infernorum spirituum. // De visione purgatorii et inferni et cognitione animarum ibidem existentium. // De oblatione corporis vel anime revocanda. // De confectione huius libri. Hic tractat de natura et officio horum angelorum.

Completa visione divina et nove ordinum angelorum. De hiis angelis incipiamus tractatum. Angeli namque [illegible] deo per plus et vastatis per potestatis, homines et eorum naturam diligunt regnantes et in speris stellarum. Corpus igneum acceperunt qui ad mandatum domini hominibus [illegible] et potestatis tamquam consiliarii in eos con [illegible]. // [illegible] sunt. 4. modi de quibus debet natura prognosticari. quod quibus in [illegible] officium predicatum quibus omnibus aliis [illegible]. // [illegible] quidam sunt et vocantur saturni et isti sunt [illegible] [illegible] et eorum natura est [illegible] et iras et odia provocare nives et glacies creare. et sua corpora sunt longa et gracilia pallida vel [illegible] et sua regio est septentrio. et habent sub se .4. demones s. unum regem et .3. ministros quibus omnes alii demones saturnini subsunt. // Isti sunt [illegible] rex [illegible] [illegible] [illegible] palsa. Demones in ventis affrico subditi hii qui sunt .3. [illegible] [illegible] affas. pervenit vel requiescunt. De spiritibus iovialibus.

Isti sunt iovales et sunt isti. [illegible] raphael. [illegible] [illegible] et eorum natura est gaudium. amorem leticiam benivolenciam et graciam attribuere capere omnium planetarum [illegible] flores herbas et [illegible]lia procreare et amovere et sua regio est inter austrum et orientem et habent .4. demones sub se s. unum regem et tres eius ministros. quibus omnes alii demones iovis subiugantur. Et isti sunt formione rex. guth. maguth. et guthrym. qui demones in ventis borre subiectis et [illegible]stolano. qui sunt .3. [illegible] [illegible] [illegible] [illegible] [illegible]. pervenit vel requiescant. sua corpora sunt medie stature et color eorum qui color celi vel cristalli. De spiritibus martis.

Isti sunt martis et sunt isti samahel. [illegible] [illegible] amabiel. et natura eorum est guerras. occasiones destructiones et mortalitates generaliter et [illegible] [illegible] movere. et sua corpora sunt medie stature [illegible] et [illegible]. Color eorum naturaliter et rubeus sunt carbones accensi bene rubei. et sua regio est austrum. et habent .4. demones sub se s. unum regem et tres eius ministros. quibus omnes alii demones martis totaliter subiugantur. Et isti sunt [illegible]. [illegible] [illegible]. Demones in ventis subsolano subditi qui sunt isti. [illegible] [illegible] [illegible] [illegible]. pervenit vel requiescunt. De spiritibus solaribus.

Isti sunt solares et sunt isti raphael. cashael. [illegible] [illegible]. et eorum natura est amorem graciam divicias, honorem [illegible] et [illegible] [illegible] [illegible] voces [illegible] [illegible] [illegible] [illegible]. corpora eorum magna et ampla omni benivolencie plena. color eorum lucidus vel [illegible] sicut sol vel aurum. et sua regio est oriens. et habent .4. demones sub se s. unum regem et tres eius ministros quibus omnes alii demones sol subiugantur. Et isti sunt [illegible] [illegible] [illegible] [illegible]. Demones in ventis borre subiectis qui sunt .3. [illegible] [illegible] gabradius [illegible] [illegible] [illegible] vel requiescunt. De spiritibus veneris.

Isti sunt veneris et sunt isti. [illegible] [illegible] [illegible] et natura eorum est [illegible] [illegible] in amorem [illegible] [illegible] [illegible] floribus et [illegible] [illegible]. Et corpora eorum sunt medie stature in omnibus que neque parva neque magna neque [illegible] neque [illegible]. Et color eorum est [illegible] alba sicut nix. sua regio est inter austrum et occidentem. et habent .4. demones sub se. unum regem et tres eius ministros. quibus omnes alii demones veneris subiugantur. Et isti sunt [illegible] rex. [illegible] [illegible]. Demones in ventis subsolano et zephiro subditis. qui sunt .3. [illegible] [illegible] [illegible] [illegible]. pervenit vel requiescunt. De spiritibus mercurii.

Isti sunt mercurii et sunt isti. [illegible] [illegible] michael. naphel. saripiel. et eorum natura est [illegible] [illegible] et [illegible] in aliis subiugare. [illegible] de preteritis presentibus et futuris docent scienciam vel [illegible] que debet accidere in hoc mundo. revelant secreta omnium aliorum. possunt et facere quod eis coniungantur et in [illegible] possunt et ipsi una cum luna [illegible] consilia secretorum omnium aliorum et sua corpora mobilia clara admodum vitri vel flamme ignis albe. sua regio est inter occidentem et septentrionem. et habent .4. demones sub se unum regem et .3. eius ministros quibus omnes alii demones mercurii subiugantur. Et isti sunt [illegible] rex. [illegible] [illegible] [illegible] [illegible]. Demones in ventis zephiro et affrico subditis. qui sunt .3. s. zobha. drohas. palas. samlas. pervenit vel requiescunt. De spiritibus lune.

Isti sunt lune et isti sunt gabriel. michael. samyel. [illegible] et eorum natura est [illegible] et cogitaciones mutare [illegible] [illegible] [illegible] [illegible]. pluvias provocare. sua corpora sunt longa et ampla. sua [illegible] est [illegible] et alba sicut cristallus vel [illegible] vel sicut glacies vel nubes [illegible]. sua regio est occidens. Et habent .4. demones sub se. unum regem et tres eius ministros quibus omnes alii demones lune obediunt. et [illegible] isti sunt [illegible] rex. [illegible] [illegible] [illegible]. Demones in ventis zephiro subditis sunt. [illegible] [illegible] [illegible] [illegible] [illegible]. pervenit vel requiescunt. [illegible] eorum [illegible] Formacio circuli.

[illegible] [illegible] regionem et formam cogitacionum [illegible] eos invocare volueris sic facies. // Accipe lapides duros et [illegible] in quibus non sint foramina vel ruptura. vel tegulas [illegible] ad hoc factas. Quas vero sit [illegible] [illegible] purgat et habeat [illegible] [illegible] [illegible] tamen [illegible] lapides vel tegule coniungantur. // [illegible] [illegible] et eis locis in quo [illegible] [illegible] et [illegible] locus [illegible] [illegible]. [illegible] [illegible] articulus [illegible] [illegible] [illegible] in longitudine et latitudine .2. pedes. [illegible] [illegible] [illegible] [illegible] ad modum [illegible] circuli. alterum quod sit alter in longitudine et latitudine continens .4. pedes et in altitudine tres pedes cum dimidio cum [illegible] [illegible] [illegible] locum. [illegible] de terra [illegible] [illegible] [illegible] si optime [illegible]. quod tamen ibi non fuerit [illegible]. // Facto [illegible] circuli. oportet ut [illegible] sic [illegible] ut in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Sacerdos domini [illegible] corpus christi dicat.

[illegible] domine ihesu christe deus et homo. Oracio.

qui voluisti per te ipsum fidelem [illegible] medicabili visitare te suppliciter exoro peccator et [illegible] [illegible] [illegible] [illegible] [illegible] manibus meis teneo pro famulo tuo N. [illegible] et dono ac permissione gracie tue omnes illos angelos quos invocavero vel per eos [illegible] [illegible] [illegible] ad [illegible] [illegible] digneris ut te mediante possit cum ipsis [illegible] [illegible] [illegible]. [illegible] dies.

Dum dum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] continue [illegible] [illegible] [illegible] [illegible] loci circuli [illegible] [illegible]. Benediccio loci circuli. [illegible] loci circuli [illegible] [illegible] dicens. [illegible] nec illa die plus [illegible]. In [illegible] [illegible] [illegible] [illegible] et post [illegible] [illegible] dies [illegible] ad [illegible] [illegible] dicendo. Et tunc habeat [illegible] super prunas in thuribulo [illegible] [illegible] [illegible] [illegible] .4. [illegible] [illegible] celum et terram. dicendo primam et secundam oracionem. // Hoc [illegible] circuiendo et suffumigando circulum incipiendo a parte invocatoria et terminans in eadem. Invocabis angelos de quibus volueris operari cum angelis diei et hore mensis. temporis et [illegible] in quo operari volueris sic dicendo. [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] subiugat. [illegible] [illegible] [illegible] concordia [illegible]. // Ego N. filius N. [illegible] N. [illegible] [illegible] [illegible] meam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a vobis petiero [illegible] [illegible] [illegible] [illegible] [illegible]. Quo [illegible]

[illegible] duos [illegible] quos [illegible] [illegible] ab [illegible] [illegible] fiat [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] mensis. tempus et [illegible]. Dirigite [illegible] nos omnes [illegible] [illegible] [illegible] precepit [illegible] [illegible] [illegible] [illegible] [illegible] suus [illegible] [illegible] [illegible] [illegible] // [illegible] suus [illegible] [illegible] [illegible] 3us dies. [illegible]. **Oratio ad invocandum.**

Habeas signum dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] signum et [illegible] [illegible]. Et nunc [illegible] [illegible] [illegible] [illegible] [illegible] salomonis [illegible] celi et terre [illegible] [illegible]. **Ad deum.** Et [illegible] [illegible] [illegible] sanctissimis angelis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad implere. // [illegible] [illegible] [illegible] [illegible] [illegible]. **Invocatio angelorum.**

Vos angeli potentes. Saturni. Iovis. Martis. Solis. Veneris. Mercurii. Lune. Iοel. cafziel. michathon. satquiel. raphael. [illegible] [illegible]. asassaiel. samael. sanael. [illegible] [illegible]. [illegible]. raphael. captael. [illegible]. [illegible]. [illegible]. vaqiel. salguyel. michael. [illegible]. [illegible]. gabriel. [illegible] el. gamyel. [illegible]. potentes in celestibus et abissis. **Hic erigat signum dei manu aperta versus celum dicens.**

Et ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nos [illegible] [illegible] [illegible] nos [illegible] [illegible] [illegible] nos [illegible] [illegible]. // Vos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et me [illegible] [illegible] cui nomina sunt [illegible] que sunt. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. **Deus magnus altissimus sanctissimus** excellentissimus potentissimus fortis. [illegible]

[illegible] in gloriose gratie plena sunt celi et terra. [illegible] in [illegible] [illegible] [illegible] [illegible] celestia terrestria et infernalia. [illegible] [illegible] [illegible] [illegible] [illegible] nos [illegible]. **Sigillum et ligatio.**

[illegible] [illegible] [illegible] angelos [illegible] meis obedire sigillo [illegible] [illegible] [illegible] sigillo [illegible] [illegible] dei [illegible] [illegible] [illegible] [illegible] [illegible] sigillavit [illegible] [illegible] [illegible] et honesta. [illegible]. [illegible]. [illegible]. [illegible] salnoth. [illegible]. genonem. melquerpon. [illegible]. [illegible]. [illegible]. [illegible]. [illegible] et [illegible] [illegible] [illegible] ad [illegible] [illegible] vos Apollo [illegible] meis [illegible] obedire et [illegible] atque [illegible] dei [illegible] ut vos [illegible] placatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] obedire super sedem [illegible] [illegible] [illegible] [illegible] [illegible] a saturninis iovinis martialibus solaribus veneriis. mercurialibus lunaribus [illegible] descendere dignemini que sunt ista. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad laudem et honorem [illegible] [illegible] salnoth [illegible] [illegible] [illegible] angelorum [illegible] [illegible] [illegible] obedire precepit. Et vos [illegible] [illegible] ad hoc nomine suo me [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] appello. [illegible]. [illegible]. [illegible]. phoston. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. agla. // [illegible] [illegible] [illegible] sigilli [illegible] vos [illegible] [illegible] cum humilitate [illegible] obedire [illegible] [illegible] ego. [illegible] [illegible] [illegible] meorum [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] humilitatis [illegible] [illegible] [illegible] [illegible] [illegible] meis vos [illegible] [illegible] et [illegible] // [illegible] [illegible] creatoris [illegible] in [illegible] et signum vos nomine illius [illegible] [illegible] creatoris obedire in famulo suo [illegible] [illegible] ut [illegible] meis [illegible] [illegible] [illegible] honestis [illegible] obedire [illegible]. **Finit ligatio. Incipit quintatio.**

Vos [illegible] sanctos angelos me [illegible] [illegible] [illegible] humilitatis ac [illegible] [illegible] [illegible] [illegible] [illegible] altissimi creatoris. [illegible] [illegible] [illegible]. [illegible]. [illegible]. [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] obedientis [illegible] que sunt. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. Quatinus saturninis iovinis martialibus solaribus veneriis mercurialibus lunaribus descendere dignemini. [illegible]

Vos angeli benignissimi potentissimi [illegible] fideles [illegible]. cafziel. [illegible] qui [illegible] ac humilitatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a domino [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fideles humiles ac [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vos [illegible]. Ego [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] meis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] obedire super sedem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a saturninis iovinis [illegible] [illegible] descendere dignemini. // Et ad hoc [illegible] nomine [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vos [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ista. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. obedire [illegible] [illegible] [illegible] [illegible] nomine [illegible]. [illegible] vos potestates celorum et [illegible] [illegible] [illegible] [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. Vos [illegible] potentes angeli [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potentes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] exercitus angelorum celestium terrestrium et infernorum [illegible] et obedirent. Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] agla. [illegible] [illegible]. [illegible]. [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] omnes [illegible] celestes terrestres et infernales [illegible] [illegible]. et [illegible] [illegible] que sunt. [illegible]. [illegible]. [illegible]. [illegible]. [illegible]. [illegible] [illegible] saturninis iovinis martialibus solaribus veneriis. mercurialibus lunaribus [illegible] [illegible] [illegible] et malivolencia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et honestis obedire [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] descendere dignemini [illegible] [illegible] humilitatis [illegible] [illegible] nobis offero. **Hic debet [illegible] [illegible] in terra clausis oculis dicens.**

[illegible] [illegible] [illegible] [illegible] nos [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] atque victoria [illegible] [illegible] [illegible]. Iοel. cafziel. [illegible]. [illegible]. satquiel. raphael. [illegible]. asassaiel. samael. [illegible]. [illegible]. [illegible]. raphael. captael. [illegible]. [illegible]. [illegible]. vaqiel. salguyel. [illegible]. [illegible]. [illegible]. [illegible]. michael. [illegible]. [illegible]. [illegible]. [illegible] [illegible] obedire [illegible] [illegible] in nomine [illegible] [illegible] [illegible] excellentissimi [illegible] [illegible] [illegible] nobis omnibus [illegible]. **Hic ponat manum in [illegible] super caput [illegible] [illegible].** Et [illegible] [illegible] [illegible] [illegible] invocationis [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible]

[illegible] et Adam [illegible] [illegible] abiciunt [illegible] et [illegible] prologum. [illegible] [illegible] pertus. Quid dicit [illegible] [illegible] [illegible] concedunt [illegible] [illegible] regnum [illegible] dei [illegible] complebunt [illegible] [illegible] dum [illegible] [illegible] [illegible] et [illegible]

[illegible] Augustinus [illegible] [illegible] [illegible] noluerit [illegible] [illegible] hos angelos celestes [illegible] [illegible] [illegible] et desiderantis [illegible] glorie. Et [illegible] venerunt et te [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoc [illegible] [illegible] [illegible] libri [illegible] voluisti [illegible] [illegible] tuens [illegible] digniis. [illegible] [illegible] [illegible] [illegible] nobis [illegible] [illegible] et regnat [illegible] [illegible] seculorum amen.

In capitulum [illegible] [illegible] [illegible] operis.

[illegible] est de spiritibus aereis [illegible] [illegible] De [illegible] spirituum [illegible] sigilla. // De [illegible] [illegible] tabulas. // De [illegible] spiritu [illegible] // De [illegible] // De [illegible] et tonitruo [illegible] // De [illegible] [illegible] // De [illegible] aeris. // De corruptione aeris. // De [illegible] [illegible] // De [illegible] et pluvia [illegible] // De [illegible] [illegible] // De [illegible] invisibilitate. // De equo [illegible] [illegible] // De [illegible] [illegible] // De re [illegible] [illegible] // De [illegible] rei. // De [illegible] rei. // De [illegible] // De [illegible] regni [illegible] // De [illegible] [illegible] // De [illegible] [illegible] // De [illegible] mille [illegible]

[illegible]

[illegible] quibus nutriuntur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cum angelis [illegible] [illegible] [illegible] [illegible] [illegible] Divisio spirituum [illegible] [illegible] aereis.

[illegible] quidam sunt boni, quidam mali, quidam [illegible], quidam [illegible] // Boni [illegible] [illegible] orientales et occidentales. [illegible] [illegible] [illegible] [illegible] [illegible] in bono. [illegible] [illegible] [illegible] ad hoc [illegible] [illegible] [illegible] // Mali sunt [illegible] [illegible] meridionales et septentrionales [illegible] [illegible] mali [illegible] [illegible] [illegible] [illegible] nulla [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad hoc [illegible] [illegible] cogunt. // [illegible] inter istos sunt alii col[illegible] [illegible] qui nec boni neque mali [illegible] [illegible] [illegible] obediunt [illegible] [illegible] [illegible] [illegible] [illegible] de quibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hos [illegible] demones [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] magna [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] zephirus [illegible]. Et creatures [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hos [illegible] demones [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] magna et ampla [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] De spiritibus meridionalibus.

Meridionales sunt isti [illegible] [illegible] [illegible] [illegible] [illegible] demones [illegible] [illegible] [illegible] [illegible] [illegible] De spiritibus septentrionalibus.

Septentrionales sunt isti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

hos. q. demones [illegible] subditos agre-gare, dispgere [illegible] a loco [illegible] ligare. Sua natura est [illegible] odia generare [illegible] libro [illegible] membra [illegible] Sua corpa sunt longa et grandia [illegible] Apte [illegible] longa [illegible] colore nigra [illegible] apparentia demones. Signum [illegible] [illegible]

Dicimus [illegible] oriente et meridie [illegible] regio [illegible] Anglia [illegible] [illegible] Sua corpa sunt magna [illegible] [illegible]

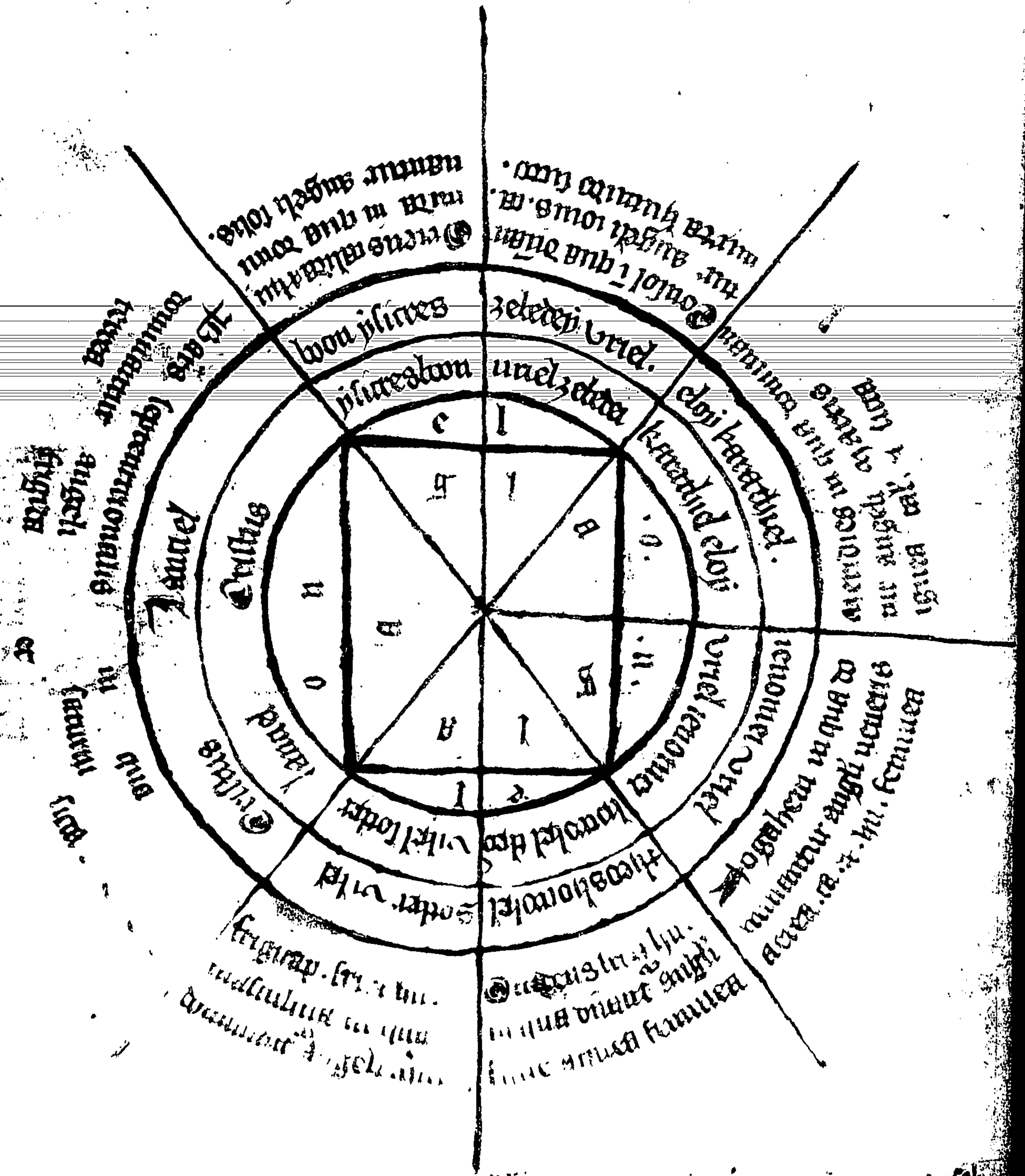
[illegible] demonibus [illegible] In sunt spc [illegible] occidente [illegible] [illegible] Signum [illegible] In sunt spc [illegible] septentrione [illegible] [illegible] Sua corpa [illegible] [illegible]

[illegible] Aucta [illegible] [illegible] Hic [illegible] [illegible] Duos angli [illegible] [illegible]

[illegible] Signum [illegible] Sic [illegible] [illegible] Sed [illegible] Hic [illegible] [illegible] Gabriel [illegible]

alfias. larcatan. gahatus. ielle. bion. ne seph. naadob. angeli domini nos creatori ad nos uenire constringant. Hora autem capiens in occidente et terminans in septent.

unc in occidente dicat. helethel. a mocap. opilol. milau. abucala. zobha. drohas. palas. zamlas. mertiura. altilamp. alfias. larhatan. gaat. caudes. pistaltal. harit. ielle. non. nesaph. naadob. atteamrbiabilis. pia conualal. carmeal. pinnial. prothophas. amboros. trathethet. nallar. naalla. sigillum et sapientia salomonis. uos conuenire cogat. que uos et uentos uestros creare faciat.



Ecce dat... capiens ... terminans in sol

in septentrione dicat. mertiura. alcialami. alfias. larhatan. ha ar. caudes. iaralaal. harith. ielle. rion. ne saphap naadob. atturbiabil. ia conaala bus. carmeal. innial. phathophas. camboros. tradicaroth. nallar. naalla. helethel. amocap. opilol. mylahi. abucala. zobha. drolas. palas. camlas. ista nomina que nos stringent. que nos et uentos uestros creare et huc uenire constringant. Quartus ut capiens in sol et terminans in

unum in sol dicat harit. nogahem. ielle. rion. nesaph. naadob. atturbiabil. iaconia alabur. carmel. iunial. phathophas. amboros. trarach. nallar. naalla. helethel. amocap. opilol. mylau. abucala. zobha. drohas. palas. camlas. mertiura. alqilamp. alfias. larhatan. ga atus. caudes. pistal. caput et corona principis uestri celebut. uos uenire et uentos uestros creare constringat. Quintus cuius in capiens in nogahem et terminans in frigicab.

unc in nogahem dicat. Camboros tratarath. nallar. naalla. helethel. amocap. opilol. mylau. abucala. zobha. drohas. palas. camlas. mertiura. alqilamp. alfias. larhatan. gaatus. caudes. pistaltal. harith. ielle. rion. nesaph. naadob. atturbiabil. iaconia alabur. carmeal. pinnial. phathophas. iudicium signum dei tremendum uos conuincat. quos et uentos uestros ad mandatum meum uenire et obedire constringet. Quartus cuius capiens in fri gicap et terminans in oriente.

unc in frigicap dicat. zobha. drohas. palas. camlas. mertiura. alqilamp alfias. larhatan. gaat. caudes. pistaltal. ha rith. ielle. rion. nesaph. naadob. atturbi abil. iaconia alab. carmeal. pinnial. phatho phas. caboros. aatharath. helethel. amo cap. oilol. mylau. abucala. in eo placatu suffumigio. timor furoris domini et ignis ignem deuorans uos paciet. et pacifi catos mittat. cum uentis uobis subditis. et demonibus concede. et nullos obedire constringat. quam credetur ab omni creatura reueren

tia et olera nimi timore. Tunc flexis genibus uersus orientem dic.

ne tu domine. eq. celi et terre conditor et c.

Et addes in fine. Te suppliciter exoro et inuoco ut ex dono gratie tue et uirtute sanctorum nominum istorum prenominati uentos et hos demones quos inuocaui congregent et stringant et liget eos meis peticionibus parere et obedire. qui tu es deus potens pius et misericors. Qui uiuis et regnas et imperas et regnaturus es per omnia secula seculorum. amen.

oc facto: uidebis tranquillitatem ab omni parte mundi in nubibus eleuatam et cessabit donec preceperis tamen ante et erunt uentus uer sculum arcuata. si pro uir stulum here. d. porta nomina cingitur que post et cultus alterius uiola

Feria quarta die uisitabis. 7. dies. feri etiam ut ora et nunc habeas ignem. candelam de cera uirginea et illa que tibi conuenient conuenit. thuribulum thus. a. gladios celes. si possis duos. Et si uel habere solos poteris habere d. halcas et unum op timum de quo bibes et comestura domini cognomines mortuos. Et si solus fueris. porta. q. in latere dextro et. 3. in sinistro. Si tres porta. 3. et quilibet illorum. 2. Si. q. fe cerit quibus unum et tu. 3. Si. q. porta unum. et quilibet illorum. 2. Si. 6. porta. 2. et quilibet illorum unum. // Tunc. xj. hora die cum fueritis co petenter. sancti unio et piscabis uel aliquo alio a carne. Magister semel exuet ue tos. incipiendo ab illis qui sunt domini die il la. Et habeat signum domini in manu sua dextera. post hoc demones excitabit digitus quos ori entem. Exaudio spiritum solis que fit in die domini qui fit principaliter.

bi est larchan rex. ubi sunt thaadas. palcal. et ministri. // Ubi est for mone rex. ubi sunt guth. maguth. gu thrin. et ministri. // Ubi est iammar rex. ubi sunt carmes. pinual. pastan. et mi nistri // Ubi est saraloties rex. ubi sunt nal sar. et naalla et ministri // Ubi est hardian rex. ubi sunt bileth. mylalu. abucala et ministri. // Ubi est albas rex. ubi sunt hyni ti. quyron. zach. sareb. cum ministri. //

// vbi ē maymon rex. vbi sūt assaibi. albunalich ei ministri. Omnes occur rite uniuersi q̄ potestis. parati meis precō nibus et preceptis obedire. Summa ac diui na maiestas nos cumctis q̄uos uenire constringat. Ceratiō diei iouis et spiritui

bi ē formione rex. ei quā paculi sit.
vbi sūt guth. maguth. guthrin. ei ministri. // vbi ē iamar rex. vbi sūt carmos. pcanol. pasfran ei ministri. // vbi ē sarabo tres rex. vbi sunt nassar. gnassa ei mi nistri. // vbi ē barthan rex. vbi sūt bilech. mi lalu. abucaba ei ministri. // vbi ē alaas rex. vbi sūt hyvia. quiō. zach. eladeb. ei mini stri. // vbi ē maymon rex vbi sūt hassaylu. albunalich. hayalaliech. yassla. // vbi ē barthan rex. vbi sūt thaadas. caudas. yalcal. ei ministri. // Omnes uos q̄ po testis uenire cū oībz sociis uris pa rati in oībz obedire. virtus summi crea toris uos stringet q̄ nos uenire cōstrin gat. Ceratiō diei martis et spiritum eius quito particulariter sit.

uus ī meridie dicat. vbi ē iammar rex. vbi sūt carmos. pcanol. pasfran. cius ministri. // vbi ē sarabotres rex. vbi sunt nassar. gnassa. ei ministri. // vbi ē barthan rex. vbi sūt bilech. milalu. abucaba. ei ministri. // vbi ē alaas rex. vbi sūt hyvia. quyron. zach. eladeb. cius ministri. // vbi ē maymon rex. vbi sūt as saylu. albunalich. aylalitech. yassla. ei ministri. // vbi ē barthan rex. vbi sunt thaadas. caudas. yalcal. ei ministri. // vbi ē formione rex. vbi sūt guth. magui. guthryn. ei ministri. vos simul uenire cū exercitu uro et meis q̄oibz obedire timore terroris dūi. nos uenire. quos uenire et obedire cōstringat. Ceratiō diei ueneris et spiritui ei quā paculi sit.

uit ī uggal, ē dicat. vbi ē sarabo tres rex. vbi sūt nassar. gnassa. ei mini stri. // vbi ē barthan rex. vbi sūt bilech. milalu abucaba. ei minist. // vbi ē alaas rex. vbi sūt hy ra. quō. zach. eladeb. ei ministri. // vbi ē may mon rex. vbi sunt assaibi. albunalich. hay laliech. yassla ei minist. // vbi ē barthan rex. vbi sunt. taadas. caudas. yalcal. ei ministri. // vbi ē formione rex. vbi sūt guth. maguth. guthryn. ei ministri. // vbi ē iamar rex. vbi sū nt carmos. pcanol. pasfran ei ministri. veuite obedientes cū oībz sociis uris et toti uro et in noīe ipsi. et totius anglorum q̄ sala orch d q̄ uos meis preceptis subinat. Ceratiō diei mercurii ī spiritui ei quito peri [illegible]

uit ī occidente dicat sic sit.
vbi ē barthan rex. vbi sūt bilech. milalu. abucaba. ei ministri. // vbi ē alaas rex. ubi sūt hyvia. quyron. zach. eladeb. ei ministri. // vbi ē maymon rex. vbi sūt assaibi. albunalich. haylaliech. yassla. ei minist. // vbi ē barthan rex. vbi sūt taadas. caudas. yalcal ei ministri. // vbi ē formione rex. vbi sūt guth. maguth. guthryn. ei ministri. // vbi ē iammar rex. vbi sūt carmos. pcanol. pasfran. ei ministri. // vbi ē sarabotres rex. vbi sunt nassar. gnassa. ei ministri. // vbi ē barthan rex. vbi sūt bilech. milalu. abucaba ei mi nistri. // vbi ē alaas rex. vbi sūt hyvia. quyron. zach. eladeb. ei ministri. Ceratiō [illegible] mercurii et spiritui ei quā particulariter [illegible]

uit in frigicap dicat vbi ē alaas rex. vbi sūt hyvia quiron. zach. eladeb. ministri [illegible]
// vbi ē maymon rex. vbi sūt assaibi. albunalich. haylaliech. yassla. ei ministri. // vbi ē formione rex. vbi ē guth. maguth. guthryn. ei ministri. // vbi ē iamar rex. vbi sūt carmos. pcanol. pasfran ei minist. // vbi ē sarabotres rex. vbi sūt nassa. gnassa ei ministri. // vbi ē barthan rex. vbi sūt bilech. milalu. abucaba. ei ministri. // Summi dei tremendi ac reuerendi iudicium nos [illegible] parere et in oībz obedire cōstringat. [illegible] tatio diei sabbati et spiritum ei q̄ [illegible]

uit ī septentrione dicat. sic [illegible]
vbi ē maymon rex. vbi sunt assaibi. albunalich. haylaliech. yassla. ei ministri. // vbi ē barthan rex. vbi sūt taadas. caudas. yalcal. ei ministri. // vbi ē formione rex. vbi sūt guth. maguth. guthryn. ei [illegible]

ministri. // vbi ē iammar rex. vbi sūt car mos. pcanol. pasfran. ei ministri. // vbi ē sa rabotres rex. vbi sūt nassar. gnassar ei ministri. // vbi barthan rex. vbi sūt bi lech. milalu. abucaba ei minist. // vbi ē alaas rex. vbi sūt hyvia. quyron. zach. ela deb. minist. ei. Hic debet claudere manum et pugnū clausū ostendere cū sigillis.

uit dicat. virtute istorum scōrum nominum dei et sigillorum uiorum uos cōiunctiat. quos cōiurgare. uenire. apparere. parare. et in oībz obedire cōstringat. // Hoc dicto: uideb̄ eos moueri et surgere et tunc dicat so cius q̄ non dubitent et sic confortare. Et si adhuc moueri nō uideris, hō debet ultra nomina exercitari. Accessus ad cir culum. exercitatio uentorum ante eum.

Hiis eorum motibus ad circulum accedun tes ante circulū semel exercitatis eos. Tunc intrans circuli p̄ parte ubi frigicap et ori ente p meta positam et tunc socii stan tes post ibi ī circulo sicut. donec redu ferens circulos dictus. 19. // Tunc statim socios et enses ī circulo tali in. Sz aut intra uerit. 4. pdcta noīa delentur. q nō possent alii apparere. Tunc unusquisq liber primum uni portat gladium et debent ī alta tudine erigere. // Tunc si sol' fuerit unus orientem primo inuocabis. Si autem duo. Secundo tenet unus prim q occidentem Si. 3. tertius unus meridiem. Si. 4. quartus septentrione. Si. 5. quintus consol. Si. 6. sextus nogahem. Si. 4. septim unus faciem q frigicap situet. Et se at quilz unū scannū ligneum alū ater in ad dignū spissitudinem ne septura cu lideatur. Set ultra. 3. socios esse nō maiolis. Preparatio ad exercitando spi rituuis q̄ ī circulo aibilz textuos.

et socius magister hūs sigillum dei et si gilla ī manu sua dextera. portat thus in thuribulo sup prunas et sic fumiget ter circulū et. 4. mūdi ptes. celū. terram. signū dei. socios. et seipsum dicens. 1. 4. 2. // Tunc flexibz genibz uersus oriente dicat.

29. 24. 29. 31. ī quibz applicabit positū ī fine ita dicens. Applicatio. ut ille uel ille spiritus quos ego inuocauio ad me cōstri ueniant sub tali forma. et uenientes appare ant de oībz q̄sitis ueritatē pdicant et oīa mea precepta ualiter adimpleant. et adimpleta diligenter et sine corruptōe custodiant. p illū qui diuisit lumen a tenebris. qui diabol' potestatē suam abstulit. sub cuius potestate sūt celestia terrestria et infernalia. qui uiuit et reg nat deus ī trinitate sua. tertius per. et filii et spiritus sancti. Amen. // Hoc facto: dicat so cius q̄ nō timeant. et ī dimisto capite terram et ensem et nichil aliud expec tant. et sic sicut bibunt. // Et nunc ma gister tenens baculū laurū uel corulli illū anni ī manu dextera et thuribulū sinis tra incipiens ī oriente nomina tenens sufflamniger circulū dicens. Ceratiō

Arthan formione iamar spiritum. sarabotres. barthan. alaas. maymō. Ei dicto: pariat orientalem gladiū de uagina dicens. // Excat hic potentis simus rex barthan cum oībz suis fu gaueris ī uirtute celesti meam facere uoluntatē. // Tunc ī meridie dicat. iamar. salabotres. barthan. alaas. maymon. barthan. formione. tunc pa riat meridionalē gladiū dicens. Exeat hic fortissimus rex yammar cū suis in e numerabili caterua ī uirtute diuina meam facere uoluntatē. // Tunc ī occi dente dicat. barthan. alaas. maymō. barthan. formione. yamar. sarabotres. Eo dicto: occidentalē gladiū pariat dicens. Exeat hic mitissimus harthā rex cū omni suorum uelocium subdi torum caterua angelica ī uirtute meam fa cere uoluntatē. // Tunc ī septē tione dicat. maymon. barthan. formione. iamar. sarabotres. barthan. alaas. Eo dicto: pariat septentrionalē gladiū de uagina dicens. Exeat hic acutissimus rex maymon. cū omni suorum aereorum spiritū

[illegible] [illegible] obedientie [illegible] ad [illegible] facere uol[illegible]

// Hunc [illegible] dicat. [illegible] mat [illegible] sataliere. alaph. [illegible] tathen. Quos [illegible] gladii de ugula[illegible] dicens. Erat hic pulcherrimus ex formate cum suis legionibus angelorum. [illegible] ad faciendum meam [illegible] // Hunc [illegible] gabel dicat. [illegible] harthan. [illegible] las. [illegible] formone. [illegible] mat. quos deus puniat no gabele gladii unius de ugula dicens. Erat hic nobilissimus ac fulgentissimus rex [illegible] cum omni suo [illegible] potentias ac [illegible] ad faciendum meam facere uoluntatem. // Hunc in frigidap dicat. [illegible] lar than. fornone. iammar. sarabotres. [illegible] than. Quos deus puniat [illegible] gladii de ugula dicens. Erat hic sapientissimus rex [illegible] cum omni suorum sapientium [illegible] facere uoluntatem. // Hunc [illegible] gladium orientalem inclinato capite respiciens crucem eius dicat hanc orationem. Oratio.

[illegible] ihesu christe qui in ligno crucis [illegible] uoluisti [illegible] in [illegible] mortem [illegible] [illegible] et [illegible] non [illegible] mittere digneris qui hoc [illegible] tuo ac signo nos [illegible] protegat ac defendat. A [illegible] eripiat et [illegible] promittere nos [illegible] et [illegible] te qui uiuis et regnas deus per omnia secula seculorum Amen. Incipit nuo [illegible] et in [illegible] meo.

[illegible] et [illegible] dei uiui et ueri [illegible] cui omnia [illegible] sub cui uoluntate omnes [illegible] creature. ego [illegible] et [illegible] [illegible] domini [illegible] et [illegible] et per ipsum uos tarthu[illegible] [illegible] [illegible] formione.

[illegible] [illegible] [illegible] [illegible] [illegible] harthan. [illegible] [illegible] Et omnes alios spiritus. [illegible] demones [illegible] qui nobis [illegible] obedire et subdi [illegible] [illegible] et [illegible] per [illegible] nomina [illegible] .1.2.3.4.5.6.7.8.9.10. Et [illegible] nos [illegible] nos [illegible] [illegible] [illegible] [illegible] pulchritudine [illegible] nos [illegible] et [illegible] [illegible] nos [illegible] per magnum nomen [illegible] [illegible] .15. [illegible] .16. per [illegible] .17. per ineffabile .18. per [illegible] .19. per [illegible] .20 [illegible] ab omnibus mundi partibus [illegible] [illegible] non nocentes alicui creature [illegible] non tremefacientes non furientes. [illegible] loca [illegible] uel aliquam creaturam terrentes. neminem offendentes. [illegible] prudenter obedire et omnia [illegible] absque omni fallacia [illegible] et ad hoc [illegible] quem omnes creature [illegible] et [illegible] qui uiuit et regnat et regnaturus est super omnia per omnia secula seculorum [illegible] [illegible] nos [illegible] [illegible] [illegible] per [illegible] nomen .21. per [illegible] .22. per [illegible] .23. et per [illegible] .24. et per alia dei nomina [illegible] .25.26.27.28.29.30.31.32.33.34. Et per [illegible] nomina [illegible] [illegible] .36.37.38.39.40.41.42.43.44.45. Et per [illegible] nomina dei [illegible] .46.47.48. 49.50.51.52.53.54.55.56.57.58.59. 53. [illegible] uos [illegible] et omnes spiritus [illegible] et demones qui nobis [illegible] obedire et subdi [illegible] mundi partibus [illegible] // per [illegible] [illegible] [illegible] [illegible] [illegible]

et admirabilem [illegible] [illegible] tremendum [illegible] et terribilem. et per suum sanctum sigillum quo [illegible] sigillauit. // Ego [illegible] filius [illegible] [illegible] spiritus [illegible] et omnes alios spiritus [illegible] et demones [illegible] et [illegible] cum pulchritudine mansuetudine [illegible] [illegible] apparere [illegible] [illegible] [illegible] [illegible] et me [illegible] obedire et ea adimplere sigillo. per hec omnia sancta nomina .61.62.63. 64.65.66.67.68.69.70.71.72.73. 74.75.76.77.78.79.80.81. [illegible] uos tarthan [illegible] et omnes spiritus [illegible] demones. qui nobis [illegible] obedire et [illegible] ab omnibus mundi partibus [illegible] et [illegible] [illegible]. Sigillum et ligatio.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] conuenite et occurrite ab omnibus mundi partibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sede [illegible] super ea [illegible] [illegible] [illegible] [illegible] [illegible] occurrite ab uniuersis mundi partibus [illegible] [illegible] in [illegible] pulchritudine mansuetudine et [illegible] hic [illegible] [illegible] non nocentes alicui creature. nec [illegible] non tremefacientes. non furientes. non [illegible] loca [illegible] uel aliquam creaturam terrentes. neminem offendentes. [illegible] [illegible] consultis [illegible] [illegible] obedire. et omnia precepta mea absque omni fallacia [illegible] adimplere. per [illegible] illum nobis [illegible] et ad hoc [illegible] quem omnes creature [illegible] et [illegible] qui uiuit et regnat et regnaturus est super omnia [illegible] per omnia secula seculorum Amen. [illegible] [illegible] [illegible] [illegible] singulos gladios dicens.

[illegible] uos [illegible] [illegible] [illegible] [illegible] formione. [illegible] et [illegible] sicut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] uos per [illegible] [illegible] gelon. tethel. [illegible] lethon. [illegible] et per angelos et archangelos. per tronos dominationes. per principatus et potestates uirtutes. per cherubyn et seraphyn. // Hunc semel [illegible] [illegible] gladios dicat. [illegible] [illegible] angelorum nomina raphael. [illegible] [illegible] // [illegible] gladio [illegible] // [illegible] gladio: samael. [illegible] // In [illegible] gladio [illegible] // In [illegible] gladio. gabriel [illegible] // In [illegible] gladio. michael [illegible] // In [illegible] [illegible] [illegible] quibus [illegible] omnibus [illegible] per omnia [illegible] intelligentias, et per [illegible] [illegible] a deo [illegible] et per [illegible] principis [illegible] belzebub. qui [illegible] obedire [illegible] nomina [illegible] .92. [illegible] .93. [illegible] .94. [illegible] .95. [illegible] .96. [illegible] uos [illegible] [illegible] et [illegible] // [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] // [illegible] semel dicat. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] .97. [illegible] [illegible] .28.29. [illegible] .20.21.22. [illegible] [illegible] et [illegible] [illegible] [illegible] non nocentes alicui creature non [illegible] non tremefacientes. non furientes, non [illegible] uel aliquam creaturam terrentes. neminem offendentes. [illegible] meis [illegible] [illegible] diligenter [illegible] // Hunc stans [illegible] [illegible] punctis [illegible] et [illegible] semel [illegible]

Hoc dicit stans [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

eat sulam dicens. Bethalaeo e. usque ad occurrere. // Hic stans in medio circuli apertam manum sup aerem eis signum ostendat dicens. Sigillo Salomonis [illegible] adiuro et tenet in [illegible] Incipit pla

Cucolia: Modo spiritum [illegible]

dicite. in illustri. carcere sedis p [illegible] machie principes potentes sedis apolo [illegible] et potestates [illegible] ego uos [illegible] [illegible] uos [illegible] [illegible] superne [illegible] [illegible] minime [illegible] imperio p [illegible] q dicit [illegible] e. cui obediunt [illegible] re. Et per hoc nomen [illegible] tetragrama ton. ioth. he. uau. deleth. [illegible] plasmatum est omne seculum. quo audito: omnes creature celestium terrestrium et infernalium creatiuare [illegible] [illegible] colunt. [illegible] cito et sine mora [illegible] [illegible] occasione cessante [illegible] [illegible] [illegible] aduenias: uonam [illegible] omnibus [illegible] [illegible] [illegible] nocentes [illegible] [illegible] [illegible] [illegible] dicentes [illegible] [illegible] manifestantes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ante [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] instrumenta [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] possunt. // Illis [illegible] uenient [illegible] [illegible] ut [illegible] [illegible] [illegible] fugere // [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] reuere deuorare. Si [illegible] [illegible] longe [illegible] [illegible]. Nolite timere ecce signum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] magister [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Et nunc [illegible] [illegible] ut obediant rogamus. Et statim nichil [illegible] uidebunt. Hic confortando eos [illegible] [illegible] [illegible] [illegible] nobis [illegible] [illegible] Nolite timere. Sperantes autem in domino [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Et [illegible] q de cetero non timebit.

// Hunc dicat eis q de cetero non loquitur. Et nunc in medio circuli [illegible] [illegible] [illegible] manum dexteram in aere [illegible] [illegible] signum [illegible] [illegible] [illegible]

Opus sacratissimum: Et e mirabilis [illegible] [illegible] [illegible] [illegible] descriptio. Et [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible].

[illegible] dei nostri [illegible] [illegible] salomonis cum suis libris [illegible] [illegible] figuris [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in medio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potente uos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] p hoc [illegible] [illegible] [illegible] [illegible] [illegible] sigillum [illegible] uos [illegible] [illegible] [illegible] [illegible] celestium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Hic [illegible] [illegible] [illegible] statim uidebit motus [illegible] [illegible] [illegible] nocebunt de cetero // Et [illegible] dicat sicut ho [illegible] [illegible] diuine maiestatis [illegible] [illegible] [illegible] // Ab [illegible] que e ista mora [illegible] [illegible] [illegible] uos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Et statim uenient [illegible] [illegible] [illegible] [illegible] [illegible] circuli dicat magister ostendens eis sigillum Et [illegible] [illegible] [illegible] [illegible] [illegible]. Et statim uidebit eos in [illegible] pulcherrima [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] implere. [illegible] nos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] capitula. [illegible] [illegible] [illegible] [illegible] [illegible]

// De carceribus [illegible] [illegible] thesauros [illegible] [illegible] [illegible] omnibus rebus absconditis [illegible] // De apparentia [illegible] [illegible] [illegible] [illegible] [illegible]

// De apparentia creationis [illegible] [illegible] // [illegible] duo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Incipit modus [illegible] cum modo [illegible] operandi in eis.

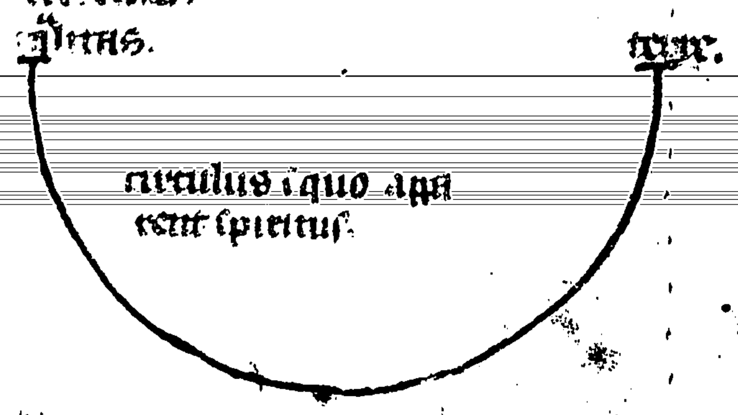
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de istis spiritibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sigilla. // De quibus spiritibus breuiter hic dicitur. qui sunt turpissimi et omni [illegible] pleni. // [illegible] natura e radices arborum et segetum [illegible] thesauros occultos in terra [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] homines [illegible] [illegible] [illegible] [illegible] [illegible] homines destruere [illegible] [illegible] in terra occultos [illegible] [illegible] nocere [illegible]. Corpus eorum [illegible] [illegible] grossa [illegible] et [illegible] magna [illegible] [illegible] quorum pedes sunt [illegible] [illegible] digitorum in quibus sunt ungues ad modum serpentis. et [illegible] [illegible] uultus in capite. [illegible] est bufonis. [illegible] leonis. [illegible] [illegible] [illegible] hominis [illegible] lugentis et plangentis. [illegible] hominis [illegible]. duos tigrides gerunt in [illegible] tenent in [illegible] duos [illegible]. color eorum nigerrimus [illegible] nigredine [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mundi partibus // [illegible] [illegible] [illegible] // [illegible] [illegible] // [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] legiones [illegible]. et [illegible] sunt demones. [illegible] [illegible] omnes [illegible] [illegible] // Et [illegible] [illegible] qui possunt omnes alios [illegible] a thesauris absconditis fugare ligare et constringere. et sunt ministri [illegible] // Princeps eorum e [illegible]. et [illegible] e [illegible] thesaurum [illegible] [illegible] [illegible] [illegible] eorum e [illegible] [illegible] [illegible] [illegible] [illegible]. Signum [illegible] [illegible] mundus [illegible] [illegible] in [illegible] // Suffumigium eorum e sulphur. // Circulus eorum [illegible] et rotundus et distet a circulo magistri [illegible] pedes.

[illegible]. Sigillum terre.

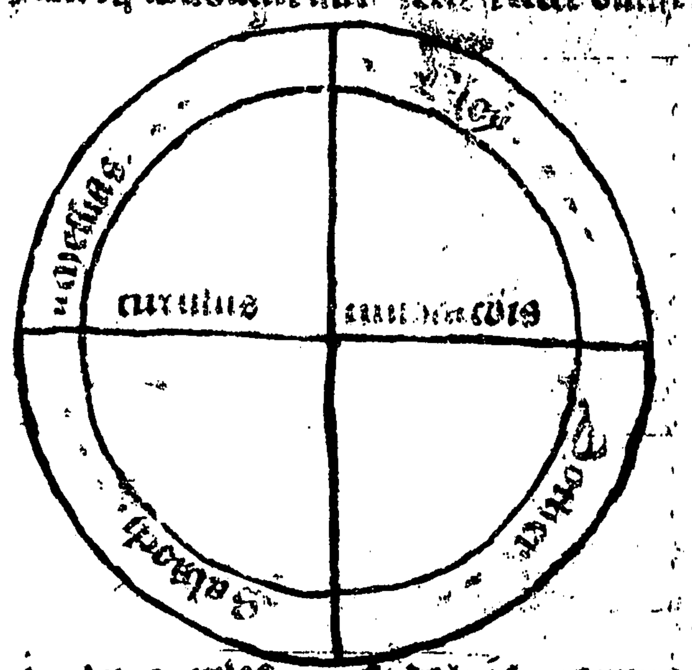
[illegible] [illegible]

Coniuratio eorum sine comminatio.

[illegible] uoco uos terre potestates [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] // Hunc cum dixerit quod uis pete et [illegible] et fiet. // [illegible] [illegible] e scribere [illegible] in regula noua [illegible] [illegible] cum [illegible] [illegible] [illegible] ponere [illegible] et sic eos non audies. non uidebis. [illegible] [illegible] petitum fuerit [illegible] [illegible]. Et de istis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] eorum consilia sunt [illegible].



// [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] debet [illegible]



[illegible] [illegible] pedes. Et de [illegible] [illegible] [illegible] [illegible]. et [illegible] [illegible].

Incipit Quintus liber.
Capitulum quintum et ultimum tractat de ex positione predictorum in generali. In quo primus tractatus quod in libro honorii continetur. Quintus de tertius. // primum de visione divina. // Secundus de angelis bonis // Tertius de aereis // Quartus de terreis. Quintus de compositione hominis.

De visione divina. // De cognitione potestatis divine. // De absolutione peccatorum ne homo cadat in peccatum mortale. // De redemptione anime a purgatorio // Quinti autem horum quod capitulum precedencium ordo iacet suo modo verissimus situatus. // De primo etiam patet petitio explanata. // De secundo autem taliter postulabis: ut abluto corpore me vivente mea posset anima cum tuis comprehensibili potencia a te cognita cum tuis sanctis angelis tuam cognoscere potestatem // De tertio taliter postulabis: ut abluto corpore tecum tuis novem angelorum ordinibus me vivente mea posset anima collaudare et meorum peccatorum veniam pro- vium // Quarto taliter est dicendum: ut abluto corpore de hinc nullam possum committe- re aliam peccatorum et meo vivente corpore pro corde mente et ore tecum tuis novem angelorum ordinibus mea posset anima col- laudare etc. Quinta petitio taliter situ- atur: ut meo abluto corpore tecum tuis etc. Per tua gratia ✠ ✠ ✠ tales a penis purgatorii eripias et suorum veniam pec- catorum .ii. ipsi iam defuncti tuam posset cognoscere laudare et glorificare maiestatem // Aliud etiam opus preces nomen facere sine ira dei et quibus vice suum quod predixi carus animas impetrabis // Et in eis que de omnibus aliis si eodem modo peractis optinebis // vel sic. Ut abluto corpore celestes igneas aereas aquaticas et terreas efficaciter pos- sim cognoscere potestates. Secundum capitulum quinti tractatus de consecracione huius sancti si- gilli dei eterni vivi et veri apertis.

Deus invisibilis deus inestimabilis deus ineffabilis deus incommutabilis deus incorruptibilis deus piissime deus dulcissime deus excelse deus glorie deus immense deus totius misericordie. Ego licet indignus vel plenus iniquitate dolo et malicia supplex ad tuam venio misericordiam orans ac deprecans ut non respicias ad universa et innumerabilia peccata mea. Sed sicut consuevisti peccatorum misereri et preces humilium exaudire. Ita me famulum tuum N. licet indignum exaudire digneris clamantem ad te per hanc benedictionem huius creature sanguinis ut ipse aptus et dignus efficiatur per hunc castum sigilli tui sacri et preciosi et nomen tuum semenphoras ut aptitudinem quam optinere debet optineat per sanctissimum nomen tuum quod quattuor litteris scribitur ioth he vau deleth agla eloy yaym theos deus. Quo audito celestia terrestria et infernalia tremunt et colunt. Et per sanctissima nomina on alpha et ω principium et finis. el ely eloe eloy elion sother emanuel sabaoth adonay egge ya ya ye ye benedicatur hec creatura sanguinis et aptetur per hunc castum sacri sigilli tui et sanctissimi nominis semenphoras tui quod est benedictum per infinita secula seculorum amen. Oracio.

Domine ihesu christe per ineffabilem misericordiam tuam parce michi et miserere mei et exaudi me nunc per invocationem nominis trinitatis patris et filii et spiritus sancti ut accipias hec sacrificia et oblationes et verba oris mei per invocationem tuorum sanctorum nominum agla monhon et humiliter et taliter deprecans licet ego indignus tamen in te confidens ut sanctifices et benedicas cruorem istum per sanctissima nomina tua predicta et per nomen semenphoras. Ad laudem quam per naturam et sanctitatem et potestatem eorundem nominum et per virtutem et potestatem tuam divinam sic eciam ore meo consecratus ✠ benedices ✠ confirmatus ✠ per virtutem sacratissimum corporis et sanguinis tui ut virtutem quam optinere debet et aptitudinem optineat et efficiatur sine aliqua fallacia veraciter valeat ad celebrandum sigillum quod sanctum in sanctum virtutem optineat vera et efficaciter sine aliqua fallacia veraciter valeat ad scribendum sigillum tuum sanctum etc. et potestatem sicut ad quam est institutum prestante domino qui sedet sal- vissimus. cui sit laus honor et gloria per infinita secula seculorum amen. Oracio. Benedicat te deus pater. ✠ Benedicat te deus filius. ✠ Benedicat te spiritus sanctus. ✠ Sancta mater domini nostri ihesu christi te benedicat et sanctificet ut virtutem sacramenti sigillo dei quod te scribendo o cruor optinere ad quod optinere debes. Benedicant te omnes sancte virgines. Benedicant te hodie et in omni tempore omnes sancti et electi dei. Omnes virtutes celestes te benedicant et confirment. Angeli omnes et archangeli virtutes principatus potestates. throni dominationes cherubyn et seraphyn. et auctoritate et licencia dei te benedicant. per ista et orationes domini sanctorum tuorum domine ihesu christe benedicas. ✠ et sanctifices ✠ et consecres. ✠ cruorem istum sigilli dei et confirmes per operationem tuam et virtutem et potestatem optineat sigillum tuum de eo scribendo quod debet et ad quod est institutum et confirmatum prestante domino nostro ihesu christo cuius regnum et imperium sine fine manet in secula seculorum. Oracio Eisdem sanctorum amen.

Nec super cruorem dicatur predicte versus tertium. Dicatur super eum crozisimo sal quod ponitur in aqua ter. nisi quod nomina sit dicenti mutari. // Et crozismo de creatura eius loco de creatura salis et per silone de in sigillum dei mitti iussit. loco dei. qui per Issicencium de in aqua mitti iussit et sic de aliis. Illo autem crozismo sic ter dicto cum stola in collo. dic ter orationes tres prececlentes. Quo facto sigillo domini cruor erit benedictus.

Tertium capitulum quinti tractatus de ex- positione precepti mistice. Data in primo trac- tatu in libro intellecti in quo tractatuum premissorum. // Prima dies.

Prima die de innovacionis dicat sa- cerdos missam aliquam dici divine extra ieiunium vel aliam cum maiore affectu que licet ad illam. in loco prefacionis dicam hanc orationem // Nos tibi semper et ubique gratias agere. Domine sancte pater omnipotens eterne deus per christum dominum nostrum per quem maiestatem tuam laudant angeli adorant dominationes tremunt potestates. Celi celorumque virtutes ac beata seraphin socia exultatione conce- lebrant. Cum quibus et nostras voces etc.

In ista die hanc loco prefacionis. Secunda missa apostolorum // De domine dies supplicater exorare ut gregem tuum pastor eterne non deseras sed per be- atos apostolos tuos etc. 3. dies.

In 3. die missam ieiunii vel quadra- gesime et hanc orationem. Nos tibi semper et ubique gratias agere. Domine sancte pater omnipotens eterne deus. Qui in corporali ieiunio vicia etc. 4. dies.

In 4. die missam de nativitate virginis Marie. Et te in nati- vitate beate Marie etc. 5. dies.

In 5. die missam annunciacionis eiusdem // Et te in annunciatione etc. 6. dies.

In 6. die missam nativitatis christi et ista sit prefatio // Quia per incarnati verbi misterium nova etc. 7. dies.

In 7. die missam epiphanie et prefatio. Quia cum unigenitus tuus in substancia nostre etc. 8. dies.

In 8. die missam purificacionis. Et prefatio Et te in purificatione beate Marie.

In nona die missam resurrectionis 9. dies. Et prefatio. Et te quidem omni- ni omni tempore sed in hac potissimum nocte vel die gloriosius predicare cum pascha nostrum

In 10. die missam 10. dies. Et de ascensionis et prefatio. Qui post resurrec- tionem suam omnibus discipulis suis manifes- tus apparuit etc. 11. dies.

In 11. die missam assumpcionis beate marie et prefatio sit. Et te in assumpcione etc.

In 12. die missam omnium sanctorum 12. dies. et prefatio apostolorum sit. nisi quod nomen apostolorum in nomen omnium sanctorum commutetur. 13. dies.

In 13. die missam angelorum et prefatio apostolorum nisi quod loco apostolorum in beatos angelos commutentur. 14. dies.

In 14. die missam spiritus sancti et prefatio sit. Qui ascendens super omnes celos etc.

In quintadecima die missam 15. dies. sancte crucis et prefatio sit. Qui salutem huma- ni generis in ligno etc. 16. dies.

r.. ic. die missam trinitatis a pre
fando sic. Qui cum unigenito filio
tuo et spiritu sancto unus est deus et c.
Quartum capitulum quinti tractat de u
tio aggrediendi opus invocacionis.
[illegible]tracio uentor e principium operandi
i illa xiij. hora diei opus sac et debet
fieri extra domum longe a ciulo ad duo
stadia uel tria. Et debet primo esse unus ra
tutus de necessariis suis. de opertorio u
no de .4. ensibus de sibilo. de sigilla co
euli. de sigillo. de signo dei. de diure. de
thuribulo de candela lignea et sic de aliis
ut prius patet. // Et scias quod in illa pelle
ubi est sigillum dominum debent esse tria sigilla
predicta sub signo: ita quod pendeant de ma
nu. // Sigillorum anglorum sit in medietate
signo dei. et Sub illo sigillum aereorum et
sub illo terreorum. Et cum cognoscetur
motus eorum appropinquare oportet te
ad ciulum recedere .4. nomina creatoris.
et tunc pre ut prius est uir ciulum circu
re. et cum a sedebis motus eorum intrare c
ciulum et facere ut est predictum. // Virga
autem sit quadrata et in uno latere scribatur
in summitate. adonay. In alio latere sala
oth. In .3. [illegible] in .4. Emanuel.
In medio uirge fiat pentagon[illegible] nominis
[illegible] tenet circum et sic erit [illegible]
[illegible] [illegible]tro. Quintum capitulum qui
[illegible] tractatus de compositione sibuli et cy
phe circulo sita dicti i .3. tractatu.
[illegible]sic sibilum de ere albo uel de argento
[illegible] uel de auro. uel auellana et sit epta
gonum .i. septem latera habens. sit grossum
ad [illegible] sit longum ad longitudinem
[illegible]. Et tunc in summitate eius scul
[illegible] hoc nomen. on. Et in tercio talia
summitate leel. Et in latere primo n est
[illegible] sibili scribatur nomen regis orientalis. s. lar
than. In secundo latere a dextris nomen regis
consor. s. formione. In .3. regis meri
diei. s. piammar. // In .4. regis nogu
hel. s. saratores. In .5. latere regis
occidentalis. s. harthan. In .6. regis
[illegible] capitis. alan In .7. regis septentrio
nalis. maymon. Et postea uidere eius [illegible]
[illegible] nomen. cru[illegible]
[illegible] in sigillum dei te uicta iussit. nunc dico
[illegible] spiritum te claugere iussit. et [illegible]
as quod cum uocantur angeli boni non debet [illegible]
re sibilum neque ugam nec ensem. et uide
bes stare et circulum. et ipsi debent appare
re in terra ciulum. qui debet esse altus [illegible]
dibus et semis. // Sed in aliis aereis et terreis
oportet predicta habere. Sed differt inter illos quod
illi aerei apparent extra ciulum in aere [illegible]
stente in terra ciulum qui debet esse totus pla
nus sicut equaret. Sed in terreis sic est quod ipsi
apparent in terra ciulum concauum. profundum
rotundum. homine existente in terra aliud ciulum.
ab illis ciulis predictis. qui cum similiter debet
esse planus et equus. et cum cum septem scu
[illegible] nota dei. prius patet // Angeli horarum sunt
qui regnant in hora operis angeli diei qui
in die operis. Angeli mensis angeli lune.
uel principii mensis. Angeli facieì qui [illegible]
nant facie in e eorum dominum alicuius.
Temporis omnes [illegible] et principes eorum
omnium sunt. [illegible] patet sup. casiel. sa
quiel et c. // Adhuc sunt .4. superiores. s.
bracthiel. uriel et cetera.
Explicit liber de uita [illegible] consilis
[illegible] [illegible] angelis [illegible]
[illegible] que [illegible]
[illegible]. Hic est liber quo [illegible]
uita [illegible] quit uidetur. Hic est [illegible]
quo [illegible] potest [illegible]
[illegible] dubio [illegible] Hic est
liber quo [illegible] purgatorium quem
sine morte uidetur. hic est liber quo [illegible]
[illegible] nouem ordinum
anglorum possunt subiugari. Hic est li
ber quo omnes [illegible] possunt fieri.
Hic est liber quo [illegible]
potest [illegible] robustissimum
[illegible] et subiugare. Hic est liber
nulla lex [illegible] nisi christiana [illegible]
[illegible] potest. Hic est liber qui est maius to
cale a deo datum [illegible] alio iocali ex
[illegible] sacramentis. Hic est liber quo
natura corporalis et uisibilis cum corporali et
inuisibili alloqui racionari et [illegible] potest.
Hic est liber quo innumerabiles thesau
ri fieri possunt. Et multa alia per hunc
fieri queunt que narrare dispendi
um esset [illegible] merito Sacramentum.

Scriptus fuit liber iste et completus die [illegible]
[illegible] hora .15. que est [illegible]

139.

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